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THE
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THE LATE REV. ANDREW KERR.

The subject of this brief sketch had prepared, for private use, a Biography of his progenitors and immediate relatives, which extends as far back as the year 1670. From this interesting paper, it appears, that his parentage belonged to that class of Scottish peasantry, which constituted the *pith and marrow* of the early Secession Church.

"So far as I can learn," says he, "my grandfather and all his children were *pious* and respectable. My Father was born about the year 1727. He was a man, for whom both nature and grace had done much.—Wherever he lived, he was respected by the bad and profane, and his company and conversation eagerly sought by the good. He was frequently employed as an arbitrator and peacemaker among his neighbors. He became a member of the Secession church, in early life, and was a member of the Session. He died at the age of 49 years, leaving a widow and seven children, four sons and three daughters." Speaking of this sad bereavement, to the author of this notice, Mr Kerr was wont to couple with it an anecdote of his father's minister. Mr Lightbul was an Israelite indeed, not merely because he was without guile, but because as a Prince he had power with God and with man, and prevailed. Visiting this distinguished member of his session on his death-bed, Mr L. said:

Robert, man, ye maunna dee noo, we canna want ye. Death, however, had received his irrevocable commission, and the greatly beloved Elder willingly obeyed. "The neighbors showed their respect for his memory by gratuitously securing the harvest for his family, as if it had been their own. Mary, the eldest child, was married to Mr John Mc Kinlay, to whom she had four sons and two daughters. John, her eldest son, got a liberal education, and became a very respectable minister of the Gospel in Pictou, Nova Scotia. She was a godly woman, and brought up her children in the fear of the Lord."

In this narrative of family extraction, we do not discover any means for ascertaining the precise locality and date of the author's birth. He merely remarks, "I am the only son of the family who survives, (1835,) and am now well stricken in years, being turned of sixty. From this and similar hints, it may be inferred that he was born in the estate of Lackie, or parish of Gargunnach, seven miles west of Stirling, in the year 1761 or 1762.

With regard to his preparation for the ministry, he simply observes, "I was licensed to preach the gospel, by the Presbytery of Edinburg, about the year 1800. Shortly afterwards," he adds, "I was married to Mary Neilson, daughter of Mr. George Neilson, merchant, Dunbar, a town in the East Lothian, North Britain. He was a godly

man, and died the year after I was married. He had another daughter, who was married to the Rev. Andrew Dayne, minister in Dunbar."

Mr. Kerr's designation to the Nova Scotia mission, must have taken place at a period soon after his licensure. From the *Christian Magazine* (1801), we learn that the "General Associate Synod, in consequence of earnest application from the Brethren in Nova Scotia, agreed on missioning two young men to go over to their assistance against next spring." The names of the individuals nominated to this mission, are not given.—Again, at the Annual Meeting in 1802, "application having been made from America for Ministers and Preachers, the Synod appointed the different Presbyteries to converse with such young men as were in their bounds, about their submitting to a mission, and to report to next meeting." No report however, is given as to the result of this conference. It is highly probable, that about this time, Mr Kerr, as a Licentiate of the Edinburgh Pby., was dealt with in terms of the Synodical injunction. He firmly resisted all the importunities which this Court employed, and for several years received no regular appointments as a Probationer.

For a lengthened period, his mind appears to have been so powerfully prejudiced against the appointment of his ecclesiastical superiors, that he abandoned the ministerial and adopted the mercantile profession.

In this untoward part of his career, Divine Providence signally manifested its overruling agency. One effort was made after another, in Dunbar, Edinburgh, Leith Walk and Alloa, to gain an independent livelihood; but each successive step was downward, until, under strong apprehension of the path of duty, from which he was vainly endeavoring to flee, he yielded himself to his original designation as an American Missionary. He that replied to the mandate; *Son, go work to day in my vineyard, I WILL NOT!* afterward repented a *id vent*.

In the year 1817, he sailed from Leith and landed in Halifax. Almost immediately after entering on Probationary labor, he was called to the Pastoral charge of the Congre-

gation of Economy and Five Islands, and was settled over that district, in the Fall of the year in which he arrived in the Province. In common with all the ministers of our Church at that period, throughout the country, he found it necessary to procure a small farm, and depend to a large extent, upon his skill as an agriculturist, for temporal support. In this he proved eminently successful, and in the course of a few years, regained the fortune which he had squandered in futile attempts to enrich himself at home. At the same time, the necessity which was laid upon him to labor with his hands, greatly retarded his endeavors to promote the spiritual interests of his flock. In later years, when his circumstances enabled him to devote almost the entire amount of his physical, as well as mental labor, to pulpit and pastoral duties; a very decided and permanent improvement appeared, both in the secular and religious affairs of the Congregation.

A very remarkable revival visited the congregations of Londonderry, Onslow and Economy, during the years, from 1843 to 1847. At this period, Mr Kerr was often heard to express his regret, that this unwonted prosperity had come at a time, when old age had unfitted him for those pastoral duties which were then so eagerly sought after and so highly appreciated.

In personal appearance Mr Kerr was tall and commanding; in private manners, dignified but affable, exhibiting in a remarkable degree the high bearing of the gentleman, tempered with the winning courtesy of the christian. In the domestic circle he was somewhat reserved to strangers, but to intimate acquaintances, his society was of the most attractive character. His conversational powers rendered him a universal favorite with all classes, but especially with his brethren in the ministry. A rich vein of humor pervaded the fireside talk and graced with peculiar excellence the racy anecdote, which, seemingly in endless profusion, fell from his lips. That was no ordinary treat, both as to pleasure and profit, which was received by any friend who listened to the social converse of Mr Kerr and the late

Rev. John Brown of Londonderry. In sacramental work, they were associated with uninterrupted regularity, assisting each other from year to year, during the whole term of their ministerial neighborhood. To themselves and others, these were seasons of great refreshing, both publicly and privately. We have often thought that the union of the peculiar properties of these two eminent and venerable persons in one minister, would have presented to the church such a specimen of clerical excellence as has been rarely witnessed. There would then have been a combination of head and heart, thought and feeling, such as the wise Architect of the *earthly vessel* prepares only at very distant intervals; in order that the excellency of the power, of the heavenly treasure, may appear to be of *God and not of man*.

