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

Vol 5.]

FEBRUARY 1854.

[No. 2.

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SPECIAL MEETING OF SYNOD.

Agreeably to the resolution of last Session, a meeting of the Supreme Court took place at Truro, on the 10th ult., for the purpose of considering the nomination which the Board of Superintendence of the Seminary had made, for supplying the second Professorship. The meeting was not very numerously attended, the season being such as necessarily prevented the more distant members from getting forward. There is reason to fear, however, that some individuals refrained from attendance, under the apprehension that nothing would take place, but the formal confirmation of the Board's nomination. These brethren will be surprised to learn, that something more than mere formality was enacted; that principles of fundamental importance were discussed, and an impetus given to the future maintenance of the Seminary, which we well know, will not accord with the views of the ultra advocates of the voluntary principle. It is quite so that, *Synodically*, nothing was done beyond the precise matter of business for which the Synod was assembled; but *extra-synodically*, matters of the highest moment, the integrity of the peculiar principles of the Church, were freely talked over, and conclusions reached, with a unanimity which

promises to secure the ratification of the Synod at its next general meeting. One point which engaged serious attention, was the position of our church with respect to the Education of the Province. It would appear, that there is now no hope of a return to the principle of a general Provincial Institution for Classical and Philosophical Study. The course of events, for some years past, it may be said, from the period when the Seminary was first instituted, has been rapidly, though imperceptibly tending to the complete separation of Christian churches from all dependence on State support for their educational efforts. It is matter of peculiar honor to the Presbyterian Church of Nova Scotia, that for several years past, she has had no alliance whatever with the civil powers. Whatever may be said to the contrary, there is no institution of learning supported, either in whole or in part, by *state pay*, which has been under her patronage, or subject to her control, since the period of the alienation of the Pictou Academy. Thus far, there has been exhibited by her, a noble example of *pure principle*, in which she stands alone, among all the great denominations of the Province. The halls of our legislature cannot, have been besieged by the pressing importunities of any authorized deputation from her

courts, to share in the bounties of the public chest, for the education of *her youth*, after *her own creed*. There are individuals in her communion who conceive, that when the principle of dispensing the general funds of the Province to all classes of Christian churches is adopted, the claims of the Presbyterian Church of Nova Scotia to a proportionate share, should be enforced; but it is quite indisputable, that a vast majority of the office-bearers and members hold the safer, because more consistent ground, that from the first to the last of ecclesiastical institutions, the church of Christ repudiates all *state pay*, as well as *state control*. The late appointment of a committee, to watch over the movements of the Legislature is, in our view, defensible, only on the ground of maintaining the broad principle, that as a church, we refuse all connection with any and every *state endowed Seminary*, and to prepare the way for the more *legitimate* defence of our peculiar rights and privileges, at the next general meeting of Synod.

Another matter of vital importance to the prosperity of the church, was brought forward, for securing permanent support to the Seminary, by voluntary endowment from our own people. The basis of this proposal, was some months ago, published in the "*Register*," over the signature, *Prompter*,—viz: That under six classes, who shall each raise £1000, a fund shall be raised for the buildings, apparatus and library, and investments for the partial support of the Professors. On the one hand it was considered not so much voluntarism as optionalism, to depend for the entire amount of annual expenditure, on the donations of individuals, and collections of congregations: while, on the other, it was felt to be not less dangerous, to place the support of the Seminary wholly beyond the necessity of support, from the

yearly free-will offerings of the people, whose sympathies are quickened and enlarged, while their rights are the more respected, by their being called to give frequently and freely, for every scheme in which the church may engage. *Prompter's* scheme will be somewhat modified before it be sent abroad through the church, but its grand features will be retained. Such of our readers, therefore, as desire a more particular description of it, will find the original proposal in the May No. of the "*Register*" for last year.

That there are ample resources within ourselves, to raise the sum of £6000 in five, or even three years, from this date, no one who has observed the very largely increasing stream of pecuniary contributions, for the last four or five years, can hesitate to admit. Whether it be advisable to remove the Seminary, even in part, from the necessity of yearly application to this source of support, will be matter of conflicting opinion. It may be urged on the one hand, that the present system lacks that appearance of permanency, which it is desirable to give to the educational interests of the church.—While on the other, it may be urged, that the system of engrafting this and all the other schemes of the church, upon the yearly expenditures of congregations, will give to all, the same character for permanency which the *settled Ministry* of the church now does possess. We apprehend, therefore, that the measure, which contemplates the union of the peculiar advantages, while it avoids the peculiar disadvantages of both, will meet with the approbation of the Synod and Church at large. This we understand to be the measure adopted by the brethren at their last meeting; and as such, we bespeak for it the good will and support of all the members and adherents of the churches.

