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THE
MISSIONARY REGISTER.

OF THE

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

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REPORT.

OF THE BOARD OF SUPERINTENDENCE OF
THE THEOLOGICAL SEMINARY,
June, 1853.

The Board of Superintendence lay their Annual Report this year, on the table of Synod, with as much satisfaction as on any previous occasion. The Seminary, committed to their oversight, is not only prosperous but growing in prosperity. During the past year, all the different departments have been conducted with increased efficiency, and, it is to be hoped, with additional advantage to the students. A greater interest in the public mind, has been created in its behalf; and the general support given to it seems to be upon the increase. It is all the work of the Lord; let us ascribe to him the praise and glory.

SEMINARY 1852,

On August 31st and September 1st, the Seminary closed another of its Sessions.—The members of the Board were in attendance, and proceeded with the examination of the Students. In the Logic Class, seven students were present. At the request of the Board, they were examined by Professor [unclear] on "the external senses." Each of the students read an essay selected by the Board out of a series of essays prepared by [unclear] during the session. The examination was minute and searching and continued for

about two hours. The Natural Philosophy Class was next examined. Seventeen students were in attendance. The Board selected "Optics," as the subject for examination. Each Student read an essay out of the series prepared by him during the session, as in the Logic Class. The examination was conducted with as much care and minuteness as in the Logic Class, and continued for about two hours and a half. At the close of the examination of this class, the Convener called, first, upon those ministers and others present, not members of the Board, and then, upon the members of the Board, to express their opinions of the examination, so far as it had proceeded. These opinions were, without exception, highly laudatory of the efficiency of the Professor's labors, and the diligence of the Students.—On September 1st, the Board met at 10 o'clock with the Professors and Students, and proceeded with the examination of the classes in Latin, Greek and Mathematics. This examination was as satisfactory to the Board as that of the preceding day. It continued till the opening of the Hall at 12 o'clock.

As this is the first time the Natural Philosophy Class has been put into operation, before closing the account of the examination, it may be interesting to give an outline of the course of study pursued in this department. After an introductory lecture

or two, on the nature and object of the course, the rules of philosophising, and the general properties of matter; the Professor proceeded to discuss the following subjects:—1, Attraction of gravitation; 2, Electricity; 3, Magnetism; 4, Galvanism; 5, Magneto-Electricity; 6, Electro-Magnetism; 7, Thermo-Electricity; 8, Dynamics, including laws of motion and mechanical powers; 9, Pneumatics; 10, Hydro-dynamics, including Hydrostatics and Hydraulics; 11, Optics, including Dioptrics, and Catoptrics, Chromatics and Polarization; 12, Heat; 13, Chemistry. From this enumeration, it will be seen, that a very thorough system of Natural Philosophy is brought under the review of our students; and the Board have particularly marked the efforts which the Professor is making to keep his course up to the improvements and discoveries of the present day.—The whole course was illustrated with experiments. And here the Board would press upon the attention of Synod, the necessity of adding to their apparatus, as there are not a few experiments highly interesting and instructive which can with difficulty be performed with the present apparatus, and some that cannot be performed at all. Upon the whole, the Board have to express their thorough satisfaction, and they have every reason to hope that the Synod will be thoroughly satisfied also, with this very necessary and useful institution of our Church.

SEMINARY—1853.

The Session of the Seminary for 1853 was opened in the Meeting House, West River, on Wednesday March 2d. The Board were in attendance. The Professor delivered a lecture on "the Freedom of the Will." At the close of the lecture the students were addressed by the ministers present. Twelve students were enrolled, three of whom were admitted for the first time. The qualifications of the students admitted, were found on examination, to be of a much higher order on this than on former years. This was peculiarly gratifying to the Board, particularly as the improvement made may, to no small extent, be traced up to the influence of the Seminary itself.

As to the state of the Seminary at present, and the progress which the several classes have made so far as the

session has gone, the Report of Professor Ross will be sufficiently satisfactory.

Report of Professor Ross.—The number of students whose names have been entered upon the Matriculation Book, for the Term commencing March 1853, is 15. Of this number, 4 have entered for the first time. The number in attendance upon the Junior Latin and Greek Classes is 10. In the Senior Latin and Greek Classes 5 are in attendance. The Junior Latin Class has read 60 chapters of the Jugurthine war.—The Junior Greek Class have read 35 pages of the 1st vol. of the *Majora*, containing extracts from Herodotus and most of the extracts from Thucydides. The Senior Latin Class has read 45 chapters of the 1st book of Livy. The Senior Greek Class has read 24 pages of the 1st vol. of the *Majora* containing extracts from the first Philippic, and the first and second Olynthiac of Demosthenes, and 34 pages of the second vol. of the *Majora* containing extracts from the *Odyssey* of Homer. Wednesdays and Saturdays are devoted to Mair's Introduction to Latin Syntax, the Greek Grammar, and Fisks' Greek exercises. In Mair's Introduction we have gone over most of the Greek Grammar and about 150 sentences in the Greek exercises. In the Senior Mathematic Class we have read 24 Propositions in the 6th book of Euclid; and in the Junior Class 28 Propositions in the first book. In Algebra, the farthest advanced student has gone through equidifferent progression; another has nearly completed quadratic equations; several have advanced thro' fractions, while others have not yet mastered division. The Mathematic & Algebra Classes meet only on alternate days. The Logic class, containing 6 students, have gone through the first part of the course, and have made some progress in the second. The mental power at present under discussion, is Judgment. Each of the students in this class has written several essays.—The Moral Philosophy Class numbers 8 students. During the first part of the term, we went through the latter part of Murray's exercises in Composition. A few days were devoted to Elocution. We have gone through the first part of Moral Philosophy and have entered upon the second. The existence of the Deity was the topic under discussion when the Classes were dismissed. The

students in this class" have written a considerable number of exercises on various subjects. The attendance of the students has been regular and punctual, and their proficiency in my opinion equal at least to the proficiency of the students during any previous session.— Their general conduct, so far as known to me, has been unexceptionable."

THEOLOGICAL HALL.

The Theological Hall was opened on Sept. 1st. Professor Dr Keir read an introductory lecture, "on the Church; or, the Evangelical, Ritual and Rationalist Systems of Religions." Professor Smith called for specimens of Greek and Hebrew manuscript which had been prepared by the students during the recess. These were carefully examined by the Board and highly commended. Ten students were certified to the Hall by the Clerk of Pictou Presbytery, and one from the Presbytery of Halifax.

Both Professors have forwarded Reports of their respective Classes; a few extracts from these will exhibit a clear and comprehensive view of the state of these classes and of the course of study pursued in each.