Mr Kerr's pulpit qualifications were of a high order. In literary, and still more in theological attainment he was decidedly beyond the average class of the clergy of his day. Endowed with remarkably clear and prompt powers of perception, a sound and vigorous judgement: from the first of his public career, he gained, and to the day of his demission he retained the enviable reputation of a most instructive and acceptable preacher, not only in his own district, but wherever he was called to minister. The intellect, however, predominated so imperiously over the affections, as to render his public discourses rather lucid and convincing, addresses to the understanding, than powerful and subduing appeals to the heart. The attachment of the people to the minister was consequently that of high respect and profound reverence, rather than strong affection and ardent love. Not, that he was destitute of feeling; on the contrary he was keenly sensitive, and was often, especially in his later years, unable to control those emotions which formerly had been held under complete restraint. Hence, while he was ever a welcome visitor at the bed of sickness and the chamber of death, this department of pastoral duty appeared to be regarded by himself, with some measure of dread. His pulpit address was the type of his mental conformation, cold but clear

and emphatic; and his ministrations, as a whole, were evidently better fitted to instruct the sincere christian, than arouse the careless and hardened. One striking peculiarity was visible in the structure of almost every sermon, and that whether the subject was doctrinal or practical. The mode of illustration pursued was not the common course of heads and particulars, but from first to last, a series of observations, which were so directed as to embrace the leading features of the passage, without exhausting it. In this art he greatly excelled, frequently delighting the hearer by the rich mine of gospel truth which was opened in portions of scripture, which to the ordinary reader appeared altogether uninteresting and uninteresting. At the same time it ought to be observed, that there was frequently exhibited a strong tendency to metaphysical subtleties and logical niceties, such as the intelligent hearer alone could appreciate. In his manner of administering the sacraments, Mr Kerr was remarkably felicitous, and even in the performance of the marriage ceremony, his form was highly acceptable and generally accounted a model, for appropriate sentiment and beautiful expression.

In domestic comfort, Mr Kerr was greatly blessed. It was universally acknowledged, that he had been well directed, in the choice of a pious and devoted partner. As the *virtuous woman*, "the heart of her husband did safely trust in her. She did him good and not evil, all the days of her life. Her husband was known in the gates, when he sat among the Elders of the land." And although no "Children arose up to call her blessed, her husband did arise, and he praised her." Often was he heard to attribute all his worldly well doing, and even his ministerial usefulness, to a considerable extent, to her influence; thus entering fully into the sentiment—"many daughters have done virtuously, but thou excellest them all."—What he lacked in power of attraction in his own person, was amply supplied in the *help-meet* which God had given unto him.—The warm beatings of her friendly heart were felt by all, who came within the circle of her acquaintance; and even the casual

visitor could not fail to be deeply impressed with her tender solicitude, for the comfort of all around. The savor of her godly life and christian example, will long be held in remembrance by the inhabitants of Economy and Five Islands. Her death produced a painful sensation, of deep and wide spread sympathy. This melancholy event occurred on the 4th of June 1845, and was the result of a sudden and violent overturn of the carriage, in which she and her husband were returning from Sabbath service. Their union had been long and happy; and their separation exercised a most depressing influence upon the survivor, though not embittered with the sorrow of such as have no hope of reunion, in bonds more endearing, as well as more enduring, than those of marriage.

It may be safely asserted, that this bereavement was the primary cause of Mr Kerr's demission of his charge, which was laid upon the table of Pby. in January, 1847, when his Colleague and successor, the Rev. James Watson, now of West River Pictou, was inducted to the pastoral oversight of the congregation of Economy, Five Islands, Parrshoro and Maccan. According to the usual practice, the Pby. delayed acceptance of this demission, until every prudent means had been employed to avert its necessity. These, were for a time successful, and Mr Kerr continued for upwards of a year, to discharge the duties of the pulpit at Economy in the absence of his highly esteemed Colleague, whose labors were, at that time, chiefly devoted to the other districts.

It is a fact worthy of record, because alike creditable to minister and people, that their attachment appeared to grow in strength as the period of separation drew near. His final demission was given to Pby., at its meeting in January 1848. His last discourse was delivered at Economy shortly afterwards; amid the deep, and apparently universal regrets of the flock, who had enjoyed his labors for nearly half a century. In speaking of the parting scene, he was always deeply affected, and appeared to be surprised at the warmth of affection that had been exhibited towards him, and found great difficulty in referring to his farewell address. A favorite quotation employed by him on that occasion, carried with it all his feelings. *I see a hand*

you cannot see, it beckons me away. I hear a voice you cannot hear, it bids me no more stay. He soon retired from the habitation in which he had enjoyed so many days and nights of domestic comfort, but now become so desolate by the stroke which had removed from him the desire of his eyes. The adopted home, where he spent the remainder of his days, was the hospitable mansion of his nephew, Andrew McKinlay, Esq., late Mayor of the City of Halifax.

During the years of his seclusion, he appeared to draw his chief comfort from the perusal and re-perusal of those standard theological works which contained the ablest exposition and defence of his religious tenets.

His attendance upon public ordinances was irregular, but when not privileged to officiate publicly, or wait upon the ministrations of others, he followed the practice of giving a short discourse to the household. With regard to this last period of his life, Mr McKinlay writes. "He retained all his faculties to the last. Indeed, we had no thought of death till the Friday before he died. He has not attended a place of worship for the last six months; but, almost every Sabbath afternoon, until within the last month, all the family were called together in one of the lower rooms. He generally began with a short prayer, then gave a sermon, and closed with prayer. He seemed to be as clear, upon every point, up to the last service, as ever he had been. He had entered his 92d year. He died on the evening of Sabbath, 17th July, and I have no doubt is now enjoying the fruits of his labors."

The writer of this brief sketch has now fulfilled his duty, in setting up a stone of remembrance to departed worth. His task has been a grateful one, and will be amply repaid if the late flock, and personal friends recognize the portrait of the deceased minister, and behold in it the features on which they were wont to gaze, features which are doubtless associated with their most fondly cherished memories. It is a divinely commanded duty, that we remember those who have had the rule over us, who have spoken unto us the word of God; whose faith follow considering the end of their conversation. The words of a sainted minister, could they reach mortal ears from the world of spirits, are those which the devout Pay-

son ordered to be inscribed upon a plate and placed upon his bosom, that all his people and family who looked upon his mortal remains, might receive his last testimony. *Remember the words which I spake unto you, while I was yet with you.* The tidings of the decease of the Rev. Andrew Kerr would, we well know, send a thrill of unfeigned sympathy throughout the families of his late charge; but while the tribute of christian affection must have been yielded by many who are left behind, in the christian course, there is no ground of justifiable regret at his decease. He had fulfilled his days, and has gone to his reward. He has passed within the veil that divides the outer court from the inner sanctua-

ry; where many kindred spirits were ready to welcome his entrance, and it may be, of these, not a few that were spiritually born, and more that were spiritually fed under his ministry. Into this hallowed society, it is to be fondly hoped, that many more, now 'pilgrims and strangers as were all their fathers,' will in due season, find an abundant entrance; where they may resume that fellowship in the spirit, which gladdened many an hour of their christian pilgrimage. The brethren in the ministry should well consider the message which this death conveys. Be ye also ready. Be ye followers of me, as far as I was of Christ.

