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THE  
**MISSIONARY REGISTER.**  
 OF THE  
**PRESBYTERIAN CHURCH OF NOVA-SCOTIA.**

Vol 4.]

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[No. 5.]

CONTENTS.

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LEADER—Recent Foreign Mission News. FOREIGN MISSIONS.—Extracts from Mr Geddie's Letter—66.—Letter from Mr Bates—67.—Letter from Mr Knelleke—68. HOME DEPARTMENT—Correspondence—68.—Phy. Notices—69. MISCELLANEOUS—An Address to Ministers—70.—Ireland's Mission Field—73.—Caffraria—74. YOUTH'S DEPARTMENT—The Boy and his Testament—75.—Hope in death—76.—Interest in God's Word—76.—The fruit of Love—77.—A Gem of the Ocean—77.—Praying Girls—78. NOTICES—79-80.

**RECENT FOREIGN MISSION NEWS.**

The dearth of Intelligence with respect to operations at Anciteum, which must have been painfully felt in our last, will be found to be amply compensated in our present issue. Letters from Mr and Mrs Geddie have arrived, under date Sept. 17, 1852, and the tidings are quite equal to the fond anticipations which were expressed on the receipt of the previous packet. The Communication from Mrs Geddie was of a private nature, but in a future number extracts from it will be given, as we have every confidence they will be transmitted by the friends who have received it. All that is of public interest from Mr Geddie will appear under the Foreign Mission Department for the present month. A farther source of gratification will be found in the very friendly letter of Dr Bates Secretary of the Foreign Mission in connection with the Reformed Presbyterian Church in Scotland. Since the receipt of intelligence, as to the accession of the Rev Mr Inglis to the Mission, much enquiry has been made about the Church with which he was connected, and whether he would be supported by our Church? For this, among other reasons, much interest will be felt in this letter. We understand the Reformed Presbyterian Church to be the same Body as is more generally known under the name of Cameroni-

ans or Covenanters. Their religious opinions and mode of government accord so nearly with our own, that in Anciteum, the representatives of the two Churches will feel perfectly prepared to act as if they were ministers of the same Church. It does seem somewhat remarkable that two ecclesiastical Bodies, so far apart from each other in their Home spheres, should be found uniting in one still more distant Foreign field. Their numbers and resources appear to be much alike, and there is every prospect of harmonious cooperation and we hope, generous rivalry. The probability is, that our friends in Scotland will soon find means to locate another missionary. What are we likely to do? Shall we be content with one solitary laborer? or shall we not rather bend our energies to meet Mr Geddie's fond wish, and reinforce the mission staff by the addition of two such men as he describes. No thoughtful person will disagree with the opinion that we should send our best men, that is, the men best fitted for missionary labor, whether they be ordained ministers who have acquired much experience and given full proof of their ministry, or Licentiates who have but recently buckled on their armor, and yet burn with holy ardor to occupy and defend the "high places of the field." Our vacancies at Home will soon be filled up, and if no young men

consecrate themselves to Foreign Missionary labor, it will become the serious duty of all our ordained ministers, indeed it ought to be so now, to consider, each for himself, whether the call for additional labor do not address itself to his own heart. It is said of a certain Lazaretto where lepers are confined, that Moravians are found cheerfully devoting themselves to the work of piously instructing these devoted beings, who are forever shut out from society with any but such as are a prey to their own fatal disease. The gate that leads into this abode of Death, no sooner opens to give notice that the former missionary has fallen a martyr in his master's service, than another is prepared at once to enter, but only in a comparatively short period to give place to his successor. What devotedness does this manifest? Alas! how few of Christ's servants have the faith

and fortitude of these men. Oh for a larger measure of Christ's spirit to animate our ministry and Licentiates! then would there be many voices heard eagerly answering to our long, but vainly reiterated summons—Here am I, send me.

It will be observed, that the British and Foreign Bible Society have anticipated the petition of the Board, and the various Auxiliary Bible Societies that have interested themselves, in drawing the attention of the Parent Society to the claims of our mission; for assistance in printing the Scriptures.—The tenor of Mr Knolleke's letter affords every confidence that the favorable attention of the Committee will continue to be directed to the efforts, which are being made to introduce divine truth to the New Hebridean tribes, in their own tongue.

## Foreign Missions.

*Extracts from Mr Goddie's Letter:—*

*Aniteum, New Hebrides, Sept. 17, 1852.*

MY DEAR BRETHREN,

I sent you letters by way of China, about two months ago, which I hope you have received. I rejoice to inform you, that we labour with much encouragement at present. Since the date of my last letter we have had several important accessions to our number. The man who set fire to my house last year has lately come over to the side of Christianity, and is now a warm friend. The heathen party wonder to see so many, and persons who were our formidable foes, leaving their ranks, while the Christian party admire and praise that power which can alone subdue the heart of man, and say, "This is the doing of the Lord." The cause of God on this Island, after many struggles, has risen triumphant above the most formidable opposition, and I cherish the pleasing hope, that the time is drawing nigh, when the religion of Christ will be the religion of this dark island of the sea.

I have already written to you about the arrival, and settlement, on this island, of the Rev. Mr. Inglis. Since his arrival, he has had a severe attack of an epidemic, which has gone the round of these islands,

and which has been fatal in many of them, a species of influenza. The presence of this esteemed brother on this island has been to me a cause of gratitude to God, as well as of encouragement in the missionary work. I enjoy excellent health at present, and I never needed it more. With school-teaching, printing, translating, building, and other departments of missionary labor, our hands are full, and we scarcely find time for necessary repose.

The sandal-wood establishment on this island is fast breaking up. There has been a great destruction of property. Those things that cannot be conveniently removed are committed to the flames. In a few months, it will be impossible to tell from external indications, that a foreign establishment existed on Aniteum. I wish that other memorials of their residence on this island could be as easily obliterated.

My dear Brethren, let us thank God for the measure of encouragement which we have enjoyed in his work on this island. May it arouse the church at home to more vigorous efforts in the cause. Send, I entreat you, more laborers and send men of the right kind. We want men of piety, energy, and devotedness, to the cause of God. and any others are worse than use-

less here. Keep all the men you can spare at home, and send those whom you find it most difficult to part with. They will find ample scope here for all their talents, attainments and energies. May I cherish the hope that you have now one or more messengers of mercy on the way to these dark and distant isles of the sea.

I send this letter by our excellent friend the Bishop of New Zealand. He has paid us a passing visit, on his return from visiting the New Caledonia and Solomon Islands. He has just been telling me that he thinks he could within the space of 5 years safely locate 80 missionaries on the islands visited by him during his present voyage. If all Bishops and all ministers were men of the same stamp as Bishop Selwyn, the world would be evangelized within a reasonable period. I regard him as a model Bishop, and he has more of the apostolic spirit than any man I know.

I think, that either Synodically, or as a Board, you should take some notice of the kind attention of the Samoan missionaries and the Bishop of New Zealand, to us, your agents.

I am yours, &c.,

JOHN GEDDIE.