Report of Dr Keir. Eighteen students have been in attendance in the Systematic class, at the Theological Hall this Session. Of these, one is of the 4th year, seven of the 3d, three of the 2d, and seven of the 1st. The behaviour of these students was most exemplary; the attendance of all, regular; and all performed the prescribed exercises.— These exercises were the following:— The students of the first year prepared and gave in each a Thesis; of the second year delivered each a Homily; of the third year, delivered each a Lecture; and the student of the fourth year, delivered a popular Sermon. Besides these there were some other exercises prescribed on Church History. The class met regularly every day, except on Sabbath, when a lecture was read, and some of the students were examined on the lecture of the preceding day. This was the course during the whole session."

Dr Keir reports "the number of lectures which he delivered, the subject discussed in each lecture, and then concludes thus:

"Upon the whole, the state of the class was very satisfactory to me. The students were most attentive and dili-

gent, and I hope, made considerable progress. They afford the prospect of our having, in due time, a supply of able and useful ministers in the church."

Professor Smith's Report. "The subjects which occupied our attention, during this last session, were chiefly two; namely Exegesis, and the Sacred Canon; the former on which we had entered the year before, was brought to a close about the middle of the session, having gone over in that time the 5th and 6th chapters of the Epistle to the Romans."

Professor Smith then reports that they had advanced as far as the Book of Job, in the second section of the fourth and last department of the course.

"In the senior Hebrew class, we read during the session, a considerable number of Psalms and several chapters of Isaiah, giving not only the interpretation, but occasionally reverting to the grounds of it, when there was need for it, grammatically or otherwise. The same class went over the whole of the Chaldee Grammar, and read a considerable portion of the Scriptural Chaldee in Daniel. The Junior Hebrew class, consisting of seven students, went over all the Grammar, and translated several chapters in the book of Genesis, having made very considerable proficiency. The usual portion of the Greek Testament was read by the whole class. Each of the third year students gave an Exercise and Additions. A commencement is now made in turning English into Hebrew. The Creed is given as an exercise in this, to be completed during the vacation. Various other important exercises were prescribed to be prepared during the vacation. In conclusion, I have to say, that the students gave me the highest satisfaction. Their behaviour was most exemplary and respectful; and their diligence, punctuality, and attention to their studies, were highly commendable.

CLOSING OF THEOLOGICAL HALL, 1852.

The Theological Hall continued in session 6 weeks. The Board of Superintendence were present at its close, which took place Nov. 12th. Each of the students of the third year delivered a discourse; each of the second and first years read a Thesis and Exercise with Additions. A portion of Scripture was read and critically analysed. With the whole labors of the Professors and

their successful results, your Board could not be but exceedingly gratified. Every thing indicated order, attention, and improvement; and the conviction was deepened on the mind of every one present, that a time to favor our Zion had now come—a time when we could send forth active, zealous, and we trust, pious young men to the Lord's vineyard, educated and trained under our own immediate inspection.

SEMINARY BUILDINGS.

The place formerly occupied by the Seminary is public property. To its proprietors the Board consider themselves greatly indebted for its use so long. It was, however, very inconvenient, both for Professors and Students. The classes, the apparatus, and the Library, were all crowded into one room. Agreeable to the recommendation of Synod, the Board took into consideration the propriety of securing better accommodation. They obtained the use of the house formerly occupied by Professor Ross. In it there are 4 rooms, one of which is set apart for the classes, another for the apparatus, and a third for the library. The accommodation here, is much superior to what it formerly was; but still there is urgent necessity for a place built for the very purpose. The house presently occupied is old; it would require considerable expence to make it sufficient; and even then, in many respects, it would not be convenient. Your Board are not aware of the conclusion at which the committee appointed by Synod to determine a suitable locality for the Seminary, have arrived; but whatever conclusion they may have come to, your Board would press earnestly upon the attention of Synod, the necessity and importance of erecting buildings in some way or another, and with all convenient speed.—The respectability, and what is of greater importance, the influence and utility of the Seminary, as well as the comfort of the Professors and Students generally, urgently demand it; and this respectability and influence, your Board are fully persuaded, are of much greater value than some, who take merely a passing glance at the subject, are apt at first to suppose.

ADDITIONAL PROFESSOR.

The Board still retain their opinion as to the necessity of another Professor.

While they are prepared to admit cheerfully and thankfully, that the present Professor has done as much as any man in his circumstances could do, and far more than could have been anticipated, still, when the variety of studies is considered, the interests of the Church clearly demand a division of labor in this department. Following out another recommendation of Synod, your Board at their meeting at West River, Dec. 29, 1852, took into consideration the best means of "bringing out more fully the resources of the Church to enable the Synod to make the appointment of a second Professor." To meet the present exigency, several plans were proposed; but, at last it was concluded that arrangements as they now exist, should continue for another year, or in other words, that the Professor should continue to teach the several branches as he has formerly done. At the same time, it was agreed to test the congregations by some specific means, how far they would be prepared to support a second Professor, or maintain the Seminary on an enlarged scale. To accomplish this purpose, it was proposed that two or three ministers should be appointed a deputation, to visit all the congregations, and ascertain their views on this subject. But it was found impossible at present to secure the services of any two ministers. It was then resolved that *eleven* ministers should be appointed to visit, each two or three congregations. Arrangements for P. E. Island and other distant places, were, at the same time, made. To secure harmony in their addresses and recommendations, instructions were drawn up for the guidance of the several deputies.—These were—to "show the necessity of the Institution; its dependence upon the voluntary contributions of the Church; the duty of our members to support it; and the absolute necessity of combined and steady effort to insure success."—Subscription Cards were at the same time issued for the use of sections in every Congregation. So far as the reports of the deputies have been received, they are highly encouraging. Rev. R. S. Patterson reports that he and Rev. Mr. Murray visited the congregations in the western part of P. E. Island, and obtained annual subscriptions of £15, for a second Professor, and the subscription lists were not completed. Reports

have been received from Congregations in Nova Scotia; the amount subscribed is £——— and the amount paid in is £———. In every instance, the deputies, acting on their instructions, warned the Congregations that they were testing them on this point, so that these statements, so far as they go, afford data upon which the Synod may proceed in coming to a determination about a second Professorship.

THE LIBRARY.