Foreign Missions.

EXTRACTS FROM A LETTER

FROM MRS. GEDDIE TO MRS. WADDELL.

Aniteum, New Hebrides, Feb. 18th, 1853.

DEAR FRIEND—

When the John Williams called here on her way to Sydney, (Dec. 25.) I had not time to write you. I had just commenced the day before her arrival, preparing letters for home, as we did not expect her arrival for three weeks; but she had been very much favored with good winds, during her visit to the eastward islands, and came upon us, before we were at all prepared for her. We received a few letters by her from Picton, but they were two years old. Our Samoan friends were all very much delighted to learn, that we had an associate in our work: they said,—when the news had reached Samoa, that Mr. Inglis had left New Zealand to join us, there was quite a rejoicing among the missionaries. The *John Williams* brought us our supplies, which were very acceptable, as we had been so long kept out of them.

Since I last wrote, we have been steadily going on with our labors; our schools here and at the other stations, are very well attended. When our new church was finished, we removed our schools to it, as our old school houses were too small. I commenced attending every morning, but our little boy became delicate (having slight attacks of intermittent fever) so that I was

obliged to remain at home, and attend to him. My girls all teach; each one has a class. I merely superintended; as my girls can teach quite as well as I can. I still go occasionally. Mr. Geddie goes every morning: (the male school meets in one end of the building) His boys are a great assistance to him also, in teaching; one of them, has been teaching in a distant village, for the last three months.

Our church members, now 24 in number, continue to maintain a consistent walk. Since we have received our goods, I have commenced a sewing school; it meets at 2 o'clock, and closes at 4. We meet every day in the week, but Saturday. Some of my scholars are old women, that cannot see to thread their needles. We try to make our meetings profitable, and interesting. I generally propose a subject for consideration, such as the duties of parents, children, &c. Sometimes, we converse about the sermons of the preceding Sabbath, or, I read a portion of Scripture, and endeavor to explain it to them. We have had some very interesting meetings. We are often interrupted by strangers, but these are things we must expect, and must bear with until we are able to get a large school house built for our girls. They meet at present, in our house, as their own is too small to accommodate the other females who attend. Our own girls sew very neatly and are a great assistance to me

with my sewing. The other females, who attend, mend their own clothes; or sew for me. I keep them employed in making garments for natives. Several of them are now employed in making coarse shirts for our boys. After these are finished, they are to make *trowsers*. I hope that ere long, most of them will be able to make their own garments. My time is often taken up, in teaching them to mend their old clothes; and I do not consider it lost time, as clothing is so scarce, that everything in the shape of clothes, should be economised; and they are very much pleased, to see an old garment, which they supposed nearly done, mended up, to look (in their estimation) almost as well as new. I have written to friends on P. E. Island, that should they be again sending us woolen stuff, to send it unmade; as it will be employment for the women, and besides when made, it takes up so much room, and freight is now very high between Britain and New South Wales. Our esteemed associates, Mr. and Mrs. Inglis, are getting on very well at this station. They pursue much the same system as we do; we try to do everything as uniformly as possible. They have a very comfortable house, and are very much pleased with their station. We visited them in October, and spent ten days with them. We left our house and place under the charge of the boarding school girls and the Teacher. While at Mr. Inglis's, I received two letters from my girls; expressing their love to us all, and their grief at our absence. It was the first time that we have all been absent from them since they became christians. When we returned, as soon as the boat neared the beach, a great number collected to welcome us home, and such a *shaking of hands*, and exclaiming, "Papa and Mama ouja," (or, our Papa and Mamma). We found everything safe, and the house neat and clean; the walks all neatly covered with small coral.

Mr. and Mrs. Inglis came round in November, to visit us, and be present at the opening of the new church. It was a very interesting time, but I must refer you to Mr. Geddie's Journal, for an account of it. While here, Mr. Inglis assisted in laying the foundation of our new house. The house in which we are living is becoming bad and is too small in this warm climate; our new

house is of stone. The stone is easily procured, and will be durable; but wooden houses so soon decay, that it appears but lost time to make them. We must have comfortable houses for the sake of our health. I think this house is far from being healthy, we have no floor in it, and in the rainy season, the mats always feel quite damp. Mr. Geddie is very busy at present, in printing the second edition of our catechism; he is also getting on with translating. Although the house is a very heavy job, yet I am not sorry he has it on hand; as it will prevent him from sitting so steady at translating, as he would do, had he not something else of importance to attend to. I think that his illness last year, was brought on by his sitting too closely at his studies. When he undertakes anything, he generally perseveres until it is finished; that of course is the right way; but if missionaries were to sit steadily translating, until they had finished even the New Testament, they would have to sit many months.

The foreign establishment is being removed from this island. There are two vessels here now assisting to remove property; it will be a blessing to the island when it is quite removed. Poor creatures! they (the foreigners) did all in their power to annoy and hinder our usefulness; vainly thinking, they could prevent God's word from taking root; but they have seen their folly, and some of them have acknowledged their surprise, at the change which has taken place. The wife of a foreigner who lived here, remarked to me a few months ago, the great change that had taken place in the appearance of one of the girls under my care. She said, she had met her, and that both she and her husband had remarked it. The husband said, that certainly education did a great deal for the people. I said, that the gospel did all; and that to it, the change is to be attributed. This girl was, when we came here, a very wicked girl; but she is now one of my most steady scholars; she is a very interesting girl, and we have reason to think she is a sincere christian. She is one of our members. I feel deeply interested in these girls. I trust they may become useful women. Yesterday morning, when instructing the females in writing, I overheard some conversation

among them, which led me to fear, that our own little girls, had been using improper language. I called one of the girls into the room, and enquired of her; she said, oh no! but, that the evening before, they themselves had been speaking together, about their behaviour to our children, and making resolutions to be very particular in speaking before them. Also, that they must not tease or provoke them, for said they, "Missi has come here to teach us, and if we say things to her children to injure them, her heart will be very much pained." The females who come about us, are very particular in speaking, much more so, than even the Rarutongans or Samoans. Indeed, I have never heard any improper language from any of the natives, who are in the habit of coming about. The very small children, are the most difficult to manage. Their parents never attempt to correct them, but let them do just as they please. The poor mothers are perfect slaves to them, until they are five or six years old. I have been speaking a good deal to the women lately, about their children, and the sin of giving in to them always. They say, what can we do, if we deny them, they will scream until we are obliged to give way to them. I told them, they must be firm, and when their children saw that there was no use in persisting, they would soon desist. I think that some of them are trying to act upon my advice.