Foreign Missions.

The deep interest which our Church has awakened, and is still awakening in distant churches and institutions of a kindred character, is one of the many happy fruits which have resulted from the establishment of the Foreign Mission. "Her light so shines before men, that they see her good works"

and glorify God on her behalf. "She is now a city set upon a hill, that cannot be hid." The tendency to Christian union, which this mutual recognition, from remote, and hitherto estranged sections of the Christian church, is sufficiently obvious. The numerous sects of Protestants throughout the old and new

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worlds, must forget their Shibboleth in their enkindling zeal for Missionary enterprise. The common cause of subduing the heathen under Messias, will constitute a bond of union, that will break in sunder all the causes of separation which now unhappily exist, a union, that will successfully defy all the arts of the Spirit of Discord. The following letter, in addition to those which have been received and published of late, is a happy omen of the fulfilment of these bright anticipations.

Philadelphia, Sept. 21, 1853.

Rev James Bayne,
Rev & dear Sir,

Returning home from Nova Scotia a few days ago, I had the pleasure of meeting Mr Logan, an Elder of your Church, and hearing from him of the work of the Lord among you. I rejoice to learn that the Lord is pouring out a spirit of revival in prayers and labors for increasing purity and wider extension, and that your people are liberally sustaining all the schemes of the church. It is specially cheering to learn that your Foreign Missions promises to draw more closely the bonds of union with the Reformed Presbyterian Church, and that the representatives of these two churches are now unitedly engaged in building up our Lord's kingdom among the degraded slaves of Satan in the New Hebrides. United by a common faith and worship, this union in missionary labors proves that they have both drunk into the same spirit of Christ, a spirit of zeal for God's glory, and love for the souls of men. I am persuaded that if all the churches of Christ would more fully consecrate themselves to the work of missions, and more heartily engage in it, they would daily find the ground of co-operation enlarging, the causes of envy and strife diminishing, and the blessings of love and peace poured out upon them, in a more abundant manner. It is delightful to see how the Lord is connecting together, by means of Foreign Missions, churches, which otherwise must, by difference of location, or difference of sentiment, be widely separated. The Presbyterian Church of Ireland, and the Associate Reformed of America, are laboring together in Syria. The Old School Presbyterian, the Reformed Dutch, and the Reformed Presbyterian, co-operate in

Borneo and India. Now, the Presbyterian Church of Nova Scotia, and the Reformed Presbyterian of Scotland, take up the standard of Christ to plant it in the New Hebrides. Do not these things throw light on that beautiful prophecy, Isa. lii. 7? "How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth. Thy watchmen shall lift up their voice; with the voice, together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." Union to Christ in heart, and union with Christ in labors, will yet unite Christ's people together—they all shall be one, and the world shall believe that God has sent him.

May I take the liberty of requesting, that in order to promote better acquaintance with the public movements of the Presbyterian Church of Nova Scotia, you would favor us with an exchange of Periodicals, Minutes, &c.: and if the back numbers are accessible, those copies of the "Register," containing Mr. Geddie's letters from the Hebrides, and the correspondence with our church in Scotland. I send herewith, the Minutes of our Synod, and have directed the "Banner of the Covenant" to be forwarded regularly.

Praying that the Lord may fulfil his promise to you, and the church of which you are a member—bless you, and make you a blessing.

I remain,

Rev. and Dear Sir,

Respectfully Yours,
ROBERT PATTERSON.

MR. GEDDIE'S JOURNAL.

Concluded.

June 7th., Monday. We finished our business at the Bay to-day, and are now on our way to the station at the west end of the island. While getting under way, we encountered an unexpected difficulty. As soon as the anchor was lifted off the ground, the ship began to move, but the anchor again caught on some projecting rock, and before the vessel was brought up, a great quantity of cable was drawn out, with a force which made her tremble. Every effort was made to raise the anchor, but in

vain. Serious thoughts were entertained of leaving the ship's best anchor and part of her cable; when the expedient of altering the position of the vessel occurred to our captain. Another anchor was put out in an opposite direction to that where we lay, and the ship drawn up to it. A purchase was now applied to the first anchor, which soon cleared and came up. We felt thankful to be liberated to our perpendicular position, for the ship was very near the reef, and a change of wind would have made our situation dangerous. The recovery of the anchor occupied a great part of the day.