Respecting this department of the Seminary, your Board would make a few remarks. Of the extent of the Library, or of the quality of the books of which it is composed, they are not disposed to complain much. On the contrary, the number of books collected by purchase, by donation and otherwise, reflects credit on us as a denomination; especially when the brief period of the existence of the Seminary is considered. Still, there are some departments in which it is deficient. The Professor of the Seminary, and the Professor of Biblical Literature have both been necessitated to furnish books out of their own resources, which should have been in the Library, and to some extent in the possession of every student. An ample Library would repay the Synod in many different ways. It would enable the Professors to give a richness and fullness to their lectures which otherwise they cannot give; and it would aid in rendering forth our young men to the field of

labor, possessed of a knowledge and intelligence that would come down upon our Churches with a refreshing and a reviving influence. Those who have a few pounds to spare, and are willing to consecrate them to the Lord, could not devote them to a nobler or more useful purpose.

CONCLUSION.

From all these statements now made, it is apparent that the Theological Seminary, as an Institution of the Church, is not only settling down on a firm basis, but is rising in importance with the public, and in the estimation of most of our members. If true to ourselves, and our great Master and Lord, we cannot but succeed. There is nothing without the Church to disturb or annoy us; let us who are within her pale, only keep firm and united. And from one end to the other of our Zion, may the prayer of the Psalmist ascend up to the throne of Jehovah, as our Church's earnest, undivided and faithful prayer.—*O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants and thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.*

All which is respectfully submitted,
By order of the Board,
JAMES WATSON, Sec.

Foreign Missions.

EXTRACTS

FROM A PRIVATE LETTER FROM THE REV.
J. GEDDIE TO REV. J. WADDILL.

Ancientum, July 17th, 1853.

MY DEAR BROTHER,—One hour in this land where there is so much work to be done seems more precious than a whole day at home; nevertheless I always feel it my duty to drop a line to you whenever an opportunity occurs. I feel thankful to God that I can inform you of our general welfare. Our little boy, John Williams, has been ill with intermittent fever, but is now recruiting. The other members of the family are well. Our esteemed associates Mr. and

Mrs. Inglis, by latest accounts were well, and prosecuting the study of the language and other labors among the natives, with much encouragement and success. They seem affected with the deep and awful depravity of the natives around them, yet they are fully contented with the field of labor to which God in his providence has directed them. Their presence on this island will, I trust, be a great blessing to the cause, as it is a great comfort to us.

You will be pleased to hear that we meet with continued encouragement in our work. The desire for christian instruction is strong throughout the island. We have numerous applications

for teachers; but alas! we have few who are qualified to act in this capacity. I had an interesting meeting with our church members last week, to consider the wants of the island, and ascertain how these wants can be best met. Three of their number were appointed to occupy the outposts in the mean time, and I hope in a few days to accompany them to their respective districts. May God bless their labors among their benighted countrymen! We still encounter a feeble opposition by the heathen party, but it is gradually dying away, especially since the departure from this island of parties who were the ringleaders and chief instigators of it. Our progress, I regret to say, has been materially retarded for want of books. I am fast working up a supply of paper received by the *John Williams*, of which I given you a due account, I have compiled a book for our schools which comprises our elementary books and catechism, with some translated portions of scriptures, and this is now in the press. I will print about 3000 copies of it. It would surprise and gladden you to witness the joy of the natives at the prospect of the in. as mat (new book).

By the arrival of the *John Williams* in December last I received the first seven Nos. of the *Missionary Register*. They are, of course, between two and three years old. I was glad to see them, antiquated as they are, because I have learned more from them about our church and the mission, than I have obtained from all other quarters since I left Nova Scotia. You write me that the periodicals of the U. Presbyterian Church would be sent me, in answer to my request; but alas! they have never come. You can scarcely imagine my disappointment at not receiving them, especially as I am not in the way of receiving periodical literature in this distant region.

I hope the interest of the church in the cause of God increases. The call for missionaries on these islands is now most urgent. The discovery of gold in N. California and New South Wales has given to the group a political importance which it did not formerly possess. It lies on the track between these places, and directly on the route from Sydney to China. No doubt these islands will become a field for commercial enter-

prise at no distant period. How desirable that missionaries should have the precedence in them of other adventurers, for all experience has taught that the presence of our own countrymen in the South Sea Islands has greatly retarded the progress of the missionary work.

Please write me often and fully. Your letters are very cheering to us in this dark and distant region. You are the only brother in the ministry from whom I have received a letter since I left Nova Scotia, though I have written to many. They all seem to have cut friendship, and thoroughly discarded me. Other dear friends have risen to take their place; but former associations can never be forgotten.

I must refer you to Mrs. Geddie's letter for domestic intelligence.

MR. EDITOR—The above extracts I send you as they are. It is marvellous that no letters but mine have reached their destination yet. 'Tis well that the Brethren who have written, and are perhaps reproaching our distant Brother for neglect, should know the fact.

I think the Report for this year accounts for the delay in the transmission of printing materials. Money for the purpose, accompanied by instructions to have them forwarded, was transmitted in proper season to London, and either because Mr. G.'s order was not furnished, or because the matter was overlooked by our agents there, and not by any neglect of our Board did the delay occur.

Yours, &c.,
J. WADDELL.

MR. GEDDIE'S JOURNAL.
Continued.

May 20th, Wednesday. This morning *Fate*, or Sandwich Island, was seen in the distance. About 3 o'clock, P. M., we made the land, and came to anchor under the lee of a point of land which formed one side of a large exposed bay. We could not learn from the natives that the bay had any particular name, so our captain agreed to call it *Clokolob Bay*, as that is the name of the principal district which borders on it. We lost no time in sending word to the Teachers of our arrival. We were glad to welcome them on board about sunset, and they were much revived by the sight of the

missionary ship, after so long an absence. The names of the Teachers are Letegana and Ioane, both Samoans. Both are widowers, their wives having found graves in this dark and distant land. The Teachers have suffered much from fever and ague, but enjoy good health at present. They have been permitted to prosecute their labors without serious interruption, and with some degree of encouragement. The chief in whose village they reside, named *Pomare*, has been kind to them, and favors christianity. Sualo, the Samoan chief found on the island when first visited by the missionary ship, and through whose influence the Teachers were first received, has according to their account become a hindrance to the cause of God. He is probably jealous of the influence which they seem to be acquiring among the natives. He wishes to visit Samoa after an absence of 25 years, and a passage will be readily granted to him.