By the *John Williams*, we had letters from our dear Charlotte. She was quite well. The superintendent wrote us also, giving us a cheering account of her continued good conduct and progress in her studies; it is very gratifying to hear such good accounts from time to time of our beloved girl, and tends to alleviate in some measure, the trial of being separated from her; a trial, that time does not lessen. We received her (*Charlotte's*) likeness by the *John Williams*. It is a very good one, but it makes me feel very melancholy to look at it. It hangs opposite to me, as I sit writing, and the eyes appear to follow me wherever I move. We have the prospect of sending our dear *Lucretia*, when the *John Williams* returns, to Britain, two years hence. I cannot bear to think of it, but try to banish the subject from my mind. When I think I

shall never know the happiness of enjoying the society of my beloved children, as they grow up; and that they will never know the happiness of living together, as a united family; it is almost more than I can bear. *Lucretia* can now read quite well; she also writes pretty fair. I generally devote the morning to her lessons, and the afternoon, from two o'clock, to the natives. *Elizabeth* is a very healthy child. She is very fond of learning hymns, and stories about little children; but she does not at all like the drudgery of learning her letters. I have not persevered much with her, as she will likely get over her dislike to learning. *Lucy* had the same prejudice to learning her alphabet; but when she took the notion to learn, she learned very fast.

Our little boy is now a year old. He is very lively. He stands alone, but does not walk yet. His sickness has kept him back. Intermittent fever, from which he has been suffering, is very prevalent here in the rainy season, especially among children. I have had a great many patients, for the last five or six weeks. Natives who live at a distance, when their children get ill, come and remain sometimes for a fortnight with us, that they may have the benefit of our skill. Dispensing medicine takes up a good deal of time, during the sickly season. The poor natives place the greatest confidence in our knowledge of diseases. I often tell them I know very little, but they say, "Oh missi, you know a great deal." Formerly they attributed all disease to their natmasses, (evil spirits) and performed many ceremonies for the purpose of "driving out the natmass." They had no idea of sickness being caused by cold, wet, heat, &c.; and when they used to bring their children suffering from teething, and I told them the cause of their illness, they used to laugh at me; but now they imagine all their troubles are caused by teething, and often come to get their gums cut. The natives are much more healthy than formerly, owing to their getting only their proper nourishment. Formerly, they were from their birth, fed with fish and all kinds of trash. The mothers too, take better care of their children, keep them cleaner, and do not expose them so much to the cold, rain, and night air. When we came here, there were very few infants, but now

there are a great number. I am afraid, my dear friend, you will scarcely make out this hurriedly written letter. Really it is very difficult for me to write, I have so many interruptions. When I have a few moments free from interruption, I hurry to make the most of it. I fear to look over this letter, and I have not time to write it over. I have been writing for the last five days. I have so many dear friends to write to, when an opportunity occurs; but my friends must just take my letters as they get them, and make allowance for all errors, &c. Do you know, that in speaking English, I am often at a loss to express myself. I know it is our own fault, for when we are alone, we often use native words: they appear more expressive than English. I observed the same habit among the missionaries of Samoa; indeed I have often used native words, in speaking to foreigners. I speak and write little English, in comparison to Aneiteumese.

Some of my girls are in the habit of corresponding with their young friends at Mr. Inglis's station. Last week, two of them of their own accord, wrote to the daughter of the Samoan teacher formerly living at Ipege, but now removed to another district, where the people are less advanced. This girl is very careless about the most important of all subjects, and although she has possessed advantages (in Samoa) so superior to mine, she is far behind them. I was very much pleased to see the strain in which our girls wrote to her. They began in sympathising with her in living so far from the missionary, and solemnly warned her to think of her carelessness; also, to watch her actions before the people, lest she should counteract the good instructions of her parents; begged her to pray often, and that if she did, her Father in Heaven would watch over her, and keep her from all evil. I did not dictate, but merely looked over their letters, to see if they had spelled correctly. I trust their letters may be the means of making the girl think seriously. She is very clever, and if she were pious, might be very useful.

Do write often, my dear Mrs Waddell, you cannot think how disappointed we feel when a vessel comes in and there are no letters for us. Give my love to your good husband. I will write to him next time. Mr Geddie has written him now; meanwhile I am, my very dear friend, Your affectionate, &c. CHARLOTTE L. GEDDIE.

P. S. As many of the Native dresses we get are not suitable, I will give you a few directions, as to what will be most useful, and the best way of making up clothing. Good Print, Navy Blue, or even Unbleached Cotton, are very useful. Also Check. Dresses should be made wide across the breast. Short dresses are very useful—they need not be longer than to reach a little below the waist. When long gowns are sent, let them be full length (I do not, of course, mean to trail on the ground). It would be better to send the greater proportion short.—Skirts are also very useful. We do not need so many small dresses, as we do, of longer ones. The little dresses, half trowsers, half frocks, do not answer.—They are too much confined for little boys, who have not been used to clothing.—Patchwork, or rather pieces to make patchwork, are very useful to teach little girls to sew. We also make nice garments of small pieces. Tell your little girls to save all their pieces for their little dark sister out here, who can make nice little garments for themselves, of them.

C. L. G.

Other letters from Mrs Geddie, to friends in P. E. Island and Nova Scotia, have been forwarded for publication; but as their date is the same as the preceding, they contain no additional news of public interest.

MR. GEDDIE'S JOURNAL.
Continued.

May 24th.—Last night the wind came round to south-west and sent a tremendous swell into the Bay. We had heavy squalls, accompanied by rain. Our exposed situation occasioned some anxiety, and the Captain remained on deck all night. Two anchors were out with 70 fathoms of cable, and a third anchor was hoisted out of the hold, and got in readiness, in the event of any emergency. When the ship swung in towards the land with so much cable out, our situation appeared somewhat alarming; but God has been merciful to us, and, though the swell still rolls in, and the ship labors, yet the day is fine, and the wind moderate.

The two principal Chiefs of the Bay came off to the ship this morning. The object of our visit was stated to them by the natives who had been at Samoa. They seemed to understand, and expres-

sed their willingness to receive and protect Teachers. The names of the Chiefs are *Naiwan* and *Kauiaui*. The district of the former is *Lufu*, at the west side of the Bay; and of the latter, *Punka*, the place where Mr Williams was killed. *Naiwan* is an old man, and apparently the most influential Chief at Dillon's Bay. Both Chiefs offered to send relations of their own to Samoa, as hostages for the safety of the Teachers.— They promised likewise to give up their present war as soon as possible, and submit to christian instruction. After deliberation and prayer, *Vau* and *Aitutangi* with their wives, all *Rarotongans*, were set apart for this island. The Teachers have gone on shore this afternoon, to spend the night with their new friends, and they will return in the morning with their wives and property.— The way for the settlement of Teachers on *Erromanga* has been opened up beyond our most sanguine expectations. The people earnestly desire them. Has the time to favor this island come at last?