July 8th. This morning when we went on deck, the station at the west end of the island was full in view. A large plastered church was distinctly visible through a grove of cocoanut trees. There is no anchorage at this place, so the vessel lay off and on, while we landed in boats. The Teachers at this station are Poaripou and Maka, both Raratongans. We found them well and in good spirits. The people, who had been previously notified of our visit, had come in from all parts to see us. After landing, we met in the church, and there were present, as nearly as we could estimate, from 800 to 1000 people. Messrs. Murray and Sutherland, addressed them in the Samoan language, Maka, acting as interpreter, and I addressed them in Ancientum, Poaripou, who formerly resided Ancientum, interpreting from me. The meeting was one of much interest to us all. We next retired to the Teacher's house, and found a dinner provided for us, by the natives, consisting of pigs, fowls, yams, sweet potatoes, and coconuts. I had almost forgotten to mention, that the ladies accompanied us on shore, which added greatly to the interest of our visit; and they are doubtless the first European ladies, who have ever landed on the island of Mare. After dinner, a messenger came to inform us, that a present would be given, and requesting us to come out side to receive it. We arranged ourselves in a line before the house, when the natives came forward in regular order, shaking hands with each one of our party as passing, and laid down his present of a yam before us. Persons of both sexes, and all ages, came with their gifts. Among the donors were several children, just

able to walk, and in many instances, parents carried their infant children, and gave donations for them. The most fatiguing part of the business, was the shaking of hands with about 1000 persons—and the ladies in particular were a little exhausted by it. The whole ceremony lasted about two hours, and every thing was conducted with order and propriety. The yams were collected in two heaps, and altogether, there were two or three tons of them. The Chief told us, one heap was for the captain, and the other for the missionaries. The presentation business over, we walked about the village, followed by great numbers of natives, who brought shells, native dresses, baskets, &c., for sale, and gladly received fish-hooks, red binding, &c., in return from them. In the course of the afternoon, we took our departure, filled with wonder, delight, and thankfulness to God, for what we had seen.

Mare is not so large as Lifu, but it seems to be more populous. Like Lifu, it is a low, rocky island, and has a sterile appearance. All the water on the island is brackish; but the natives are so accustomed to it, that they prefer it to that which is fresh. The males in Mare, Lifu, and the adjacent islands, go entirely naked; and the only covering of the women, is a narrow fringe about two inches wide. Of course, those who place themselves under christian instruction, are expected, and required to cover themselves, to some extent, but even among them there is abundant room for improvement. We saw many of the heathen in native costume, and their appearance was very repulsive. The people of Mare speak a different language from those of Lifu—but that difference will probably be found to be dialectical merely. The heathen and christian parties on the island, are about equal in numbers.

A great change has unquestionably been wrought in Mare, through the agency of the native Teachers. For years this island has been the terror of mariners in these seas. Several vessels have been seized by the natives, and their crews massacred and eaten. We saw several memorials of the deeds of former days, such as portions of flags, pieces of rigging, iron, and other remains of vessels that have been captured and destroyed. The last vessel was

taken by the Marians, in 1850, not far from where we last landed. She belonged to Sydney, and was on a sandal wood voyage. For some reason or other she came to anchor at Mare, on the Sabbath day. A number of natives swam off to her, and were permitted to come on board. In an unguarded moment, they fell on the crew, and massacred all on board. A portion of the cargo was taken out of the vessel, and then she was burnt to the water's edge. This bloody deed was committed to revenge the death of the natives of Mare, who had been put to death on board a sandal wood vessel some time previous. We may now cherish a hope, that these deeds of barbarity will no longer be perpetrated on Mare.

The door in Lifu and Mare, is now open for the entrance of missionaries. The Teachers have brought on the natives about as far as they can, and unless a more advanced agency steps in to carry on the work, a retrograde movement is much to be feared.