May 27th, Thursday. It was arranged this morning that Ioane remain at Clokolo, to be joined by *Tauri*, a Raratongan, and that Letefana remove to the large harbor on the north-west end of the island, to occupy a station there. The Teachers having received their supplies, we prepared to accompany them ashore, and visit their station. After leaving the ship we shaped our course towards the head of the bay. After rounding a small island at the head of the bay we beheld an arm of the sea stretching some miles into the interior, and connected with the bay by a passage about a quarter of a mile in width. We steered through this passage, and entered the prettiest basin of water that I have ever seen. The bottom was white sand, which gave it a clear and lively appearance. A vessel of any size might float inside, but the water in the passage is very shoal. The land on both sides, especially at the entrance, is low, and covered with jungle, but it rises at a short distance from the shore. The appearance of the place indicated an unhealthy region, but one possessed of great physical attractions. After a sail of about 4 or 5 miles we came to the station of the Teachers. We landed, and were conveyed to the place by a native. After leaving the boat we passed through a thick bush, and in a few minutes found ourselves amidst some hundreds of natives. They were all crying

and wailing, and some of them appeared to be almost frantic. The scene was truly terrific, and as the natives were all armed with their spears, and bows and arrows and long-handled hatchets, there was something to alarm. We were inclined for a moment to suspect that we had thrown ourselves into circumstances of danger. But our fears were soon relieved by seeing Sualo and the Teachers among the crowd, for they had separated from us at the shore, and reached the village by a shorter cut. We soon learned that this demonstration was caused by the departure of Sualo to Samoa, together with his wife, who is a daughter of the chief. There was nothing to indicate danger, but we thought it prudent to retire to the shore, and request Sualo and Ioane to follow as soon as possible with their luggage. The natives were apparently opposed to Sualo's departure, and might be exasperated against us for taking him. The parting scene on the shore was very affecting, and somewhat alarming to us. We were glad when the boats shoved off. About 4 o'clock, P. M., we got under way, and are now shaping our course towards the large harbor on the north-west end of the island, named Havannah Harbor, by Capt. Erskine of H. M. S. *Havannah*. This harbor is 15 or 20 miles distant from Clokolo Bay.

May 28th, Friday. This morning we found ourselves becalmed at the entrance of Havannah Harbor. The captain was obliged to cast anchor, as there was no wind to take us to the proper anchorage at the head of the harbor, 7 or 8 miles distant. We had on board one of the highest chiefs of the harbor, who with a younger brother, had spent nearly three years in Samoa. His district is called *Tema*, and is about half way up the harbor. The chief's name is *Tongalulu*. Two boats were lowered to convey *Tongalulu* to his land, and also the Teacher Letefana, who will reside with him. The chief was anxious that the ladies on board should visit his district, and so Mrs. Morgan and Mrs. Sunderland formed a part of our company, but Mrs. Murray being too delicate for the undertaking, remained behind. She got under way, and the boats were pulled up the beautiful and spacious harbor under a scorching sun.—As we drew near *Tongalulu's* land, we saw the natives collecting in large

numbers about the shore. There were men only—women and children were not visible. The people of the different villages in the district were collected in different groups; each village by itself. Their appearance was formidable, for as usual, all were armed. When the boat was pulled into the shore Tongalulu and his brother jumped out, and we expected to witness an affectionate greeting; but not a word was uttered for some time. I remarked that the people seemed indifferent about the return of their chief, but the words were scarcely uttered when a simultaneous yell was raised by all the natives present, which at first startled us, but it soon settled down into a monotonous wail similar to what we had heard at Clokolo. After this burst of feeling was over we prepared to disembark. The ladies, a little affected by what they had seen, were unwilling to land, but after an assurance from *Tongalulu* and *Lefefana* that there was no danger they left the boat. We walked inland to the village. We found the women there, and were compelled to witness another scene of wailing as soon as the chief made his appearance. I had been ashore at this place 4 years ago, and found little change in appearances since that time. We first repaired to the *great house*, which belongs to the chief, and is the place of public resort. It is a building of great size, about 90 paces in length by 30 in width. It is a rude structure, and might be mistaken at a distance for an immense hay stack. There is a large opening in front which answers the purpose of door and windows. There is nothing in the house to attract notice but the immense number of bones suspended from the roof—bones of animals, bones of birds, bones of fish. Upon enquiry, we found that a bone of every creature eaten by the chief is preserved, that he may know the number killed for his use. And hence the importance of a chief may be inferred from the number of bones in his *great house*. Some of the bones, I suspect, were human; but the natives were unwilling to acknowledge this. I asked the chief to show us the dancing ground which I had seen on my former visit. He hesitated about going himself, but after some trouble found two men, who he said, would conduct us to the place. In the centre of the ground there are a

number of logs in an upright position, all hollowed out, and curiously carved on the outside. These logs when struck, gave out a sound which might be heard for a considerable distance. Capt. Morgan struck one of them with a stick, when our two guides, who had kept off at a little distance, cried out with apparent terror *tapu, tapu*, and made signs for us to come away. The ladies being timid, we did not remain so long as we wished. Before leaving, however, the people brought us young cocoa nuts to drink, and gave the captain a present of yams and mats. We took leave of the Teacher and Tongalulu, hoping that they may become useful and successful agents in the cause of God. The chief can read the word of God in the Samoan language, and he may by the blessing of heaven, prove a successful agent in the evangelization of his benighted countrymen. On our return to the vessel about 2 o'clock, P. M., we found on board some natives who wished to go to Samoa. Two young men were received for this purpose, with the hope that at some future day they may return to their own island and become agents in the work of God.

Our work is done at present on *Fate*. May God bless the efforts that have been made for his cause on this dark isle. It will yet become a place of great interest.

Fate is an island about 60 or 70 miles in length, and if the mountains which we saw in the interior, lie near the centre of the island, its width will range between 10 and 20 miles. There is a pleasing diversity of high and low lands on the island, but too much of the latter for health. It is deeply indented with bays, harbors and arms of the sea. It has all the appearance of a fertile island, and certainly a more lovely one I have not seen in the Pacific. It may be said of this island without much poetic license, that

“There every prospect pleases,
And only man is vile.”

The population of the island must be considerable. The vessel was constantly surrounded by great numbers of canoes filled with natives, who, we suppose, belonged to the districts on the sea shore; and the Teachers told us that there were numerous and large villages in the interior. The natives are a much superior looking people to those of the group, and the complexion of the skin,

as well as their language, shows a nearer alliance to the Malay branch of the human family. They bear a strong resemblance to the *Figeans*, and in many of their customs they are allied to that people. The men are above the average size, and often strong and robust. Unlike their neighbors, the Tannese and Aneiteumese, they wear their hair short; but the head is often adorned with an ornament made of long pliant feathers worn on the crown. The practice of boring the nose, and inserting ornaments of stone and pearl, is universal; and in many instances this organ is fearfully distorted. The dress of the men has more respect to decency than on any of the other islands, but yet it is merely a broad band worn around the waist. The appearance of the women is very repulsive. They are, in general, tall and slender; but with their distorted noses, the countenance is very disagreeable. Their only dress is a small apron in front, platted like a mat, and neatly fringed; and also an article of the same material, but very narrow, suspended behind, which at a distance has the appearance of a tail, and looks very awkward, especially when they walk. The natives never go unarmed. Their weapons are clubs, spears, and bows and arrows. The spears and arrows are pointed with human bones, and are always covered with a poison

made of the juice of a tree. The *Futians* manufacture excellent mats from the *Pandanus* leaf. They are about a yard in width and from 10 to 100 feet in length. Great numbers of these were brought off to the ship and purchased for strips of calico.