May 25th.—The Teachers came off this morning, and we were glad to see them. They bring a good account of the people and land, and are not afraid to remain. About 11 o'clock the Teachers and their wives took farewell of us, and left us in excellent spirits. May God protect and bless them. Their landing was an interesting sight. About 150 natives were collected on the shore, and gave them a cordial reception. I shall never forget the scene, as I stood looking at it through a glass. It would form a worthy theme for the painter and the poet, and I have no doubt but it will yet be portrayed by the pencil of the one and the muse of the other. I had longed and prayed for the day, when the messengers of mercy should gain a footing on *Erromanga's* bloody shores, and I thank God that the day has come and that I have been a witness of it. May this prove a day memorable in the history of this dark island. After the boats, which carried the Teachers and their property on shore, put off again, we saw the little mission party, accompanied by the natives who carried their boxes and bundles, proceeding to the place marked out for their residence. Along with the Teachers, two of the *Erromangan* lads who had come from Samoa, were left. One of them *Mana*.

is a young man of great promise. He can read the New Testament in the Samoan language, and will prove to the teachers an invaluable assistant in the acquisition of the language, and in explaining their object to the natives. He is a hopeful youth, and the missionary brother with whom he resided in Samoa, thinks favorably of his piety. As I was walking the deck last evening, I overheard a conversation between *Mana* and *Paulo*, a native of *Savage Island*, in the Samoan language. The latter was giving the former some good advice and exhorting him to be strong in the work of God, among his benighted countrymen. The lad replied to the following effect. "My heart is not weak in the cause of God, I do not know if the people will kill me or not; the will of the Lord be done, if we die it will be in the cause of God. Such were the words of this *Erromangan* lad when about to land with the messengers of salvation, on his own savage island. If the young men of christian lands had something of the spirit of this youth, the cause of God would not languish, as it now does in heathen lands, for want of agents.

While we lay at *Dillon's Bay*, we had correct information about a murder lately committed at *Erromanga*, by a white man on board of a little vessel belonging to the *Sandal wood establishment* on *Anneiteun*. The native, who was a brother to the chief with whom the Teachers are left, was shot by the white man, it is said, for asking more for some *Sandal wood*, than the latter was willing to give. This occurred about three miles from the spot where we lay. Three or four natives were also murdered, by persons on board a schooner belonging to the same establishment, some time previous. We did not learn the particulars of the latter affair, as it occurred at another part of the island. When the natives of this island shall know that all white men are not savages, and that there are many who sympathize with them in their wrongs, they will have many a deed of horror to record, which is now unknown to the world. *Erromanga* is deeply stained with the blood of her own inhabitants, who have fallen by the murderous hands of white men.

About 2 o'clock, P. M., we bade adieu for the present to *Erromanga*, and we are now heading for *Fate*, or *Sandwich Island*. We take with us five *Erromangan*s, who will go on to Samoa. Many others wished to go, and it was difficult to get them out of the ship, an evidence that we have thoroughly won their confidence.

The island of Erromanga exhibits traces of volcanic origin and agency. It is probably 120 or 160 miles in circumference. It is impossible to form any correct estimate of its population. It is thinly inhabited along the sea coast, but the interior is said to contain many inhabitants. The people are a shade darker than the Aneiteumese. The hair is short and frizzled, and in many cases it is of a light greyish and disagreeable color. A negro cast of countenance predominates, and they can scarcely be called a fine looking people. They paint their faces with a substance resembling black powdered lead, which is found in the interior of the island,

which gives them a glossy and strange appearance. Their language bears a greater analogy to that of Aneiteum than any spoken on the neighboring islands, but the difference is very material. The various tribes on the island keep up a kind of constant warfare with each other, and life is very insecure. Sandal wood abounds on Erromanga, and is much sought after by vessels. It is purchased from the natives for pigs, tobacco, and a kind of shell found on New Caledonia, which they greatly prize, and is sent on to China, where is sold at an enormous profit, chiefly for idolatrous purposes.

To be Continued.

Home Department.

A letter from Prince Edward Island, on the policy of incorporating congregations by civil enactment, has come to hand, but cannot be admitted into our pages, because controversial in its character. Our correspondent says, that the Register is now the organ of the Church, and therefore he sends for publication, in its pages, his views on the important subject of which he treats. But, the same resolution of Synod which gave the Register its present position, expressly prohibits the introduction of any controversial matter. At the same time, it may be well to observe, in explanation of the recommendation of the Supreme Court, in favour of civil incorporation, that in all the discussions which ensued upon the adoption of such a recommendation, all legal steps to sue for, and recover by legal process, the minister's salary, were expressly repudiated. The utmost that has ever been contended for, and sanctioned by the decision of Synod, is legal power to hold, repair, and defend church property.

INDUCTION.

The Pby. of Pictou met at Antigonishe on Tuesday, 25th ult., and with the usual formalities, inducted the Rev. D. Honeyman to the pastoral charge of the Presbyterian congregation in that place, as colleague and successor to the Rev. Thomas Trotter.

Rev. James Dayne preached the induction sermon, (Ps. 126, 6, *He that goeth forth & c*

gave a brief narrative of the previous steps that had been taken to secure the settlement of the minister elect; and, after putting the necessary questions of the Formula and receiving satisfactory answers thereto, offered up solemn prayer and pronounced the Rev. David Honeyman to be the duly inducted minister of the congregation, as colleague and successor to their present pastor. Mr. B. then tendered, as Moderator of the Pty., the right hand of fellowship to Mr. H., and was immediately followed in so doing, by the several members of Court, present on the occasion. An able, affectionate and faithful address was then delivered by the Rev. James Watson, and a very impressive and suitable address to the people, by the Rev. George Walker.

After prayer, praise, and the Apostolic benediction, the congregation dismissed, extending, as they retired, to the aged minister, and his newly inducted associate, the usual friendly greetings.

The settlement which has been thus effected, is in many respects, a happy one. That element, which is of all others the most essential to the happiness, if not the usefulness of a collegiate charge, exists to the fullest extent,—the cordial acquiescence of the venerable senior minister, in the choice of the people.

The unbroken harmony which has subsisted between Mr Trotter and his flock for the long period of 35 years, augurs well for the favorable opportunities, which his colleague and successor will enjoy, to increase as well as perpetuate the cause.

dence already won. The grand desideratum is that, without which no relation of life, however promising it may be to outward appearance, will be productive of happy fruit;—the blessing of the King and Head of the Church. Let all who pray for the peace of Jerusalem, say of this congregation: *Peace be within thy walls and prosperity within thy palaces.—For our brethren and companions sakes, we will say, peace be within thee.*

ORDINATION.