*Letter from the Secretary of the Committee F. M. Reformed Presbyterian Church in Scotland, to the Secretary Board For. Miss., Presbyterian Church, N. S.*

1 Cornhill St., Glasgow, March 31, 1853.  
MY DEAR SIR,

Your esteemed letter of the 15th February reached me in the beginning of the present month. I deferred writing in reply in the hope that a meeting of our Synod's Committee on Foreign Missions should have taken place soon, that I might present your letter. That meeting has not yet been held, however, and I think it incumbent on me to acknowledge your letter without farther delay. The printed, documents of which you speak, have not yet come to hand. I doubt not they will prove interesting, and that the publication of them on this side, in whole or in part, will contribute to awaken and extend an interest on behalf of the New Hebrides Mission. I rejoice that the Lord has put it into the hearts of your brethren and the people, comparatively few in number, and of limited resources, to institute a mission among the heathen, and that the Lord has mercifully sustained your devoted missionary, and crowned his labors with so much success. My hope and

prayer are that Mr. Inglis and he will be enabled to co-operate very harmoniously—that the good work may prosper more and more, and that the cheering tidings communicated by them respectively may not only draw out adequate support, but encourage other labourers to follow them. The Reformed Presbyterian Church in Scotland, is no much larger I presume, than your own, and its members, generally speaking, are in the humbler walks of life. We have at present only 35 ministers, and some seven or eight licentiates. There is a hopeful number of students at the university, and were the mission field becoming more full of promise, than it has been with our missionaries in New Zealand, there is good reason to expect that laborers would offer for the work. In New Zealand, the efforts of our missionaries were sorely counteracted by the predominant influence of the Episcopal Church of England Mission. One of our missionaries is there still, and within a comparatively limited sphere has seen excellent fruit of his labors. But there is scarcely room for much extension. As soon as our Committee meets, I hope to have occasion to write to you again. Our Synod also holds its annual meeting in the beginning of the month of May. Meanwhile I wait for the papers you kindly promised to send. I should also be glad to learn of you what the regular terms of your church are, as regards allowances to your missionary, both in regard to salary and incidental expenses. Some years ago, we corresponded with the Directors of the London Missionary Society about taking up a position in the South Seas, and were warmly encouraged to do so. It was, I presume, mainly through Mr. Murray, one of their missionaries in the Samoan group that our missionaries became acquainted with Mr Geddie. We stated to the Directors of the London Missy. Soc. that we wished to do as they do in the matter of allowances, to follow their example, "*ceteris paribus*." It is still more needful to have a distinct understanding with the Directors of your Society, inasmuch as the missionaries are to be in such close juxtaposition. Therefore we have paid just one hundred pounds sterling in the form of salary. At times the incidental expenses have been considerable. I am sure our Committee would feel greatly obliged to you, to explain to us frankly what you have done, and what you think right to be done hereafter. Poor Churches are compelled to

practise strict economy, and at the same time undue parsimony may discourage a missionary and mar his usefulness. In what concerns the cultivation of the language, I would expect Mr. Inglis to be after some time, a valuable coadjutor. He is a good scholar, an acute observer, and has a literary taste. Were the mission to be strengthened, which I trust it may be at no distant date, I think he has judgment and business habits of much value. Please to write soon again, and I shall be very happy to reciprocate your kindness, to the best of my ability. May the Lord bless his servants! may the name of Zion's exalted King be greatly magnified!

I remain, my dear Sir,  
Very faithfully yours,  
STEWART BATES.

*Extracts from communication from the Sec. of the B. & F. Bible Society.*

I am glad to be able to say, that in consequence of a communication from the Rev. J. Inglis of Aneiteum, our Committee, in December last, voted a supply of 50 reams of paper, for the purpose of printing the Scriptures in the language of the New Hebrides, and this paper with an assortment of Bibles and Testaments to the extent of 200 copies, we despatched last month, to the care of Mr. J. Rout of Auckland, New Zealand, in accordance with Mr. Inglis' directions. I fully intended by the first opportunity to inform your Society of what we had done, and proposed procuring the address of its Secretary from the London Mission House, not being aware that you occupied that post. In Mr. Inglis' communication he made no application for aid in printing, but our Committee will be ready to repeat, and perhaps even extend, their aid.

HENRY KNOLLEKE, *Asst. For. Sec.*

## Home Department.

MR EDITOR:—Believing that the time has now arrived when the adherents to the Presbyterian Church should make a simultaneous movement in aid of the funds of our Seminary, so happily commenced.—The writer would therefore respectfully beg leave to suggest the following scheme in order to promote that important object. It is proposed that the friends of the Institution organise themselves into one or other of the six following classes,—each individual making choice of the class with which he or she will connect him or herself, and engaging to pay (provided the class shall be filled up), the sum annexed to the class of their choice. It will be requisite that every such person should write (post paid) to the Secretary of the Seminary Board, giving their name, place of residence, how they wish to be classified, and their determination to pay such person or persons as the Seminary Board shall appoint to receive the same, to be paid within six months after it shall be notified in the Missionary Register that their respective classes have been filled up.

1st Class, 20 persons to pay each	£50	£1000.
2 " 25 " " " "	40	1000.
3 " 40 " " " "	25	1000.
4 " 50 " " " "	20	1000.
5 " 100 " " " "	10	1000.
6 " 200 " " " "	5	1000.

In order to promote the above scheme, I will engage to be one of the first and one of the last class, and to comply with the above requisites.

April 6th 1853.

PROMPTER.

*Glencelg, St. Mary's, April 8th, 1853.*

Revd. & Dear Brother,

Enclosed is the sum of £4 from this congregation for the Theological Seminary. I wish it was larger. It shows, however, that we do not forget the Seminary, and we wish its prosperity. It ought to be an easy matter to raise funds for it. Every person who believes that we must have ministers, must also believe that we cannot have them without a seminary in which to prepare them as far as human instrumentality can do it, to "be workmen not needing to be ashamed." An efficient seminary we cannot have without funds, and if the funds are not provided by our own church, who provides them? They will not be provided at all, and we languish and die, as a church. Surely we have learned by this time that it will not do to trifle with this business. I do not see how we can continue to exist as a body without a good Theological Seminary, and I cannot understand how any man who says that he is "for us" can refuse to

support it. It is time that Mr. Ross was relieved from a part of his burden. He can do, and he has done a great deal, but it is too bad to make him do the work of three men.

sincerely yours,  
JOHN CAMPBELL.

To the Rev. James Bayne,

THE ANNUAL MEETING of the Bible & Missionary Society in connection with the Presbyterian congregation of Princetown P. E. Island, was held in the church at that place on Tuesday the 8th March, after a sermon by Mr John McLeod, preacher of the gospel, from Psalm 89th 15, *The joyful sound*. The Rev. John Keir, President of the Society in the chair. After reading the Report, the amount collected for the year in the hands of the Treasurer was found to be £45 3s 4d, which was appropriated by the meeting as follows:

To the Foreign Mission,	£25 0 0
To assist in purchasing paper and printing materials for the Foreign Mission,	3 0 0
To the B. & F. Bible Society,	6 0 0
To purchase Bibles for free distribution,	2 0 0
For the Jews,	5 0 0
For Domestic Mission,	2 10 0
To purchase Tracts for distribution,	£13 4d

#### PRESBYTERY NOTICES.

The Presbytery of Picton met in Primitive Church, New Glasgow, on Wednesday, 9th March, for the Presbyterial visitation of the congregation. The answers to the questions of the formula exhibited a highly satisfactory state of the congregation. Its financial state was particularly gratifying. Since the settlement of their present pastor the salary has been increased every year, the amount promised being in the first year £120, in the present year (the fifth of his ministry among them) £150, and for next year £160, while in each year hitherto, the amount paid has exceeded the amount promised. During the same period they have built a new church costing £900, which has been all paid. The system of weekly collections has been adopted and is found to do well.