The customs of this island, are truly savage and awfully revolting. The people are cannibals of the most inveterate kind. Not only do they eat the bodies of their enemies slain in battle, but on the occasion of their feasts, it is common to kill, cook, and eat human beings; and so great is their relish for human flesh, that they will even exhume bodies which have been buried for some days, and use them for food. When two districts are at war, and one of the parties wish to make peace, this is done by killing one of their own number and sending it to the enemy,—private quarrels are sometimes settled in the same manner. We took off the island, a young man who had been singled out by his own relations, as a present to a neighboring chief, for some offence committed against him. On the occasion of a chief's death, it is customary to kill human beings to feast the mourners. But such facts are almost too revolting to record. Let our hearts overflow with gratitude to God, who has made us to differ from these deeply degraded Islanders. *to be continued.*

Home Department.

THIRD ANNUAL REPORT OF THE STUDENTS' MISSIONARY SOCIETY.

The members of the Student's Missionary Society held their third Annual Meeting at West River, in October, and closed their business for the current year. During the past year nearly all the members, as their custom has been, have held meetings in the different parts of the Church in which they were located, at which they delivered addresses on the subject of Missions, and received contributions to aid the Missionary fund of the Church. In several important localities, however, which previously had contributed largely to the fund of the Society, meetings could not be conveniently held, consequently the amount collected by the Society for the

present year must have been much less than on former occasions had not liberal collections been taken in P. E. Island—a field which hitherto had been untried. The collections received from this quarter, as may be seen below, amount to more than one half of the entire sum.

The Society take pleasure in stating that the meetings which they have attended were in general very interesting. The full attendance, the earnest attention, and the respectable contribution, exhibited clearly the interest which the people felt in the good cause.

From the experience which the Society have had, short as it has been, they are assured that missionary zeal is increasing rapidly in the Church; and they are convinced that were more

knowledge diffused on the subject of missions, were the duty of those who enjoy the blessings of the gospel more frequently and faithfully pointed out, and were every means employed to exhibit to the Church the urgent necessity of prompt and vigorous exertion, missionary zeal would still more rapidly increase—more energetic measures would be adopted to disseminate the gospel both at home and abroad—Zion would awake, put on her strength, and be clothed in her beautiful garments—and then the wilderness and the solitary place would be glad, and the desert would rejoice and blossom as the rose.

The following are the places at which meetings have been held and collections taken:

At West River Church,	£1 8 11
Central School, West River,	1 7 0
Rogers Hill, Cross Roads,	0 14 3
Salt Springs, West River,	0 11 9½
Sherbrooke, St. Mary's,	1 18 0
Prince Street Church, Pictou,	2 15 6
Missionary Box, Princetown, P. E. I.	0 16 9
Princetown, do.	3 13 4
Casumpee, do.	2 0 5
New London, do.	1 2 0
Bedeque, do.	1 5 7½
Lot 14, do.	2 5 5
Mabou, Cape Breton,	0 15 7½

DONATIONS.

George Thompson, Darnley, P. E. I.	0 3 0
A friend,	0 2 6
A friend,	0 1 4
Mr. Isaac Patterson, Student,	0 5 2½
	21 6 11
Deduct for light at meet., W. R. Ch.	0 1 0
Amount,	21 5 11

This amount has been appropriated as follows:

The Home Mission,	£14 0 0
The Foreign Mission,	7 5 11
	21 5 11

JOHN CURRIE, Sec

The following are the office-bearers for the ensuing year: William Keir, *Pres.*, Samuel Johnston, *Sec.*, and John McKinnon, *Treasurer.*

THE PRESBYTERY OF PRINCE EDWARD ISLAND met at Covehead on October 14th, 1853. As it had been stated in the Register, that no report had been received, by the Synod, from the Presbytery, on the propriety of ordaining ministers without charges, being Professors in Theological Seminaries, having seats in church courts; it was suggested by Mr. Murray, and agreed to by the Presbytery that the Clerk send a

copy of the Report to the Register, with a request to the editor that it be inserted. The Report is as follows: The Presbytery are of opinion, that Professors, ex officio, are not entitled to seats in church courts, as not representing congregations.

By order of the Presbytery,
ROBERT PATTERSON,
Clerk of Presbytery.

ORDINATION.

On Wednesday the 6th November, Mr John M'L. McLeod was ordained to the office of the holy ministry, and admitted to the pastoral charge of the Congregation of Richmond Bay, by the Presbytery of P. E. Island.

The Rev. Isaac Murray preached from Gal. 6, 24th, first clause; *God forbid that I should glory save in the cross of our Lord Jesus Christ*; after which, he put the usual questions to the minister and congregation, and offered up the ordination prayer. Rev. Dr. Keir, of Princetown, gave the charge to the minister, and the Rev. R. S. Patterson, addressed the congregation.

Mr. McLeod enters upon an interesting field of labor. The part of the country in which his congregation is situated, promises to improve rapidly. We trust that his labors may prove eminently successful, and that, through his instrumentality, many may be planted in the house of the Lord, and grow up in the courts of our God.—*P. E. I. Paper.*

COLPORTAGE.

MR EDITOR,—Please notice* that Mr John Faulkner of Truro has been sent at least for a time, as colporteur, along with Messrs McLeod and Millar,—that Mr A. Fraser has retired to prosecute his studies, and that Mr Dickey has commenced on his own resources, on a new field to the north, but having returned to the old field, is no longer under the patronage of the church. Also that a new supply will be sent over to P. E. Island early in the ensuing spring; and any person wishing the Home and Foreign Record, price 5s, or the Sabbath School Visitor, published bi-monthly, price 1s 3d per copy, \$2 for 10, \$5 for 26, \$7 for 40, should forward their orders immediately. In all cases, excepting single copies, in American Notes, or with allowance of 3 per cent for exchange.

J. I. BAXTER.

JUBILEE & PRESENTATION.