The Presbytery of Prince Edward Island, in connection with the Presbyterian Church of Nova Scotia, met at St. Peter's on the 18th inst., for the ordination of Mr. Henry Crawford to the office of the Holy Ministry, and admission to the Pastoral charge of St. Peter's and Bay Fortune congregation, The Presbytery being constituted, and the edict being served, the Rev. James Allen, of Covehead, preached from Acts 20 : 28—"Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers." After which in the usual manner the questions were put to, and answered by Mr. Crawford; who therefore, was solemnly set apart by the laying on of hands. The Ordination Prayer was offered up by the Rev. James Allan, on which the minister and people were addressed by the Rev. Dr. Keir, Princetown. This settlement, as it is in entire accordance with the wishes of the whole body of the people is full of promise, and full of hope; and it is confidently expected by all who knew him that he will prove a laborious and energetic Minister. The Presbytery have appointed the 9th of November for the ordination of Mr. John McLeod, at Richmond Bay.—*Haszard's Gazette,*

CLOSE OF DIVINITY HALL.

On Tuesday 11th Oct., the Board of Superintendence met, at 12 o'clock, in the Meeting House, West River, for the purpose of examining the students at the close of another Session of the Divinity Hall—Rev. W. McCulloch, convener in the chair. Present with the convener, Rev. A. McGilray, James Bayne, James Watson, Professor Ross, Daniel Cameron, elder, and the Theological Professors, Dr. Keir and Mr. Smith. The meeting was opened with prayer by the Rev. Angus McGilray. Professor Smith commenced the exam-

ination. Each of his students read and analyzed a passage in Hebrew, in Jeremiah, chap. 2nd. Afterwards the Senior Hebrew Students read and analyzed Daniel, chap. 5th, in Chaldea. Several of the students read essays and other exercises composed during the Session. Mr. Wm. Keir read an exercise and additions on Heb. 1 & 3; Mr. John Currie, an essay on the original language of the Gospel of Matthew; Mr. John McLeod, an essay on the book of Job. As exercises, Professor Smith had given out the Apostles' Creed and other passages, to be translated from English into Hebrew. A number of these were produced, and exhibited beautiful specimens of penmanship. Dr. Keir called upon three of his students to give specimens of the discourses which they had composed and delivered during the Session. Mr. Hardie gave a homily on Isaiah 45 and 25; Mr. John McKinnon read a Thesis on the question, "Did Christ die for all men, or for the elect only"; Mr. Allan Fraser delivered a lecture on Heb. 3 and 7; and Mr. McLean, a popular sermon on John 1 and 16. The Professors then gave a brief outline of the lectures they delivered during the Session. Professor Smith stated that during last Session he had got as far as Job, in lecturing on the Canon of Scripture. This Session, he had completed his lectures on the Canon, finishing with the book of Revelation. He had also given lectures on Inspiration, Miracles, Antiquities, Sacred Geography, Scientific features of Palestine, Geology, Natural History, &c. Dr. Keir stated that he had concluded his lectures on the Atonement, and the other doctrines of the System. He had also given a considerable number of lectures on Pastoral Theology—entering as minutely as his time permitted into all the duties, &c., of the past oral office. Both Professors observed that they had now gone over what they intended to be their course in their respective departments. Members of the Board and others stated their high approbation of the manner in which the students acquitted themselves, and the Professors had discharged their onerous duties. Rev. Mr. Bayne concluded with prayer.

The working of the whole of the Seminary is now before the public. One course has been completely gone over;

and the appeal is now made to those who are capable of forming a correct estimate, whether or not the system of education to be given to the young men of the Presbyterian Church, be not ample for the circumstances, thoroughly practical, and although under denominational control, liberal and unsectarian. Improvements will be made; they are making already; perfection cannot be reached; but there is now a desire, a keen desire for as efficient an education as can be obtained, which cannot be repressed, and which we would not repress, if we could. Let us give God the glory; let us cultivate a meek and an humble spirit; let us continue firm, united and faithful to one another; and above all, let us seek fervently in prayer, the favour of Him from whom comes down every good and perfect gift; and "the work of our hands he shall establish it," and the sons of the prophets shall go forth with weapons fully furnished for the battles of the Lord; and no longer the plaint be heard, "Israel hath been without a teaching priest."—*Communicated to the E. Chronicle.*

To the Editor of the Missionary Register.

It is too bad, after making every possible effort to return to school boy days, and to write letters and words as plain as can be, to see one's self misprinted, and misrepresented; and what is worse, to see others, by our means, unfairly dealt with.

In my report of my recent visit to Mabou, any attentive reader might see, that in the account of the entertainment of my host at Mabou, *continuously* was printed for "courteously", but it is not so easy to see that in the next sentence in two instances, the words *and they* are substituted for "another", both misrepresenting the fact, doing injustice to parties who deserve very different treatment at our hands; and certainly not adding beauty to my composition. The sentence should read:—One sent to meet me at the Strait; another conveyed me thither on my return; and yet another, brought me on my way as far as Antigonish.

Yours truly, J. WADDELL.

Our esteemed correspondent must study still greater plainness of penmanship, to insure perfect accuracy on the part of the compositor.—Ed.

Miscellaneous.

Letters to Church Members.

LETTER III.

The Duty of Church Members to the Church.

Dear Brethren,—Our associations with our fellow-men, as well as the precepts of God's word, show us that relative and public duty devolve upon us. There is no human being, however obscure, but influences, for good or for evil, whether he intends it or not, those with whom he comes into contact. Aware of this influence, we should seek to regulate it so that it may prove beneficial in the highest degree possible. The MASTER makes the right performance of these public duties a prominent subject of his injunctions to us,—as much so, indeed, as he makes any other department of Christian conduct.