At the afternoon Sederunt Mr Alexander Cameron, Student of Theology, delivered a Homily on 1 John iii 1, and Mr J. W. Matheson one on Romans 8, 1.—Both discourses were sustained and farther exercises were assigned them. A petition from the congregation of Tatauagouche, for a moderation of a call was

laid on the table till next meeting. A report by Mr Robert Grant of Missionary labor within the bounds of the Presbytery was read and his diligence highly commended, and he received appointments to Cape John shore for four Sabbaths.

The Presbytery met on the following day at Merigomish for the Presbyterial visitation of the congregation. The state of the congregational arrangements, though indicating some improvement since last visitation, was by no means so satisfactory as could be desired. The Presbytery will meet again at that place on Tuesday, 5th April, Sermon by the Rev G. Walker.

The Presbytery met agreeably to the above appointment. Discourses were heard from Messrs. John Fraser and George Roddick, Students of Divinity, which were favorably received, and the young men were encouraged to proceed with their studies. Congregational business was then taken up, and after a thorough investigation into all the hindrances to prosperity which have been alleged to exist, the Presbytery were exceedingly gratified to find that to all appearance the temporalities of this important section of the Church are in a more satisfactory state at present than they have ever been, at least, for very many years past. It was still more cheering to contemplate the marked improvement which was apparent in matters *spiritual*. Presbyterial visitation has done much for many portions of our church, but it is questionable whether any instance of greater benefit, from this united counsel and supervision has yet occurred, than in Merigomish. Last year the separation of the minister from his charge seemed to be inevitable, but the patient and well directed influence of the Presbytery secured his services for another year,—£80 being promised as salary. This year it was found that the salary had been nearly realized, and a renewed effort had secured nearly £120 for the following year. The Presbytery were assured, moreover, that this amount was drawn almost entirely from such as were accounted members of the congregation, and that it would be realized with a very trifling deduction. The feeling between pastor and people appears to be much improved, and it is confidently hoped that his services amongst them both in the pulpit, and from house to house, will meet with such recompense as the Divine promise secures.

## Miscellaneous.

### AN ADDRESS.

TO MINISTERS ON THE BLESSED DUTY OF CIRCULATING THE HOLY SCRIPTURES.

Since we possess in the Bible an all-sufficient Revelation—the only true Revelation—of the will of God to Mankind, it is evidently our duty to dispense this inestimable treasure to the greatest possible extent, amongst all the families of the earth. Under a sense of this obligation the British and Foreign Bible Society was projected half a century ago. The circumstances which attended its formation are at this distance of time seen to have been few and simple. An extreme want of Bibles was felt in the principality of Wales. A great Society, which had been the ordinary channel of supply, hesitated to meet the demand. The apostolic CHARLES of Bala represented the wants of his countrymen to persons in London.—The practical mind of a HUGHES, aided by other kindred spirits, drew from these elements the project of a comprehensive plan for the circulation of the Sacred Scriptures in Great Britain and in all the world. The pathetic statements of a STEINKOPFF were as dew to soften the affections of all who listened to his plea: while the fervid eloquence of an OWEN stirred the hearts of thousands with the liveliest admiration of the new Institution. The sagacious, constructive talents of a PRATT were present to suggest arrangements. An individual highly distinguished in the cause of humanity, GRANVILLE SHARP, as Chairman of the first Public Meeting, laid the foundation-stone. PORTER, the aged Bishop of our metropolitan city, and others of his brethren, obeyed the heavenly call to give God's word to men. A retired Governor General of India, Lord TEIGNMOUTH—a devout man, and one that prayed to God always—added his administrative abilities as President; and the plan of the British and Foreign Bible Society was completed.

Nearly all those who took an active part in these primary measures, are now gathered to their fathers. But the work perished not; nor will the labors of their children ever cease, until the arrival of that predicted period, when the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

There are two classes to whom this glo-

rious Institution is entitled to look, as comprehending persons eminently fitted to promote its holy object. Two classes they are, geographically considered: the one pledged to Domestic, the other to Foreign labors: yet they form in reality but one body: these are Ministers and Missionaries. Wherever they may be called in the providence of God, their work is to teach and to preach Jesus Christ.—How exalted, how benevolent, how God-like is that office!

In speaking of the Bible Society, we unavoidably speak of the excellencies of the Bible itself. My first observation then is, that we possess in this Book, the sure Basis of religious knowledge and experience. It contains all Truth necessary to be understood and felt, for our salvation. It is able to make us wise unto salvation through faith in Christ Jesus. Upon this point it is scarcely necessary to enlarge. If the Bible were merely a book of Instruction, it would simply take its place among others on our shelves: but it ranks far above them all. It claims the absolute allegiance of the understanding, the purest love of the heart, and the entire obedience of the life. It is our standard book in youth, in childhood, in old age: *When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest it shall talk with thee.* According to this Book, all our deeds, words, and motives will be judged at the last day.

The Sacred Volume, it may be further observed, is not only a universal guide in whatever concerns experimental religion; but it is in a most especial sense our grand Instrument of Ministerial usefulness.

What is the fact? A Minister making the Bible his grand Instrument, finds in it passages innumerable, commending this very Book, as being most forcibly and accurately fitted for his use. Look only at the titles which it bears, and the things to which it is compared. It is called the *sword of the Spirit, which is the word of God*: (Eph. vi. 17.) it is *sharper than any two-edged sword*: (Heb. iv. 12.) it is a *hammer that breaketh the rock in pieces*: (Jeremiah xxiii. 29.) it is an *hatchet*: *I have hewed them by the prophets*: (Hosea vi. 9.) it is a *saw, grating the conscience of sinners; they were cut* (Greek, sawed) *to the heart*: (Acts v. 33, and vii. 37.) it

is as a goad: *they were pricked in their hearts*: (Acts ii. 37.) it is a rod: *he shall smite the earth with the rod of his mouth*: (Isaiah xi. 4.) it is as a blast of fire: *With the breath of his mouth shall he slay the wicked: Is not my word a fire?* (Is. xi. 4, Jerem. xxiii. 20.) Sometimes it is as a trumpet, to alarm sinners; (Is. lviii. 1.) at other times it is a still small voice to comfort and warn the servant of the Lord: (1 Kings xix. 12.) It is a witness; it is a judge: (Deut. xxxi. 19, John xii. 48.)—It is a mirror, in which to see our character: (James i. 23.) *It is a light and a lamp*, to shew our path: (Ps. cxix. 105.) *It is a mine of wisdom, a pearl of great price, hidden treasures*: (Prov. ii. 4—6, Matt. xiii. 44.) *It is rain and dew, snow and showers*: (Deut. xxxii. 2, Is. lv.) *It is sincere milk* for babes in Christ: it is strong meat for them that are of full age in the school and service of Christ: (1 Peter i. 2, Heb. v. 14.)—What can a minister need, that he does not find here? Is he a fisherman? This is his net and hook to catch men. Is he a husbandman? *The seed is the word of God*; this—not chaff, but this seed alone—he is to sow widely. Is he a shepherd? Here is *his crook, his rod and staff*: and here are the *green pastures, the still waters*, whither to lead the footsteps of his flock. Is he a good soldier of Jesus Christ? Here, in the Bible, he is equipped with *the whole armour of God*.