The somewhat unusual event of a Jubilee in the Eldership has just occurred in the Session of Salem Church. From the fact of so many who hold that office being called to it after they pass the meridian of life, it is a comparatively rare event for one to discharge its duties for fifty years. Mr. John Douglass, well known to many of our readers for his guileless simplicity of character, his fervent, yet unaffected piety, and his laborious diligence in the service of his divine Master, has just been privileged to complete that period of service in this responsible office. A few of

the members of Salem Church took advantage of the occasion to express their respect for him, and their esteem for his services, by presenting him with an elegantly bound copy of McPhun's Family Bible, with Scott and Henry's notes. The volume bore the following inscription:

PRESENTED

TO

MR. JOHN DOUGLASS,

by members of Salem Church on his completing his 50th year in the

ELDERSHIP.

Let the Elders that rule well be accounted worthy of double honor.—1 Tim. v 17.

Miscellaneous.

Letters to Church Members.

LETTER III.

*The Duty of Church Members to the Church.
Concluded.*

Give all diligence, brethren, that the congregations with which you are connected be healthy and vigorous, blessed in enjoying the influences of the Spirit, and blessed in their influences on the world. To produce this result various means are very generally, and should be universally, employed. There, for example, is the weekly prayer meeting of the congregation, or of the district. We need not urge the propriety and necessity of prayer. We speak not to those who consider the hours of Sabbath a sufficient time to be devoted to religion; and who if they are careful not to let their business intrude upon the day of sacred rest, are perhaps as careful not to permit the concerns of religion to intrude upon the days of business. Such have no part with us, whatever place they may occupy in the church. But those who acknowledge the duty of attending on this week-day means of grace, are not always careful to allow themselves time to discharge it. Are not the calls of the world frequently permitted to furnish an apology for absence, and to usurp the precious hour which should be given to intercourse with heaven? If we so act, we deprive ourselves of much good, for a diligent attendance on the prayer meeting is fitted to be of great personal benefit. It gives us a short breathing time in the midst of the weekly hurry of the world, when, in communion with

our fellow-Christians, we revive the influence of the Sabbath and its services, and, leaving earth behind, commune with heaven. The traveller of the south desert hails with rapture the oasis which, at intervals, springs up in his route, breaking the monotony of his desert life, and furnishing refreshments on his way. So grateful to us should be such interruptions of our weekly toils as the prayer meeting makes; and, if rightly minded, no urgency will be required on the part of ministers to secure our presence there.

Your attendance at the prayer meeting is of great importance to the congregation, as well as to yourselves. The ward and ordinances ablest will communicate no blessing; nay, in such a case they will prove the "savour of death unto death;" but it is only in answer to prayer that we can hope for the Spirit which giveth life. Where, then, is our desire of the blessings, if we restrain prayer before God? In what state can these congregations be where prayer is restrained, but in that of the Sardian or Laodicean church? An awful condition this! The dwelling place of the Most High become the temple of Satan—the reservoir of the water of life, whence should flow the streams making glad the wilderness, become a stagnant pool, whence no healing waters can issue—that which should communicate life and light to the world, to become itself dead and dark, all hope for the world consequently destroyed! There may be a name to live,—so there was in the church of Sardis; there may be a profession maintained,—so there was in

Laodiceæ. The words of truth may be proclaimed from its pulpit as Sabbath after Sabbath comes round, but it is the letter which killeth, for the vivifying spirit is gone. A more melancholy spectacle cannot be contemplated. Brethren, let not such be the condition of any congregation with which you are connected. Suffer no spiritual slumber to cast its soporific shadow over your societies. And how are you to prevent this? Among other things, by a diligent attention to the prayer meeting. There, wrestling in the united prayer for the outpouring of the Holy Spirit on all your means of grace, you will reap much profit, and experience the promised presence of the Saviour. Your minister will proclaim the message of God's mercy with the power of the Spirit, and, upheld by a praying people, he will labour with all encouragement and success. Your church will become the birth-place of souls, the very gate of heaven, where God the Lord descends to dwell with men. The amount of spiritual life in a congregation, and consequently its power of communicating life to the dead around, may always be measured by the spirit of prayer prevailing in it.

Do you endeavour that the congregational Sabbath school be vigorously and efficiently conducted. This institution is now almost universally established in connection with our churches, and by many of them is employed with much success, as a means of evangelising the ignorant and debased around them. But it is as existing for the young connected with the church that I now speak of it, and, in this point of view, I would seek to impress on you its vast importance. Parents professing religion are bound to attend to the godly upbringing of their children, as a duty primarily devolving upon them. That parent is himself little interested in the great salvation, who does not labour and strive that his children may be partakers of it with him. His instructions the teaching of the Sabbath school is not meant to set aside, but to assist; and each congregation, as a church of the living God, has its own duty to discharge to the young connected with it. In receiving an infant member by baptism, the congregation stands pledged in fact, if not in form, to train the child for heaven, and, for this purpose, to do its part along with the parents, that its youthful member shall be in truth one of the lambs of Christ's flock; and should the child be deprived of its

parents, the church will, in things temporal as well as spiritual, supply their places. Too frequently, indeed, this obligation is forgotten, but it is nevertheless a Scripture obligation.

And more than this, grace is not hereditary. The children of godly parents may not follow in their footsteps, and will not do so unless they are trained therein. How then are the children of the members of the church to be retained in connection with the church? Most clearly, by the church taking a lively interest in them, and discharging its duty to them when the mind is most plastic, ready to receive the character which the hand of love and wisdom may impress upon it. We know the promise given to the faithful performance of this duty; and if a congregation sees its youthful members, who have been incorporated with it by baptism, falling off as they grow up, and straying into the world, let it look to itself, for assuredly it has been unfaithful. Do not look upon these defections as a matter of course. Seek by every means to prevent them. The young are the hope of the church: cultivate that hope diligently. If it is your duty to seek the salvation of all men, it is peculiarly your duty to seek the salvation of those united to you by the ties of congregational connection, and whom, as we have seen, you have pledged yourselves to train up amongst you for heaven. It is by the young that the membership of the church is to be recruited. As one Christian after another enters into his rest, there must needs be those to step in fill up his place or how is the church to maintain its ground? And if it lose as many by desertion as it gains by conversion from the world how is it to grow?

Moreover, if you would wish to produce a higher type of Christianity than that which now prevails, see to it, brethren, that the Sabbath-school be vigorously and efficiently maintained. There is no feature of our present Christianity which, in our opinion, is so full of hope for the church as the attention which is now paid to the young.