In speaking of this topic, your duty to the Church naturally claims attention in the first place. You are bound to it by ties, which, by not dissociating you from the rest of your fellow men, unite you to those who are with you in

Christ Jesus in an additional relationship—one very close and endearing.—You are children of the one family of God, members of the one body of Christ. As part of the community of the faithful, its interests must be dear to your heart, dearer than those of any other community with which you may be connected. *If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.*

That which is primarily demanded of you in your connection with the church is a department consistent with your profession,—a walk *worthy of the vocation wherewith ye are called.* This is due to yourselves, that you may manifest your sincerity, and show to your fellow Christians, and to the world, that your Christian vows were undertaken with all honesty of purpose. That man is chargeable with hypocrisy who publicly avouches himself to be the Lord's, and

yet lives to the world. To such, however, we do not address ourselves: they have neither part nor lot with us; but we entreat you, brethren, beware of any approach to such conduct. Conformity to the world, we have already noticed, is a prevailing evil among professing Christians,—an evil which greatly mars the beauty of Christianity, keeps the church's piety in a languid state, and weakens the influence which the church should and might have upon the world. Brethren, be ye transformed by the renewing of your minds. Act a manly part. In every thing show your attachment to Jesus; in every thing act out your character as Christians, being at no time, and in nothing, ashamed of the Gospel of Christ. Keep yourselves unspotted from the world. This is the path of comfort and safety. But you owe it also to those with whom you are associated, that you preserve this consistency of conduct. The character of each member peculiarly affects that of his associates. Your reputation is the property of the Church, and anything that deteriorates from that property is a sin against the church. *Ye as lively stones are built up a spiritual house; but if, among these stones, there be found one here and there deformed by flaws, then is the beauty of the building marred, and its stability endangered. It is most manifest, brethren, that if even occasionally, and very unfrequently, we descend from the high standard of righteousness and holiness to the which we are called, we bring a reproach, not on ourselves only, but also on the church, and even on that holy name by which we are called. Let us, then, never forget our character as a holy priesthood, consecrated to offer up spiritual sacrifices acceptable to God by Jesus Christ; and let each as a representative of the church, exhibiting the character of the church before the world, live soberly, righteously and godly.*

This consistency of conduct is necessary to our usefulness. As professing Christians, we shall do little good either in the church or in the world, unless we so act as to give all confidence in our sincerity; and we can so act only by our being in all things what we profess to be. We must be Christians in the family and in the world, as well as in the church; under law to Christ in all our relations, and in all our actions. We

may display both talent and energy—we may speak with the tongues of men and of angels; but if our fellow men doubt our sincerity, all will be displayed in vain. They will not hearken to the voice of our charming, charm we never so wisely. Our character must give us influence, or we shall never attain to it. As we have seen in the former letter, the great secret of the success of those who have been honored to do great things for God, was their own godliness; in other words, their sincerity. For such influence as they possessed and exercised for the good of souls, we shall long in vain if we are found mixing the characters of the Christian and of the worldling. The world is exceedingly quick in detecting anything like inconsistency; and though endeavoring to seduce us under its influence, will visit us with its distrust and contempt in return for our complacency in yielding. If you would desire to be useful, walk circumspectly, manifesting ever a straightforward, manly, consistent conduct.

Take a deep interest in all the affairs of the church, especially in the matters of the congregation with which you may be connected. Next to your personal and family affairs, these should engage your attention most deeply.—Too frequently the concerns of a congregation are left to the officebearers, as if they were the church, and as if members in general had no further concern in them than to occupy their pews on Sabbath, and dole out their contribution on the call being made. Like the audience of the lecture room, many wait only to receive entertainment or instruction, and leave all other matters to the persons in charge. Brethren, these things ought not so to be. All the offices in the church, all the agency of word and ordinance, exist but for the benefit of the church; and the selection to these offices, and the maintenance and the arrangement of that agency, rest entirely with the church. These are matters with which the world has nothing to do, and with which no one member of the church has more to do than another. Great injury is inflicted on those portions of the church which permit themselves to be defrauded of their rights, and allow the control of their church matters to be assumed by the high and the powerful, who have

frequently no other connection with them. This is truly a giving to Caesar the things which are God's. See that ye defraud not yourselves. Cherish the deepest interest in the affairs of the church, and diligently and wisely take your part in them. The church which has all her members thus acting is built up of *lively stones*, and not of inanimate, inert blocks.

This deep interest is claimed not only for the affairs of the church in its corporate capacity, but also for the welfare of the members individually. "By one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit. For the body is not one member but many; and whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." Thus does the Holy Spirit instruct us, of the closeness of that union which binds us with all who are associated with us in the profession of the faith, of the necessary dependence of one upon another, and of that lively sympathy which should exist between those thus united. One with Christ, we are one with all that are Christ's. Hence the exhortation, *Bear ye one another's burdens, and so fulfil the law of Christ.* In the world there exist various ranks and grades, which are kept apart by the conventional usages of society, so that those who approach the extremes of the scale, understand little of each other's mode of life, and therefore little mutual sympathy exists. In the church of God there is no place for these. Here all meet as children of the one family around the table which the Father provides for them, and, of whatever rank or lineage, sit there on an equality. At least this is what should be; but it is to be lamented that the usages of the world not unfrequently find a place in the church, and the same distinctions to a certain extent, in many cases, prevail in both. A proof this, of that which we formerly stated, that the church is too much commingled with the world. Do we not frequently see the rich man commanding influence in the church, by his wealth, as he does in the world; and the wealthy keeping themselves completely dissociated from their poor brethren, and

daring to flaunt their temporal rank in the presence of the great God! This deference to wealth and rank enters into the very constitution of those sections of the church which have given up their own rights, and the rights of the great Head, into the hands of the mighty of this world. Alas! that this should be so; that the church, instead of being transformed from the world, should be transformed from the model of Christ, and cast in the mould of the political institutions of human device. But not in these only do we see the evil, it is apt to prevail everywhere, and in a certain degree very generally manifests itself. In this point of view, it is questionable whether the splendid temples sometimes erected in our cities as houses of worship, are not an evil. In their gorgeous architecture and costly fittings they display the power of wealth, and seem to say to the poor man, *there is no place for you here.*

We may notice, in passing, that the largeness of the congregations of popular ministers, in some of our chief towns, is, we humbly think, productive of this evil; that the sympathy which should exist between the members individually, and the interest they should take in each others well being, are apt to be impaired. Not only are congregations frequently so large, that it is impossible for the minister, task his ability as he may, to get that attention paid to the members individually that he should give to them; but the members are frequently in a great measure strangers to each other. Their numbers preclude acquaintanceship and intercourse, and therefore necessarily weaken the mutual interest which should exist.

Cherish this mutual interest; it is lovely and comforting. Receive those to your heart whom Christ received; and let nothing which effects your fellow-Christians be indifferent to you. One of the purposes for which God has united us to each other in the fellowship of the church surely is, that we should be helpful to each other, bearing one another's burdens when the time of trial comes, each one in turn "looking not every man on his own things, but every man also on the things of others." If the ties of consanguinity give us a claim on the interest of those to whom they unite us in them, the ties of the new birth should give us a like claim. And we much need to support each other. Children of God, we are separated from

the world, and our discomformity to it cannot fail to provoke its opposition in one form or other. Let us seek strength in union, encouraging the faint-hearted, comforting the feeble-minded, supporting the weak, and receiving, in our time of weakness, that support we need. Thus journeying on in company to the better land, we shall bear each other onward amid all the toils and dangers of the way, cheering each other under all discouragements, alternately receiving and administering the sympathy and assistance required, and the more closely knit to each other by common dangers and difficulties; and, above all, by this mutual ministry. And thus, too, shall be the training for heaven, in cultivating, by constant exercise, the cardinal grace of love, becoming more and more assimilated to him whose name we bear, more and more fitted for the perfect society of the church above—

"Where tongues shall cease and prophets fail,
And every gift but love."