June 14th. Left Mare, on the 8th inst., but did not reach Aneiteum until this day. The distance is only 130 miles, but we encountered a gale of

wind, which lasted for three days. Our ship rode out the storm nobly. The only accident that occurred, was the breaking of a yard. We reached Aneiteum on Sabbath evening. The natives were just dismissing after evening service, as we sailed up the harbor. Aneiteum appeared more attractive to me than ever, having seen the deeper degradation of other islands. I felt thankful to God, to find my family well, and that the natives had been unremitting in their attentions to them, in my absence. I return from my voyage invigorated in body, and recruited in spirits. During my absence, one of my neighbors, a heathen man, died. It was in contemplation to strangle his wife, according to the custom of the land. At the request of Mrs. Geddie, the christian party interfered to save the woman, and carried their point. The heathens were much enraged, and threatened violence to those who attempted to save, but their threats were not heeded. The woman was so bent on her own destruction, that for three successive days and nights, a guard was appointed to watch her, lest she should lay violent hands on herself.

Home Department.

THE PRESBYTERY OF PICTOU met at the New Church, East Branch, East River, on Tuesday, 31 January. Reports were received from the Sessions of Upper Settlement, James, Salem, and Primitive churches, relative to the formation of a new congregation, on the West Branch, all of the same tenor, viz: that tho' they should regret the loss of any members, they would raise no objection to the measure. The committee on the East Branch, reported their proceedings, in raising a salary for the support of the Rev. Angus McGillivray, from which it appeared, that their efforts had been successful; and they were now prepared to guarantee the same amount that he had been receiving from the whole congregation. An arrangement having also been made, as to the arrears due him, the Presbytery felt their way clear, to grant the disjunction of the petitioners on the West Branch; which was accordingly done, and the regular steps were taken for having them duly constituted as a congrega-

tion. Supply of preaching was likewise appointed. This arrangement, it is hoped, will conduce to the advantage of all in that section of the church. The extent of the congregation, has rendered it one of toil to the minister; while, from the distance of the several places of preaching, the people lost much of the advantage of his labors. His labors hereafter, being confined to the East Branch; it is believed that they will be attended with much comfort to himself, and usefulness to them.

Mr. James McLean, Student of Theology, gave in the remainder of his trials for license, which were highly approved of by the Presbytery, and he was licensed to preach the everlasting gospel. Appointments were then given him in Cape Breton.

A report of Mr. Robert Grant's labors on Pictou Island, was read and approved. Mr. Grant has visited this quarter several times during the course of last summer. Previous-

ly, it had almost been entirely neglected. The island is about five miles in length, by about two in mean breadth. There are twenty-three families on it, all Highlanders, and Presbyterians. Mr. Grant visited all these "from house to house," and found, that though they have enjoyed so sparing a supply of the public ministrations of the word, the duties of family religion are generally attended to. Since Mr. Grant's visit—and we believe, in a great measure, through the stimulating influence of his labors, they have commenced the erection of a church, open to all Presbyterian denominations.

The Presbytery agreed to enjoin Sessions to forward their reports on the state of religion, within their bounds, (required by the resolution of last meeting of Synod,) to the clerk, previous to the first of April.

The remaining part of the business, was mostly of a routine character. The next meeting will be held at West River, for Presbyterial visitations, on Tuesday, 28th February. Sermon by the Rev. David Roy.

CORRESPONDENCE WITH EVANGELICAL CHURCHES.

We continue in this No. the publication of the communication from the Church in Canada, which was commenced in the January number.

Rev. & Dear Brethren—

We receive, with some concern, the intelligence, that you have made so little progress during the last twenty years. In a spiritual, as well as in a natural sense, the vineyard must go to waste, when the laborers are absent: and the cause which you assign for your want of extension and your losses, accords but too well with our own mournful experience for many years, to allow us to regard your complaints in this respect with indifference, or to withhold our heartfelt sympathy. We are glad, however, that the dawn of a brighter morning is rising upon you; that your prospects are becoming more cheering, and your way beginning to open up before you. In accounting for the comparatively limited bounds which you occupy, you must have enjoyed a happy exemption from some of the hindrances which we have experienced, if you have not felt the prevalence and the power of principles or of prejudices,