Now it is worthy the consideration of reflecting men, whether during the existence of the Bible Society there has not been a marked influence produced by the exertions of that Institution. Such an influence we actually behold: and we cannot but attribute it to the increased use of the Bible by Christian Ministers themselves. We see Bible principles, and even the very language of Sacred Scripture, in various degrees recognized in the Court, the Senate, and the Camp: in the tribunal of Justice, the Halls of Science and Literature, the Chambers of Commerce, and even in that ever fluctuating Tide of public opinion, the Press.

To Ministers of Christ, and others assisting them in works of mercy and usefulness, the Bible is now the constant Manual. Let the appeal be made to those who have enjoyed any fair opportunities of gauging public opinion and public acts during the last forty or fifty years. Have not Ministers themselves been drawing nearer to the Apostolic model—*We will*

*give ourselves continually to prayer, and to the ministry of the word*. Are not their Sabbath sermons, and their week-day lectures, both more numerous and more richly fraught with Bible doctrine, and Bible language? What shall we say of their Bible studies before entering the Sacred Ministry; and their Bible Conferences with one another afterwards? On this last topic much of a deeply interesting nature might be adduced, by those who have witnessed the earnestness of their own friends and acquaintances, in select Ministerial parties; how they collate their opinions; correcting, counselling, or confirming one another in their views of truth, their judgment of passing events, their plans of usefulness, and their personal spiritual edification. Hence they go forth better fitted to conduct the Bible Experiences of new Converts, or of established believers. Hence the extended religious Exercises of the Family, in the Nursery, in regular Family Worship, and in social parties. Hence Bible catechising in Sunday Schools and elsewhere. Hence pastoral visits to the sick and afflicted, more searching, more instructive, more comforting: seeing that Bible-Tracts, and Bible Manuals are now greatly multiplied: far exceeding what we know to have been the case fifty years ago. The Poor, too, far more extensively than formerly, have the Gospel preached to them, by means of Bible readings in the cottage. Bible Classes, moreover, so admirably adapted to cause *the word of Christ to dwell in us richly in all wisdom*, are now universally valued. Is not all this the consequence of the increased diffusion of the Scriptures? and is it not mainly attributable, therefore, to a Society which takes the lead in that diffusion? In these results I see so much to gladden the heart, and to assure the judgment, that I cheerfully invite my Brethren in the Ministry to strengthen the cause of the Bible Society, as one of the very best methods of strengthening their own hands.

Thus far we have considered the Bible and the Bible Society as the direct guide to religious experience, suitable for all persons, and more particularly the instrument of usefulness adapted for those engaged in the Ministry. But there is also an indirect operation of the Society, of immense value: as regulating and bringing up to one point the tortuous movements of the human mind, when engaged in religious controversies. Such have in every



age arisen, and probably will arise to the very end of time. *There must also be heresies among you, that they which are approved may be made manifest among you.* (1 Cor. xi. 19.) Ministers of Religion will generally have the principal share in conducting controversies. This topic may properly find a place therefore in an appeal to them. And what I would submit, is, that the Bible Society is the fittest Guardian of Genuine Religious Freedom.

Freedom to think, and freedom reverentially to speak on religious subjects, is a privilege essential to the healthy existence of Christianity. Difference of opinion may be inseparable from Religious Freedom: but as long as the Bible is appealed to as the<sup>1</sup> Supreme Law, from which alone any opinion claims to derive its authority, so long there is a security for Truth: discussion, free and temperate, will in time establish, under the Divine Blessing, the interests of that most invaluable possession, "The Truth." But Intolerance, operates only to the obscuring and extinction of the Light.

No marvel that Rome should start at the prospect of the free circulation of a Book, in which the features of her system are so accurately portrayed. For "Romanist" is only a change of name. While depicting the Pharisees and Scribes of old, Scripture has unveiled every corruption of Rome. The superseding of God's word by tradition; the encumbering of pure worship with frivolous ceremonials; rapacity disguised by hypocrisy; lordly assumption of power, and contemptuous depression of a laity kept in ignorance by their professed instructors: the taking away of the key of knowledge—a thorough Anti-Bible-Society principle!—all these things are so minutely, so severely exposed, that Rome must either seal up the twenty third chapter of St. Matthew's Gospel, or succumb to the common sense of mankind.

Intolerance is her state-engine, the sole engine left her: but Intolerance, cannot flourish where the Bible Society is established. The existence of the Bible Society is therefore an insufferable stumbling block to Rome. A struggle between these two is inevitable, until one of them shall perish. They cannot perpetually co-exist in the world. Rome knows this well: and would more exult in the downfall of the Bible Society than in any other event on earth. But the Bible-cause—like the stone "cut out without hands,"

which smote the image of Pagan Rome, and all antecedent heathen dominations—will prove eventually no less formidable to Roman Papal: becoming at length "a great mountain," filling the whole earth.

And yet before the arrival of this consummation, there will probably be many controversies revolving around the Bible Society, that Society remaining as a quiescent centre. Ministers of Christ will do well to observe whether there be not a dangerous opinion gaining some ground even now; and, even in our own enlightened country, threatening the cause of genuine Religious Freedom. The notion I refer to, is that of "A perpetual Inspiration inherent in the Church:" which is the essence of Popery. With Rome it is a dogma. In some parts of Britain and her dependencies it exists at present rather as an infection; an internal corruption of the humours; ready in time to break out as a leprosy of the whole body. The antidote to this is the Bible Society; a sure antidote! Her voice declares to all Ecclesiastics, whether ruminating in the closet or debating in the conclave, and equally to the whole body of the professing Church—"You are seeking Inspiration: here then it exists, in that Book which we distribute." All quasi-inspiration: is a part of that mystery of iniquity which began to work even in the Apostolic age, "lording it over God's heritage:" which Rome has carried to its utmost height; and which Englishmen not a few, at the present moment, while sipping the cup of Rome, are attempting to introduce among ourselves \*

My brethren in the sacred Ministry will perhaps allow me one suggestion more; namely, that the Bible Society is a Bar-

\* The following remarks, uttered ten years ago, still suggest seasonable and weighty considerations:—"When I send out the Bible, I know what I send:—when I send out the Holy Scriptures, I know what I do not send. I know that in sending out the Holy Scriptures, I am not sending out the gospel of man, but the Gospel of our Lord Jesus Christ. I know that, in sending out this holy Book, I am not sending out any admixture of error, but I am sending out the pure word of God. I know that when I send out this Book, I am not sending out a gospel of tradition,—I am not sending out a gospel of superstition—I am not sending out a gospel of corruption—I am not sending out the interpretation of men: but I am sending out the word of God, 'the sincere milk of the word,' pure and unadulterated, as it came from the hand of God himself."—Bis. of Winchester, at Anniversary Meeting, 1813.