To be Continued.

A MILLION NEW TESTAMENTS FOR
CHINA.

All who are interested in the spread of the Gospel will be extremely gratified to

learn, that the British and Foreign Bible Society, influenced by earnest desire that the extraordinary events now transpiring in China, and which are likely to change the entire character of its religious, social, and political institutions, should be met by a corresponding movement on the part of the friends of scriptural truth, have, with their accustomed zeal and liberality, adopted the following Resolution:

"Bible Society's House, 10, Earl St.,
Blackfriars, September, 19th, 1853.

The attention of the Committee of the British & Foreign Bible Society, having been again directed to the unprecedented movement in China, and to the hopeful prospect thereby presented for the wider introduction of the Sacred Scriptures into that extensive and densely-populous Empire, it was resolved that the Committee, relying upon the sympathy of the British public in this desirable object, are prepared to take upon themselves all the measures necessary for printing, with the least practicable delay, *One million* copies of Chinese New Testament.

ROBERT FROST, } Sec'rs.
GEORGE BROWNE, }
—Missionary Magazine.

Notices.

Robert Smith, Truro, acknowledges the receipt of the following, for the Foreign mission.

37 yards Print from Mrs Daniel McKenzie, Economy, value 14s.

A web of cloth from Nine mile River congregation, value £3.

5 yards cloth from Mrs Robert Hamilton & daughter, Brookfield, value 7s 6d.

2 yards flannel from Mrs Sarah Hamilton, Old Barns, value 2s 6d.

41 yards flannel from Ladies of Old Barns, Mr Baxter's congregation, value £2 11 6d.

6 yards cloth from Miss Mary Morrison, Debert, value 7s 6d.

6 yards cloth from Mrs R. H. Smith, Halifax road, value 7s 6d.

10 yards flannel from Mrs David Carlisle, value 12s 6d.

A box of sundries from Mrs John Cottam, Elder, Debert river, value 10s.

Cash from a friend, per Rev. William McCulloch, 3s 5d.

Cash from Mrs R. H. Smith, Halifax road, for the education of Miss C. A. Geddie, 2s 6d.

RECEIPTS FOR THE REGISTER.

David Freize, Maitland, £1.

ERRATUM—In the Treasurer's receipts in our last number, the acknowledgement of 5s 2½d from Jane Crocket, Green Hill, should have been from Sarah Crocket, Green Hill.

West River Young Ladies' Religious & Benevolent Society:—Home mission, £2 4 6
Foreign mission, 1 2 3½
Seminary, 1 2 3
Total, £4 9 1

Also,—Sabbath School Scholars, Salt Springs, for Bible Society, 2s 0½d.

MONIES RECEIVED BY TREASURER

from September 20 to October 20.

HOME MISSION.

From Home and Foreign Missionary Society, New Annan, £2 0 0

REGISTER.

From Agent, 1 15 0

FOREIGN MISSION.

John Murray, Esq., Mabou, 1 0 10
Lambert L. Smith, 0 5 2½
From "That is all", 0 3 9
From Juvenile Society, Maitland, 4 0 0
Mrs. Jane Irvine, Mount Thom, 0 5 0
Kenneth McCaskill, 0 5 2½

SYNOD FUND.

New Annan Congregation for Rev.
R. Blackwood, 0 19 7

SEMINARY.

Contributions from Shelburne, Clyde,
Barrington & Ragged Islands, 11 18 3
James Poddick, 20s; "That is all",
3s 9d; a friend in Chatham, 100s; 6 3 9
A friend in Tatamagouche, 5s; col-
lected by Mrs Wm. Byers, 12s
6d; Mrs. G. Bell, 6s 16d; Mrs.
Reid, 3s 9d; Miss Mary Oliver,
15s 8d; Mrs. Vincent, 12s; Mrs.
Thos. Swan, 10s 4d; Mrs. Jas.
Ross, 5s. 3 11 2½

J. & J. YORSTON acknowledge the receipt of
the following articles for the Foreign Mission.

From Ladies, Mill Brook, Middle River, per
James Fraser; 31 yds. homespun flannel.

From the Ladies' Benevolent Society, Rog-
ger's Hill, in connection with the Rev. Mr.
Watson's congregation, 22 yds. homespun flannel
and ten skeins of yarn.

From the Ladies of Upper Stewiacke, 16
yds. homespun and 26½ yds. of gingham, £1
10s. 30 papers needles, 2s 6d. 1 doz. reels 1s.
2 pairs socks from Mrs. Prescott Archibald.

From the young Girls of the Village school,
a quantity of patchwork.

FORMS OF BEQUESTS.

Persons desirous of bequeathing property,
real or personal, for the advancement of Edu-
cation generally, in connection with the Pres-
byterian 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 hold-
ing all funds intrusted to its management, for
all Educational purposes, Classical, Philoso-
phical, 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 LITIGIOUS 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 Mis-
sions of the Presbyterian Church of Nova Scot-
ia, (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 di-
vided to meet the wishes of the Testator.

From the Ladies of the North Side of the
South Branch of Upper Stewiacke, 36 yds.
homespun and thread 1s. A friend, in thread 3s
From Prince Edward Island, a box of goods.

From the Ladies' Society, Middle Settle-
ment, French River, Merrigonish, per Samu-
el Cameron, 28s 6d in cash. Mrs. John Mc-
William, cash 2s 6d. A friend in cash, 2s 6d.

From J. Dawson & Son, School stationary,
books, maps, &c., value £2.

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 applica-
tions 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, Sec-
retary of the Board, Pictou.

BOARDS AND COMMITTEES.

Board of HOME MISSIONS—The Rev'ds.
McCulloch, Watson, E. Ross, Honeyman, and
Wylie, 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 Messrs
McGregor, Campbell, Ross, Bayne, and Miss
Abram Patterson, Charles D. Hunter, Adam
Dickie, Isaaq 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, Mc-
Gilvray, Watson, G. Patterson, and Daniel
Cameron and James McGregor. Rev. Wm.
McCulloch, Convener. Rev. J. Watson, Sec.

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

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

Committee of Enquiry respecting the best
locality for the Seminary—The Rev'ds Mur-
doch, 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.,
E. I., and Robert Smith, Merchant, Truro.

General Receivers of Goods for the For-
eign mission—J. & J. Yorston, Pictou.

Publisher and General Agent for the Re-
gister—John D. McDonald, Pictou, N. S.