which, in our opinion, it would have been greatly to the interest of Christian charity, had they been allowed to perish in the country which gave them birth. The name of an established church, which could have no real existence in the Colonies, with us, has acted like a talisman upon multitudes, to lead them to the maintenance of distinction, which could be of no other use than to insure Presbyterian disunion and weakness. And at a later period, the eclat of a Great Secession, (which claimed to be no Secession at all,) whose sacrifices and privations were paraded before the world, presented superior attractions, apart from the great principles of evangelical Christianity, to many to whom Christianity had become a by-word and an execration. We had anticipated that this movement would have tended to the furtherance of the Gospel, by leading, soon, to new unions. We have not yet had the happiness to realize this desirable result, though we are not willing finally to abandon the hope, that by the progress of liberal and enlarged views of the basis which the New Testament lays down, as the foundation of the church, in regard both to doctrine and polity, we may yet see Evangelical Presbyterians a great, united, and harmonious army,—bearing aloft the great standard of Truth, and valiantly contending for the "faith once delivered to the saints."

There is another element in our ecclesiastico-political condition, from which we believe you are happily exempt, and which, perhaps, more than any other cause, has operated in the most injurious manner on the interests of true religion, and against the advancement of our views of the independence of the church. The British world, at least, has heard of the Canadian Clergy Reserves. We cannot enter into the history of the vexed question. Let it be enough, just now, to say, that this, of all other has been the most fruitful source of all the alienations, and heart-burnings, and contentions with which this country has been afflicted for the last 30 years. We will say no more upon this subject just now, than to present you with the subjoined extract from a Despatch of the Governor General, recently published, and which will enable you to see at a glance the present working of the system and to conjecture the

feelings which such unjust and unscriptural proceedings are likely to produce in those who repel the corrupting influences of state endowments.

Appropriation of the Clergy Reserve Funds in 1851:

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|---|---------|----|----|
| Ch. of England, Up. Canada, | £10,394 | 5 | 11 |
| Ch. of England, Low. Canada, | 1,786 | 15 | 0 |
| Ch. of Scotland, Cp. Canada, | 5,817 | 16 | 7 |
| Ch. of Scotland, Low. Canada, | 893 | 7 | 5 |
| United Synod of the Presbyterians, Church, Upper Canada, | 464 | 18 | 4* |
| Rom Catholic Church, Up. Canada, | 1,369 | 17 | 3 |
| Wesleyan Methodists, Up. Canada | 639 | 5 | 0 |

We regret to learn that circumstances have arisen to destroy your confidence in the Pictou Academy, and to render it necessary for you to erect an Institution of Classic and Philosophic learning under the immediate control of the Church. We are aware that the Institution at Pictou gave early promise of proving a most efficient auxiliary in the advancement of sound learning, and in promoting the interests of your church in particular. We know that the affections of your people were long centered upon it, and that their efforts were strongly directed to its support; and we believe that a very considerable number of your present ministry are alumni of that Seminary; and to be obliged, through adverse influences, which, no doubt, were employed to damage the interests of your church, now to abandon an Institution which owed its existence to the energy and enterprise of your ministers and members, is certainly no little hardship. At an age, too, in the world's progress, when such vast strides are making in the knowledge of science and its applications; when mind is more than ever active, and when, unhappily, the highest intellectual culture is not unfrequently arranged against the "truth as it is in Jesus;" when it is most desirable that the minister of the Gospel should be prepared, by varied and extensive learning, as well as to unveil the, often, ingenious subtillies of a pretended Philosophy, as to present in its true aspects, the harmony of the Book of Nature and the Book of God. We regard it as a

* This Synod existed prior to the commencement of our mission, and was long ago merged in the Church of Scotland. The individual ministers of whom it was composed,—some of whom are now in the Free Church, obtain their allowances still, under their former designation.

peculiar hardship, that the labor of years should be lost and that you should be compelled to impose the additional burden on the resources of the Church of supporting a Literary Institution, which must, for some time at least, labor under disadvantages. In relation to this matter also we can appreciate, to some extent your difficulties. We felt ourselves at one time compelled to adopt a similar line of action. But since the Toronto University has been relieved from the exclusively Episcopalian control under which it was long held, we do not consider it necessary, any longer, to continue, as a Church, to give instruction in those branches of learning, which it may be presumed, will be more successfully prosecuted in an Institution affording facilities which we could not furnish. We are not of course sufficiently acquainted with your Seminaries of learning to qualify us to say anything definite on this subject; but we have every confidence in the wisdom which dictated the adoption of those measures which you deemed the best to afford you the means of bringing up under your immediate inspection in every department, men fitted to be "able ministers of the New Testament." We are most happy to hear of your prospects of success, and we hope that the results will fully justify your expectations.