rier against all Irreligious Freedom. In the present day, as at the Reformation, and in the Apostolic age, men claim to think for themselves: yet in doing so, what multitudes, through their own ignorance and passion, wrought upon by the seductive arts of corrupt and inflammatory teachers, are tempted, and actually led, to think and to act wrong! Through the pride of intellect, what multitudes are there from Free-thinkers, so called, become not mere abstract Neologists, but Infidels and desperadoes! It was nobly said by one of the first Christian orators of his day, Robert Hall, "The Bible Society is a solemn and public recognition, calculated beyond any other event that has transpired, to confound infidelity, and to expel from the nation the last relics of that detestable impiety; to shut up every crevice of the infernal pit, and disperse every atom of the pestilential steam." But the mouth of that bottomless pit is not yet closed; the air is yet darkened by its emitted smoke: infidelity, in the judgment of many, is even now more rampant and active than ever; both insidiously and openly denying the inspiration of Scripture, unhinging the golden gates of the Sabbath, and assailing public opinion at the innumerable avenues of a free press. Let but the Bible Society have free course, and Infidelity as well as Popery will wax pale. For Infidelity as well as Popery has the picture of her votaries drawn in the Scriptures of truth *Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. While they promise them liberty, they themselves are the servants of corruption.* Let us warn our people against such workers of evil; and let us do this in accordance with the volume of Inspiration. We are Ministers of peace, and we are Ministers of truth. As Truth is the health of the Church, so is Peace the health of our nation and of all mankind: and there is no lasting peace with truth. As genuine patriots never ever let us forget the motto of John Owen, who had a truly British heart: on his seal was graven—*An open Bible with these three words beneath—England's best hope.*

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#### IRELAND'S MISSION FIELD.

Ireland is a field of intense interest now on account of the wonderful preparation for missionary work lately made in it by the mysterious providence of God. In

1841, there was in Ireland a population of 8,175,124, and according to the usual rate of increase, it should have been, in 1851, about 9,000,000; perhaps it had reached this in 1846. But the late census make the population 6,515,794. Ireland has likely lost 2,000,000 of her population; and about 270,000 of the houses of her poor have been swept away. Three years since I saw the black ruins of very many; grass and weeds grow now where once they were.

According to the Report of the Commissioners of Public Instruction, in 1834, Ireland contained 1,517,228 Protestants, and 6,427,712 Roman Catholics. Here were fearful odds against Protestantism; here a fearful host at the nod of Rome; here a region of darkness and despotism fearfully large. But famine, emigration, and other causes, have effected an incalculable change. As to numbers, the vast proportion of 2,000,000, dead or gone, were Romanists, and hence the proportion of Protestants and Romanists in Ireland has so thoroughly changed, that some authorities state, that Romanists do not exceed Protestants by more than 500,000, while by others the statement made is this: Such is the decrease of Romanists by disease, emigration, and conversions, that, laying out of account 500,000 shut up in workhouses, the Roman Catholic and Protestant population of Ireland are nearly equal.

However inaccurate both these statements may be, and whatever be the exact relation of numbers, one thing is certain, that Romish Ireland has become a much more manageable field than formerly; and the means and agencies in the hands of Protestants are, with divine blessing, quite adequate to her regeneration. Other considerations, also, show that the Spirit of the Lord is lifting up a standard against her great enemy.

Political agitation, monster meetings, exciting speeches, roused the Romish mind, and taught it to think; temperance gave it sober leisure; hope deferred on Repeal made it sick; and when the sweeping famine came, many causes combined to shake it from its ancient trust. The priest, in his usual pretensions to miraculous power, sprinkled holy water on the potato stalks, yet there settled down upon them, in thicker gloom, the blackness of death. Government gave £10,000,000 to feed the dying; but, whenever the priest aided in its distribution, he showed injus-

tice and cruelty. Hundreds of thousands, in charity, were sent from all parts, and all denominations, and committed to the charge of Quakers, Episcopalians, Presbyterians, Methodists, Baptists, but scarcely anything to the Romish priest; and what little he did receive he too often gave to those who could repay him in fees, or made it subservient to his own selfish ends. In the meantime, death was doing a wholesale work, multitudes were going to their long home, and no priest had been near their bed. Here was a corpse on the roadside; another there thrust into the bog; and, near at hand, a whole family, dead in their hut, over whom "the hunger" had crept, with a cold and deadly torpor; but all of them had gone unavailing, unshrived; the wife was too weak to rise from the side of her dying husband to go for the priest; or, when the little child did totter forth to bring him to the home of the dying, he confessed that there was no money to pay for last rites, and he was driven, with curses away. Thousands were dead, and no holy clay had been put on their coffins; thousands were dead, and no ceremonies, deemed essential to salvation, had been performed over the cold remains; but their widows and orphans lived, and they could not believe that their husbands and fathers must for the covetousness of selfish priests, be eternally lost. No, no; natural affection rose high over all the teachings of priestcraft; and those who had tried the man of the whip, and altar's curse, and found him in the hour of trial, heartless and harsh; and who, in the hour of sickness and sorrow, were visited, and fed, and comforted, by those whom he called the agents of hell, could not but feel, in their inmost hearts, that Protestantism cannot be bad when its fruits are so generous and good.

Another agency in the preparation of a portion of the present Irish missionary field is worthy of regard. The Rev. Alex. Dallas, with some Christian friends, having despatched eight trusty messengers to different parts of Ireland, to obtain information, and hold Christian conversation with the people, afterwards directed, by the post, to an immense multitude of respectable Roman Catholics, 90,000 copies of three very suitable religious tracts, which there is reason to believe told powerfully on many minds, and were the means of awakening a spirit of inquiry,

which has been productive of extensive good.

*To be Continued.*

#### CAFFRARIA.

The Rev. Mr Niven says, the arrival of the Cape mail at the beginning of this month (March), furnishes from letters and papers a few facts relating to the war, which the numerous friends of gospel effort in South Africa may wish to have set before them.

General Cathcart considers the war to be practically at an end—Sandilli and Mocomo no longer occupy the natural strongholds in the Amatola—the Waterkloof and Fish River. Dispersed in handfuls, they and their diminished followers continue to elude the vigilance of the patrols. These chiefs had sent two messengers on the 3d January to the commandant at Fort Beaufort, offering to surrender on the condition that they should neither be transported nor hung. This led to a conference on the 9th between Col. Buller and some officers, and two deputies of the chiefs, which merely ended in their being required to deliver up the (Hottentot) rebels and their leaders. There had been no fighting in British Caffraria. Igqibigha is occupied as a post, as Uniondale has been for more than a twelvemonth.