But the design of the Great Master is not merely that his church should cherish the sacred truth in her bosom, and thus preserve it in the world; His purpose is, further, that she diffuse it abroad among the nations to the uttermost ends of the earth. This we do not stop to prove, as no Christian will question it. But from

his unquestionable truth it follows that that congregation of professing Christians which is not doing its utmost to accomplish this great purpose, is so far failing of its duty. Not only should each have his machinery for carrying out this design, but this machinery should be wisely organised and kept in energetic operation, so that the resources of each congregation may be fully developed and faithfully applied. It is a gratifying fact in the history of the church in our day, that so much attention is now given to this duty, that is, much as compared with what formerly obtained. Still there is great room for improvement, for the church is yet coming far short of what she ought to do, her efforts are yet utterly inadequate to the great enterprise before her. Of your duty in this matter as respects the realms of heathenism at home and abroad, we shall afterwards speak; we now urge it upon you as a duty you owe to the church herself. As with the natural so with the spiritual faculties, one principal means of promoting their vigour and activity is exercise. The child, "by nature's kindly law," finds its delight in the boisterous girth and unceasing activity by which its animal powers are developed to the mature strength of manhood; and those born of the Spirit must necessarily give scope and exercise to the incipient principles and faculties of their spiritual nature, if they would attain to the full stature of perfect men in Christ. Brethren, we are called to be Christlike,—“Let this mind be in you which was also in Christ Jesus;” and surely it is the earnest and unceasing desire of every Christian to be as his Master. Now, what was this mind which was in Christ Jesus? It was the mind of self-denial for the good of lost men. Though He was “in the form of God, He took upon Him the form of a servant, and became obedient unto death even the death of the cross.” But if we exercise not this virtue, how are we to grow in likeness to Christ? And if we exercise it not unceasingly and vigorously, how can our grace ever grow beyond the feebleness of its infancy to the full stature of the Christian? What is true of saints individually is true of the church collectively. Do your duty towards her, then, brethren, that, by a full exercise of every grace, she may acquire ardent activity and strength, and with these purity and peace. Besides, it is only in the path of duty that we can look for blessing from on

high. If we are faithful to God, He will be faithful to us; but surely it would be presumptuous in us to hope that God would prosper us in unfaithfulness, would connive at our lukewarmness and dilatoriness in his service, by shedding his blessing upon us in such a state. Our perishing fellow-men of every kindred and clime are embraced in the love of Christ and in the offers of the gospel, therefore should they be embraced in our love and in our efforts. Our duty most clearly is to carry out the design of Christ's mission into the world; and is it not just that our reward should be proportioned to our diligence in this duty? We must devise liberal things if we would receive liberally. For our own sakes, brethren—for the sake of the church, let us prove the Lord of hosts by all zeal and devoted self-denial in this great work, “whether He will not open the windows of heaven and pour us out a blessing till there be not room enough to receive.”

“It is more blessed to give than to receive.” This is true even of temporal benefactions,—emphatically true of spiritual gifts. The church, in distributing the bread of life, instead of diminishing her own stores, augments them. Her own strength consists in this—the increase of her own good. Blessed as the efforts she has made have been, in many parts of the heathen world, causing the wilderness to be glad and the desert to rejoice, they have been fully as much blessed to herself, and she has received more than she has conferred. As you love Zion, therefore, and seek her good, and pray for her peace and prosperity, help her to accomplish her great work, pouring forth all her resources, mustering all her strength, summoning all her activity, to subdue the kingdoms of this world to Messiah the prince.

FRATER.

A Convert a hundred years old.—At Veldurty, India, is a member of the church, who is more than a hundred years old. Last November she walked from her house to the place of worship, to be present at the Lord's supper, and was attentive through all the services.

Youth's Department.

DEATH SCENE IN INDIA.

Annie S—, was for about four years a scholar in one of our Sabbath Schools, at a place called Coolie Bazar, on the outskirts of Calcutta. Although she was thirteen years of age, you would have scarcely taken her for more than ten. She was a pale, delicate child, and I often thought, as I looked at her earnest expression and deep attention, when divine things were the subject of conversation, that she was ripening for early glory. But I did not know then how *soon* Jesus would call her to himself. It was about four months ago that Annie was entirely confined to the house, which she never left until her spirit arose to God, and her body was carried to the grave. Soon after her illness commenced, she said to her mother, one day, "Mother, I once read in a tract, that a doctor told a dying patient of his, 'I fear, sir, there is no hope.' 'I know, I know,' returned the despairing sinner. You say there is no hope for my body, and I feel there is no hope for my soul. No hope! no hope!" But "oh! mother," continued Annie, "how thankful I should be, that, even though my *body* die, I have hope for my *soul*. Blessed Jesus! through thee I have obtained this hope, and I shall not be ashamed." Reading the Bible was her great delight, and, when she became too weak to hold the book, she used to beg her friends to read to her, when she would often exclaim, "How sweet! how beautiful! I want to be with Jesus! I want to see the glorious things that are written in this book." On another occasion, at night, when the burning fever was so great as to cause excessive thirst, she said, as her mother got up to give her some tea, "Jesus will soon satisfy me with the water of life, of which, if a man drink, he shall never thirst again." An hour passed, and Annie's mother was again awakened. She heard the most joyous sounds from her afflicted child, though at the time, she was racked with pain. "Happy, happy, happy! oh, I am so happy!" exclaimed the dying girl.

Her own simple account of God's dealings with her soul, was to me very touching. She used to say, "about two years ago, I was much impressed with the necessity of religion, by witnessing a solemn service, and I then determined to follow

Christ. But soon I left the path he showed me, and followed Satan. Then God made me ill, and once more I seemed to come back to him; but again, when I got well, I wandered. Oh, how wicked I was! Yes, God had to make me ill once more, and to *keep me ill*, before I would give my heart wholly to him; but now I am his, and soon I shall be with him in glory." Although Annie was so confident of her Saviour's love, she deeply felt her own sinfulness in the sight of God—so much so, that she would never allow any one to call her "a good girl"; and, when the expression was used in her hearing, she would often burst into tears, and exclaim, "Oh, I am so bad, so wicked; do not call me good."

But I must hasten to the last solemn scene. A little before she died, she said, "Mother, you will meet me in heaven. O how delightful that will be!" Presently she exclaimed, "There, there, I think I see my father: he is waiting for me; he is calling me." The stupor of death was fast overpowering her bodily senses; but, making one last effort, she threw her arms around the neck of her cousin—a girl many years older than herself—and begged and entreated her to become a Christian, saying, "O, Maria, seek the Lord while he may be found; he is so precious on a dying bed." She then asked her mother to read to her the hymn in which these words occur,

"Nothing in my hands I bring,
Simply to Thy cross I cling."