It is time that we should say something definite of ourselves. Our history may be briefly told. It is but twenty years since our mission in Canada commenced. In the autumn of 1832 three ministers arrived from Scotland. When our first Presbytery was organized, in December 1834, we had but eight ministers. At the formation of our Synod in 1843, there were but 18 on the Roll. At last meeting of Synod, there were on the list the names of 42 ministers. The Statistical Table which we will send, under a separate cover, will furnish you with the latest official statement of our condition and resources. Some of the principal facts which it contains are,—that we have 63 congregations, 55 houses of worship, and 5,389 church members; that the average attendance on divine ordinances for the year 1851 was 10,558, and that there are 9,401 volumes in Congregational Libraries, understood to be chiefly if not altogether religious books. We require a yearly return from all our congregations, to be reported to our

Synod at its annual meeting, by our Committee of Missions. The table which we send is not by any means complete. From several congregations no returns were received in sufficient time to enter into the printed report; and hence, the results which are presented are not so full as could be desired. You will see from these statements, that we are doing something to further the cause of the Gospel in this country—and we hope that sinners are converted and saints edified through our ministrations. Like you, we had long to contend against adverse influences, with a most inadequate supply of ministerial laborers. For the last year, however, we have not much complaint to make in this respect, as, together with accessions from the mother country, and the license of several of our own students, we have enjoyed a disposable force, greater than at any former period.

Our Theological Institute is now under the able superintendence of Professor Dr. John Taylor, who joined us from Scotland in the beginning of last summer.—The Session was opened, on the 3d of August last, with 10 students. This may appear a very small number, but we regard it as a favorable commencement; and we anticipate that the "School of the Prophets" shall, by the blessing of God, prove an efficient agency in training up young men of talent and piety, to occupy, as the messengers of truth, the waste places of our Zion.

Though we have put off, to near the conclusion of this letter, the mention of your mission in the Southern Pacific, it is not because we had any intention to evade the subject, or withhold an explicit reply. On the contrary, we feel deeply interested in your exertions in those distant "dark places of the earth," and desire to express our best wishes for the great success of your mission in changing the "habitations of horrid cruelty" into the abodes of peace and love. We cannot but greatly admire the spirit which dictated to you, under all the hindrances and objections which might have been urged, the undertaking of this arduous work. To you belongs the great honor of being the first of Colonial Churches to send the gospel to "the regions beyond you," and fairly to assail idolatry in its strong holds. We are from time to time kept advised, through the columns of the Canadian Presbyterian Magazine, of the state and progress of your mission; and we are rejoiced to see, that notwithstand-

ing all the drawbacks of which you have had to complain the results have been such as to give you ample ground to "thank God and take courage." When we think of the 20 years of hope deferred of the devoted Moffat in South Africa, and of the long, weary waiting, in many other cases, by which the faith and patience of the missionary has been tried, that, within comparatively so short a period, a Christian Church has been formed among the least promising race of the Southern Ocean, is certainly a fact of the most cheering description. "It is not by might nor by power, but by my Spirit, saith the Lord." We trust the work under your direction may grow and flourish, and that your exertions may be greatly honored in aiding the accomplishment of the prophecy "He will furnish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen."

We thank you for the invitation to join you in that undertaking. It would give us much pleasure, were it in our power at once to comply with your request. We are pleased to see that a few of our congregations contribute to your funds, and would be glad were those contributions increased. While however we are ourselves yet, to so very considerable an extent, dependent on the Parent Church for the supply of ministerial labor, and the pecuniary support of our mission here, it did not seem to us to be either dutiful, or in good taste, that we should give the sanction of Synodical recommendation to the raising of funds which would be expended out of this country, and aside from the direct control of the United Presbyterian Church. When you look at the accounts of the Treasurer of the Home Synod under the head—Canada—we think you will see good cause why, while still in our infancy, we should in the meantime, most respectfully decline entering upon another field, and we trust that our financial necessities will save us in your estimation from the application of the Apostolic test, "Depart in peace be ye warmed and filled. You have our best wishes. We shall be glad to see the interest, felt in your operations, extending among our people, and it would afford us great satisfaction could we anticipate, at an early day, to stand side by side with you in the highly honorable position which you have taken, and which we trust, you will be able to maintain.