The frontiers of the colony half-way down to Port Elizabeth, are kept uneasy by the detection of small parties of the insurgents, some seeking subsistence, and others living by the sword. Of these, 32 Hottentots and 24 Caffres have been surprised and shot. Sixteen of European origin have likewise fallen, chiefly in these encounters—two of them by the bullet of the assassin. In one instance, every one of a party of Hottentot rebels, ten in number, surrendered with their women and children at Whittlesea. The following incident illustrates the character of war in its secondary stage. A party seized two women and a boy; the latter they compelled, on the pain of being hung beside the hanging corpse of one of his countrymen, to conduct them, at dead of night, to the kraal of his friends, who were Gona Caffres. He did so. Two volleys were fired into the four huts in which five men, besides women and children, were asleep.—On entering the huts to ascertain the effect of their arms, the assailants found only four women uninjured, whom they took away; the rest were left mortally wounded.

It is grateful to turn away from such a scene to look at the vigor with which His Excellency is pushing forward his peace arrangements. The two Tambokie tribes of Nonesi and Tyopo, who have been regained to subjection, are settled again in their country, within defined boundaries. The country taken from Mapasa's tribe is being fast filled up by European farmers on a military tenure. In the contiguous district, formerly occupied by Madoor, a Bushman chief, a new town called Queens Town, is laid out and is being rapidly occupied. The Chief Kreilli was to have a measure presented to him, to which his Excellency was persuaded that that chief would accede, and the general was on his way to King William's Town when the mail left, to make peace, it was said, with the Caffres.

The native Christians continue protected and tranquil. The refugees at Glenavon had returned to Caffraria under the care of the Rev. R. Birt, and were settled meanwhile at King William's Town.—Notishi had commenced there a school among the Chumie people, the most of whom, she says, she found at that garrison town. Mr Birt writes in a subdued tone, firmly hoping for the early opportunity of returning to his station, where he and his people expected to be able to cultivate their deserted fields ere the summer season passed away. He mentions that several hundred copies of our Caffre Hymn Book, left at the printing press, under the care of the Rev. Mr Appleyard, are being rapidly used up, and he calls for another edition enlarged, to be prepared in Glasgow—an object certainly of considerable importance.—*Miss. Record.*

**BUYING A GOD.**—A Jewish prophet,—do you know who he was?—ridiculed the heathen for making gods; the heathen in India buy them ready-made. In one place, where they had just brought to the temple a new one, for which they had paid four rupees, they had never thought how silly this is, till the missionary called their attention to it. Then they were ashamed of what they had done.

**THE AGED SLAVE.**—There are many slaves in Tinnevely, Southern India. Many of them are beginning to learn about the Saviour and some of them have found him to be a "friend who sticketh closer than a brother." An old man who is said to be more than a hundred years old, is learning eagerly, and makes surprising progress. A short time ago he was heard to say, "I may not live to be baptised, but I believe I shall live to get to heaven."

Now.—"Now," is the constant syllable ticking from the clock of time. "Now," is the watchword of the wise. "Now," is on the banner of the prudent. Let us keep this little word always in mind; and whenever anything presents itself to us in the shape of work, whether mental or physical, we should do it with all our might, remembering that now is the only time for us. It is, indeed, a sorry way to get through the world, by putting off till to-morrow, saying, "Then," I will do it. No! this will never answer. "Now" is ours. "Then" may never be.

## Youth's Department.

### THE BOY AND HIS TESTAMENT.

Among the children that daily assembled in a little schoolhouse in New England thirty years ago, was a little boy, eight years old. He was clad in the coarsest homespun apparel. His mother had long been an invalid; and his father, having been obliged, on this account, to abandon his farm in a new settlement, was struggling hard with poverty. The teacher of the school was a pious female, who often spoke to her scholars about their

souls, and daily implored upon them the divine blessing.

The little boy, having stood at the head of his spelling class one night, wore home on his neck the piece of money (twelve and a half cents) which was to be given at the close of the school to the one who had stood at the head the greatest number of nights. As he showed it with joy to his mother, she told him that if he would study so as to receive the money for his own, she would add enough to it to buy him a Testament. Children should understand that it was much more difficult

for a poor person to obtain a Testament thirty years ago than now. Is it valued less highly now, on account of the ease with which it can be procured? The prize was won, and the Testament bought. And what was still more important, the little boy read it daily till the whole was read in course. This strengthened the impression made by the words of his teacher and mother, and shaped his character for life.

A year or two after, the family moved to another town; and in three years more his mother died. Another removal soon followed; but that Testament continued to be his faithful companion, and often in the time of temptation was to him what the anchor is to a ship that is tossed by a storm.

Owing to the distance he lived from a place of worship, and to the want of suitable clothes, he never attended a religious meeting before he was nine years old, and never enjoyed Sabbath school instruction more than six months in his life. But his Testament told him, "Swear not at all," and thus kept him from ever using a profane word. It restrained him also from lying, and many other wicked habits. Though he did not profess religion till several years later, nor even suppose he was a Christian, he now believes that his heart was renewed while he was reading his Testament through the first time.

Years passed away. The little boy became a young man; and just before the age of nineteen, was called back to the old school-house, or rather to a new one on the same ground, to act the part of a teacher. From this time onward for twelve years, he annually spent the winter or autumn in teaching. One entire year, was also spent in the same employment. In the mean time, he completed a course of collegiate and theological study. In his present labors in a distant heathen country, he often thinks with gratitude of his early teacher, and gives thanks to God that his mother lived long enough to put the New Testament into his hands and teach him to love it.

Could he speak to the teachers of common schools in the native land, he would charge them *not to be unmindful of their responsibility*. He would assure mothers, too, that in the multitude of books now made for the young, there is none better for them than the New Testament. Many others are good, but let none take the place of *that*. See that your children

read that, *every day*, and that they read it *all*.—*Youth's Dayspring*.

#### HOPE IN DEATH.

Last February I was preaching in a fine village,—Setipur. When I returned to my tent, a young man came forward and said, "You knew my brother Moddusudden very well: he was monitor in your English school?" I replied, "Indeed I did; and now he is gone to another world." This Moddusudden was a highly respectable young man, and, like so many others, Christian in heart. After ascertaining some particulars about his last days,—he died of a malignant fever,—I enquired, "Did your brother on his sick bed say any thing about the Christian religion?" The young man smiled, and replied, "Yes, he did tell us a great deal." "What were his words?" "Oh! he very much exhorted us to believe in God, and not in idols." "What God?" "Why, the God you worship." The youth was evidently reluctant to come out with the fact: but so much became clear, that Moddusudden, my old pupil, whom I loved, and much desired to see in a state of salvation, delivered a faithful testimony to Jesus before his friends on his dying bed. Thus many a seed of corn is doubtless springing up and ripening, unknown to him who is plowing and sowing in hope.—*Rev. J. J. Weirrecht*.