When this request had been complied with, the dear child fell back on her pillow, and softly murmured, "I am going to sing the new song, 'Worthy is the Lamb that was slain; when thou passest through the waters I will be with thee; in my Father's house are many mansions.' O, my Father, I bless thy name; I thank thee, I thank thee, my Father;" and with these sweet words on her lips, her spirit passed away from earth, to worship before the throne of God in heaven.—*Juv. Miss. Mag.*

Boys who destroyed an Idol.—One day last November, a missionary from this country to India, saw three of his school boys coming, in a very animated manner, from the village to the mission house.—"What have you been doing?" said he.

to them. "We have thrown down Muthe's Swamy," they replied, "and broken it all to pieces. (Muthe was a man who had been listening to the gospel for some time, and was almost persuaded to believe it.) "Was Muthe at home," he again asked them; "and would he let you destroy his idol?" "Yes, he told us we might do as we liked, though he felt afraid to abuse it himself." But suppose Swamy should come to-night and catch you?" They answered with a smile, "Muthe's Swamy is dead, he cannot hurt us." "What did the prophet Elijah do to the priests of Baal?" "He brought them down to the brook Kishon, and slew them there." "Could Baal hurt Elijah for doing so?" "No." "Why not?" "Because Baal was only a dumb idol, like Muthe's Swamy."

A Jewish Boy who has found Christ.—A Jewish boy only thirteen years old, who lives in a village on the borders of Wurtemberg, writes thus to a missionary:—"I am decided to become a disciple of the Lord Jesus Christ, my only Saviour. I pray diligently to him. I am attending Bible meetings where he is present. The other Jews say when they see me, 'Look there, the pietist is coming!' But I go

my way as though I heard it not. My Saviour died for me on Calvary, and I will be faithful to him until death. I wish to know more about him. I beg you will come soon, or write what is to be done. The good men who keep the Bible meeting would likewise be happy if you would come and help me." Let us all pray to the Savior to keep him, and make him the means of bringing many of his nation to know him of whom Moses and the prophets wrote.

Love of Nestorian Children for the Missionaries.—Would you like to know how missionaries often travel? On a visit made by those at Memikan to Oromiah, they walked across the plain of Gawar and over the mountains, and then rode the rest of the way on horseback. Incoming back, they rode to the plain, and there the snow was so deep that they were obliged to dismount and go afoot. But the welcome they received was enough to make them forget all the weariness of the journey. For the villagers, parents and all, went out to meet them: and the little children kissed their hands and gave every token of heartfelt joy.

Notices.

PARTIES, intending to become subscribers for the Register for the ensuing year, are hereby reminded that the terms of sale and distribution announced in the October number will be rigorously observed. The terms are as follows:—

To secure certain despatch from the Publisher's office for the year 1854, payment, or the order of a responsible Agent, must be forwarded prior to January next. When addressed singly, each copy will be charged 1s 6d.; but in parcels of 6 or more copies, 1s 3d. as heretofore. When parcels containing 25 or more copies, are ordered to one address, an extra copy will be allowed for agency.

PRESBYTERY OF PICTOU will meet, for presbyterial visitation and general business, at Upper Settlement, East River, on Tuesday, 6th inst., at 11, A. M.

BOARD OF FOREIGN MISSIONS will meet at Upper Settlement, East River, on Friday, 6th inst.

Mrs. Dayne acknowledges the receipt of 5s. from "a friend," in behalf of the Mission Education fund.

The Teachers of the Sabbath School in Little Harbor gratefully acknowledge the receipt of £1, of the money left at the disposal of the Board of Domestic Missions, by the Sabbath School Association, Prince St Church Pictou. They also acknowledge their gratitude to Miss Elizabeth Geddie, for the interest she has taken in the Sabbath School,—being instrumental in procuring the above sum of £1.

Owing to the absence of the Treasurer from home, the usual monthly acknowledgements are deferred till next No.

The following contributions for the Seminary, have been received, per Rev. David Roy: From the U. P. C Glasgow University Students' Missionary Society, £9 12, Stg.

From Slatford, 2

" Lillesleaf, 1

Total £12 12 Stg.

RECEIPTS FOR THE REGISTER.

Rev. H. Crawford, 3s 9d.; Rev. R. S. Patterson, 7s. 6d.

J. & J. Yorston acknowledge the receipt of the following articles for the Foreign Mission.
22½ yds. homespun from P. E. Island, per Jas. Forsyth.

Three pounds worth of sewing materials, viz: two pounds worth from the West Branch Ladies' Society, and one pound worth from L. Branch Ladies' Society.

Two webs homespun cloth, over 60 yds., from the Ladies of W. Branch, E. River.

One blanket from Margaret Grant.

30 yds. flannel from Middle Settlement, Middle River, Salem Church.

1 Box Goods from Princeton, P. E. Island, per Kenneth McKenzie.

Cash 10s., from Mr John Rettie.

5½ yds. homespun from Mrs. George Tattric, River John, value 8s. 3.

One case of Goods, per James Curry, Pictou Packet, from Poplar Grove Church, Halifax—value £21 6s 1d., containing—

12 reams paper (large writing). 1 M. Pens. 5 dozen Slates. 6 dozen lead pencils. 400 slate pencils. 4 pen knives. 1 small keg of ink. 2 dozen ink powder. 3 dozen pasteboards. 1 large map (40 small maps and six plans of cities). 1 small do. (school). 1 parcel containing pearl buttons and reels of cotton. 1 parcel containing ½ doz. prs. scissors. 1 paper needles. 1 small bundle knitting do. 9 ink stands. 1 parcel of copy books. 1 piece grey cotton. 24 doz. reels cotton. 1 parcel containing ladies' and children's shoes.

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.

1 parcel containing flannel, printed cotton, needles, tape, &c., for Mrs. Geddie's own private use.

Sundry other parcels with articles for the use of the Mission, &c.

The 7 yds. homespun acknowledged in Oct. Register from James Collic, should have been from John Collic.

22 yds. homespun flannel from Ladies' Benevolent Society, Rogers Hill, should have been 42 yds.

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 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. McCulloch, Watson, D. Ross, Honeyman, and Wylio, with the Presbytery Elders of Truro, Upper & Lower Londonderry, three to form a quorum. Rev. Wm. McCulloch, Secretary.

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

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

Committee of Bills and Overtures.—The Rev'ds. Bayne, Roy, and McGilvray, and James McGregor. Rev. J. Bayne, Convener.

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

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

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

Receivers of contributions to the schemes of the Church.—James McCallum, Esq., P. E. I., and Robert Smith, Merchant, Truro.

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

Publisher and General Agent for the Register.—John D. McDonald, Pictou, N. S.