#### INTEREST IN GOD'S WORD.

In my Bible class at Burdwan, I have frequently been encouraged by the deep and lively interest of the pupils in the Word of God. When the first class were reading the history of David's fall and heartfelt repentance, the youths were much affected; and one said, "Many people here live in these sins, but we do not repent as David did." When I was reading with the second class Pharaoh's history, how he confessed, after the hailstorm, "I and my people are wicked," and yet hardened his heart again, some boys declared, "this is just as we do: when we hear the Bible explained, we feel a desire to believe in God, and after school is over we forget it again." After a few words of caution on my part, that it was dangerous to trifle with our eternal interests, the first boy in the class called out, "We are all Christians in heart; we are all convinced that this is the gospel of salvation; but how can we leave our friends and pa-

rents?" This is, indeed, the great difficulty with many enlightened youths; they feel the truth, and long to be benefitted by it, but they do not see sufficiently the excellency of Christ—that he is worthy to be followed and loved above father, mother, and friends. But I feel persuaded the Lord will manifest his glory, and there will be a great change for the better. It was after this stirring movement, that one lad of the said class was missed in school for ten days; and the others informed me that he was being kept in close confinement because he avowed his faith in Christ. Three days afterwards I met the young man in the Bazaar. I said, "Is it true that you have been kept in confinement?" "Yes." "Why?" "Because I told my uncle's guru (religious teacher) that I believed Christianity to be the only true religion, and the idols are all nothing. Upon this I was shut up, and a guard placed over me, for ten days." "How did you get free again?" "Yesterday I lost my patience, and cried, and said to my father, if you will not let me go, I shall hang myself. Then my father was frightened, and my friends let me go." I encouraged him, and expressed a hope that he would boldly step forward, and renounce his connection with heathenism.

We have reason to believe that several of the Hindoo youths in the English school at Burdwan have been for some time under deep convictions, and are yet standing, as it were, on the threshold of the sanctuary, and yet cannot overcome the bitter trial of forsaking father and mother, and relatives and friends. One fine, intelligent lad, not long ago came to Mr Weitbrecht, and entreated him to pray with him that he might be delivered from this bondage.

Should we not pray that God would pour out his Holy Spirit upon them, that they may have courage to take up the cross and follow Christ, whatever it may cost them?—*Rev. J. J. Weitbrecht.*

*A cruel father.*—In a city in Turkey where the gospel has been preached with great success, a boy has become interested in the truth. His father is a bitter opposer, and treated his son with such severity that he has been obliged to flee from his home and hide himself. Do you remember who it is that says, "If any man love father or mother more than me, he is not worthy of me;" and also, "A man's foes shall be they of his own household."

### THE FRUIT OF LOVE.

Children, you who know the Saviour,  
Does the story of his love  
Ever thrill your soul with gladness,  
Or your hearts to sorrow move?

Do you think of him in glory,  
Where your faintest prayer he hears;  
On the child with favor looking,  
Who his name both loves and fears?

Would you send abroad the story,  
'Of this great Redeemer's grace;  
Poor benighted heathen telling,  
That even they may seek his face?

Children bend the knee to idols,  
In those far off heathen lands;  
Gifts they bear unto their temples,  
Earned by labor of their hands.

Not of that which costs you nothing,  
Let your ready offerings be;—  
Work for Jesus; cheerful working,  
With an earnest will and free.

Though your gift may seem but trifling,  
In the haughty worldling's eyes;  
Christ, your Lord will smile approval,—  
He the proof of love will prize,

Or some cherished self-indulgence,  
Can you not resign for Him  
Who on earth once toiled and suffered,  
You to save from death and sin.

As you come, your offerings bringing  
To the dear Redeemer's feet,  
That to share his work he gives you,  
Loud and heartfelt praise repeat.

And let prayer, sincere and earnest,  
Rise to heaven on wings of love,  
That on heathen lands his Spirit  
May come freely from above.

### A GEM OF THE OCEAN.

Far away in the Pacific, two thousand miles from the Sandwich Islands, a little north of the equator, is a sweet island, which they who dwell upon it, call Ualan. On our maps, it is put down as Strong's Island. As this is one of the spots where the mission to Micronesia has been commenced, you will like to know something about it and its inhabitants.

Ualan is about thirty miles in circumference. It can be seen at a great distance, for some of its mountains are two thousand feet high. Numerous streams of sparkling clear water issue from the sides of these, and flow down through the valleys into the sea. It has several harbors, in one of which a multitude of ships could lie in safety. A coral reef nearly surrounds it, inside of which the natives

can paddle along in their canoes, or they can travel on the smooth beach, except when the mangrove trees come down and stand in the edge of the water. Nothing can exceed the luxuriance of the forests, which cover almost the whole island with the richest green, from the shore of the ocean to the tops of the hills. There are no horses on it, no cattle or sheep, and scarcely any animals except lizards, crabs and rats. Pigeons abound. Near by is an island of considerable size, called Lela, where the king and chiefs mostly have their residence; there are others which are quite small,—the group reminding you of a full-blown rose, with one partially opened leaning against it, while buds stand thick around them.

The natives seem mild and gentle. Many of them came on board, the day the vessel arrived; but when, after evening prayers, they were requested to leave, they all went quietly ashore. Some of them fish, some cook, others build houses, and others make boats; each has his own trade: the father brings up his sons to practice the one which he follows; all are industrious; the women, too, are busy in their houses. The people are also very observing and inquisitive. It was surprising to see how well they talk in English. Nearly all of them can use some common word; can, at least, say "Good morning," and "Good tobacco";—which filthy weed, I am sorry to say, they, like more civilized folks, have learned to love;—and many of them can converse in broken English on familiar things. They find it so easy to catch the sound of English words, and are so fond of doing it, that perhaps they will all, by and by, learn to speak our language. They also want to know what our customs are, that they may adopt them.

The homage which they pay their king, amounts almost to adoration. No one comes into his presence without creeping on his hands and knees. When he appears abroad, they sit with their heads bowed towards him till he has passed. They love him very greatly, and speak of him as "good King George." Their last king before him was very cruel; and when they could not bear his tyranny any longer, they rose against him and deposed him. King George, who at the time was only a low chief, took a leading part in freeing the people from the tyrant; and they thought that he was the best man to rise to the vacant throne. He greatly pre-

ferred to continue at his trade of fisherman; but they were so united and earnest in their choice, that he at length consented to be their king. You would not see much about him that corresponds with your ideas of regal state. Several large buildings, within an inclosure of reeds, constitute his palace. The one which he uses for purposes of state, has but a single room. Chests, arranged on one side of it, serve for seats. His robe is a faded flannel shirt. The queen wears a short, small cotton gown. But in and round his premises, all is in perfect order and quiet.

He likes, too, to have things orderly and quiet through his realm. So he does not allow any rum on shore, nor any intoxicating drink made from the cocoa-nut tree. "Plenty white men", said he, "speak me, very good tap cocoa nut tree; get toddy. Me say, no; no good. Plenty men get drunk on shore; too much row; me like all quiet."

Some men who had been at the island, tried to prejudice him against missionaries; but he took notice that the men who spoke against them were bad men, men who got drunk and did other wicked things; whilst sober men, who made him no trouble, spoke well of them. He saw at once that missionaries could not be bad men; and when he learned that there was a company of them on board the vessel in his harbor, he wanted one of them to come and live with him. "Will they teach all the people," he asked, "or only the chiefs?" "All the people," was the reply, "That's right," said he. He was much interested in witnessing religious worship, and remarked, "It's first rate." He has given Mr Snow a small island, with many tall trees upon it, where he may live; and was going to build him a house. "Tell," said he, "the King of the Hawaiian Islands," who had written him a letter, commending the missionaries to his care.—"Tell him that I will be a father to Mr Snow and his wife." How happy the day will be, when he and his people shall worship the true God!—*Youth's Dayspring.*

#### THE PRAYING GIRLS.

Mary is a sweet girl, six years old. She lives at Nellore, Ceylon. She has lost her mother, but has a step mother. On the evening of her arrival at home from school one night, before lying down upon her mat, she knelt and prayed. Her mother and grandfather laughed at

her. She appeared not to notice them until she arose, when she inquired why they laughed at her. They replied, because you prayed. She asked them, "Should I not pray to God, who has been so very good to me?" When pressed to go to the temple, she firmly refused. Her sister, a year older, also refused to go to the temple; and when fruits were pressed upon her which had been offered to the idol, she resisted the temptation, and retired to pray. Her uncle, a Christian, told me how gratified he was to observe the moral change which had come over her within the last few months. These two little ones have only been a year in our school.—*Mrs Long in the Juvenile Instructor.*

*An unnatural Son.*—In Amoy, China, a woman about 70 years old, has begun to love the Saviour. Is her son, on whom she was dependent, glad that she has found such a friend, who will take her to be with him in heaven when she dies? No; it enraged him, and she has had to endure cruel blows, and more cruel mockings; and now she is obliged to go out from her

home in her old age, and earn her bread by daily labor.

*A Man Tiger.*—Men are sometimes as cruel as tigers; but this is not what is meant by a man tiger. Some people in India believe that men are changed into tigers sometimes. Three or four years ago, there was a story that a man near Poona, who had a grudge against another, thus transformed him and let him loose near a pass through the mountains. This man tiger looked like other tigers, in all respects, except that he had no tail. Nobody could kill him; and he destroyed so many lives, that people were afraid to travel in that region. Do you think those people would be so foolish, if they had been instructed as you are?

*Children receiving Instruction.*—There are 75 schools connected with the Madura mission. In these schools are 1,313 scholars. Sixty-one of the schools have teachers who love the Savior, and who want to have their scholars love him.

## Notices.

MONIES RECEIVED BY TREASURER,  
from March 20th to April 20th 1853,

### HOME MISSION.

From Sabbath School Sewing Association, Prince Street Church, to assist weak Sabbath Schools, £3; a young lady, per Mr Watson 5s;

### FOREIGN MISSION.

From Miss Catherine Roy, Pine Tree Gut 1s 3d; Master J. W. Roy, first money he could call his own, 8d; Mrs Robert McNaughton, fish pools, 5s; her children, Joseph, Samuel, and Isaac, 1s 3d each, 3s 9d.

### REGISTER.

From the Agent, £5.

### FOR SEMINARY.

From St Mary's congregation, per Rev. John Campbell, £4.

☞ The Ladies' Penny a week Society, Merigomishe, whose contribution was noticed last month, have also appropriated £3 for the Protestants in France, and £1 for the Micmac mission.

☞ An important communication respecting the Theological Library came to hand April 20th, that is, just nine days after it should have been in the printer's office. It will appear in our next No.

Mrs Bayne acknowledges the receipt of the following contributions from the Prince Street Church Sabbath School, for the education of Miss C. A. Geddie:

Rev. Mr Bayne's Bible Class,	£1 5 0
Mr Yorston's Class,	0 14 7
" Stalker's,	0 1 7½
" Beattie's,	0 2 6
" McKinlay's	0 3 9
" McLennan's,	0 5 0
" McKimmie's,	0 3 9
" Primrose's,	0 3 9
Miss McCulloch's Class,	0 9 4½
" Robson's,	0 8 4½
" Jane Dawson's,	0 3 5½
" Barbara Dawson's,	0 2 8½
" Brown's,	0 1 6
" Lowden's,	0 4 4½
" Fogo's,	0 2 11
" Arthur's,	0 2 4½
" McKinlay's,	0 2 6
" Geddie's,	0 3 9
" English's,	0 4 6
" Louisa Patterson's,	0 4 3
" Sarah Patterson's,	0 3 9
" Dickson's,	0 6 0
" Miner's,	0 2 4
" McKay's,	0 1 8
Superintendent,	0 5 0

£6 7 9½



**ERRATUM.**—In our last No. an omission occurred in the enumeration of speakers and their subjects of address at the Jubilee celebration, held recently in Pictou. The compositor unfortunately passed over an entire line of the manuscript, and the omission was not discovered in time for correction. We now supply the omission verbatim. "Triumphs of the B. F. F. S., Rev. George Patterson. The present state and prospects of the B. F. B. S., Rev. J. Forsyth."

At a Meeting of the Board of Superintendence held at the opening of the Seminary, the Rev. James Bayne resigned his office as Secretary, and the Rev. James Watson was appointed in his place. It is hoped this notice will serve to direct aright all communications intended for the Board.

The Presbytery of Pictou, will meet at Pictou on Tuesday, 10th May.

### BOARDS AND COMMITTEES.

**Board of HOME MISSIONS.**—The Rev'ds. McCulloch, Watson, E. Ross, and Honeyman, with the Presbytery Elder of Truro and Upper Londonderry, three to form a quorum. Rev. Wm. McCulloch, Secretary.

**Board of FOREIGN MISSIONS.**—The Rev'ds. Baxter, Keir, Roy, Walker, Bayne, Waddell, G. Patterson, and Ebenezer McLeod, and Daniel Cameron of West River, Alexander Fraser, of New Glasgow, John Yorston and J. W. Dawson, Pictou. Rev. James Bayne, Sec.

**Educational Board.**—The Rev'ds. Murdoch, Smith, McGregor, Campbell, Ross, Bayne and Abram Patterson, Charles D. Hunter, Adam Dickie, Isaac Logan, John D. Christie, James McGregor, John Yorston, and John McKinlay, Esquires. Ex-Officio members, the Moderator and Clerk of Synod for the time being. Rev. James 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.

AGENTS for the Register are reminded that a free copy is not given for every twelve which may be disposed of; but every agent who shall become responsible for the disposal of twelve, or any greater number, is entitled to one.

### RECEIPTS FOR THE REGISTER.

From Dr. Keir 8s; W. Graham, Durham £1 5s; J. McQuarrie, River John, 11s 3d; Rev. R. S. Patterson 5s; and 1s 3d from the following:—J. D. B. Fraser, J. McKinlay, J. Ives, W. Ives, D. B. Fraser, R. P. Grant, D. Dickson, J. Ives, J. Taylor, G. Hamilton, J. Stalker, J. Fogo, J. Marshall, Mrs. Lowdon, J. Inkster, R. McKay, H. Sterns, J. Russel, A. Russel, D. Fraser, Mrs. Blanchard, J. Murdoch, David Sylvester, middle river, George Fulerton, Amherst; W. H. Harris, Is.; John Rennie, Is.

### 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, Pictou, the Secretary of the Board.

### FORMS OF BEQUESTS.

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

"I devise and bequeath to The Educational Board of the Presbyterian Church of Nova Scotia, the sum of—[If in land, describe it,—if in money, name the time when it is to be paid.]

If persons wish to state their object more definitely, they may do so thus:—

"I bequeath to The Educational Board of the 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.