And now, Dear Brethren, we must for the present bid you farewell. May you, and we, and all who love the name of the Lord Jesus, be more and more inspired with the Spirit of the true Mission of the Church, to "Preach the gospel to every creature." May every stumblingblock be taken up out of the way. May the "crooked be made straight and the rough places plain;" and may the prayers and labors of the people of God never be relaxed until the arrival of those happy prophetic days, when "the earth shall be full of the knowledge of the Lord as the waters cover the sea; and when every tongue shall confess that Jesus Christ is Lord to the glory of God the Father."

Signed in the name and on behalf of the
Synod of the United Presbyterian
Church in Canada.

| | | |
|--|---|----------|
| WM. FRASER, JAMES DICK, JOHN JENNINGS, ROBT. H. THORNTON, | } | Cor Com. |
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JUBILEE MEETING AT WEST RIVER.

The Congregation of West River, unwilling that the year 1853, a memorable era in the history of the British & Foreign Bible Society, should pass without some exhibition on their part of the lively interest with which they regarded it, agreed to hold a Jubilee Meeting. The Committee to whom was intrusted the business of making the necessary arrangements, appointed Wednesday the 28th Dec., as the day of meeting, and requested several Clergymen to attend and deliver addresses. As the Committee did not deem it necessary to restrict the speakers to the operations and claims of the Bible Society, but were of opinion that the meeting would be more interesting were all the schemes of the Church advocated, they made their arrangements accordingly.

The meeting was held in the Church on the day appointed: and, notwithstanding the inclemency of the weather, was well attended. Anthony Smith Esq., occupied the chair. The proceedings of the day were commenced by singing the 100th Psalm, and by prayer by the Rev James Bayne.

The Rev Professor Ross then addressed the meeting on the Jubilee of the B. and F. Bible Society. The Rev James Watson next addressed the meeting on Home Missions. The Rev. James Bayne spoke on the subject of Foreign Missions. The

Rev. Professor Ross advocated the claims of the Micmac Mission. The Rev George Patterson presented before the meeting the claims of the Seminary. The Rev George Walker spoke on the benefit of Congregational Libraries.

The meeting was then concluded by singing and prayer. The proceedings throughout were interesting, and they will not soon be forgotten by those who were present. A collection was taken in aid of the Jubilee fund, which with the former collection, makes the total amount for this object above £20.—*E. Chronicle.*

SYNOD OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.—This Court met at Truro, on the 10th inst., for the special purpose of appointing a second Professor to the Preparatory department of the Theological Seminary, for the present located at West River. The attendance was as good as could be expected at the season. Thirteen ministers were present, and several congregations were represented by ruling elders. After sermon by Rev Professor Ross, the Synod was constituted by Rev James Byers, Moderator, whose conduct in the calling of the meeting was approved. The Board of Superintendence having submitted their correspondence and minutes, these were approved, and the appointment of Mr Thomas McCulloch was unanimous. The following additional particulars are from the *Eastern Chronicle*:—It was also agreed that the branches to be assigned to him should be Latin, Mathematics, and such branches of Natural Science as might be arranged between him and the present Professor.

The Synod met extra-judicially in the evening and on the next day, appointed a Committee to watch over the proceedings of the Legislature in reference to education, and authorized them to take such measures as they might deem requisite for protecting the character and interests of the Synod. It was also agreed to adopt a scheme suggested by a writer under the signature of "Prompter," in the columns of the *Register* for raising the sum of £6000 for Library, apparatus and investments.—*Pbn. Witness Jan. 21.*

PRESBYTERY OF TRURO.—At the last meeting of Presbytery, Mr James Thomson accepted the call to the congregation of Economy and Five Islands, and preparatory steps were taken for his ordination over that charge at an early date.—*Id.*

PRESBYTERY OF HALIFAX—A harmonious call from the congregations of Gay's River, Shubenacadie, and Lower Stewiacke, in favor of Rev. G. Christie, of Yarmouth, was laid on the table. The call having been sustained, the usual notices were ordered to be given, and the Presbytery will meet for the decision of the case at Halifax, on Tuesday, the 21st

February, when Mr Christie was requested to be present, and the congregations summoned to appear, by their commissioners, or (in consequence of the distance) by communication, if preferred.

Arrangements were also made for the supply of the Presbyterial Stations at Annapolis, Digby, and Ragged Islands.—*Ib.*

Miscellaneous.

LETTERS TO CHURCH MEMBERS.

LETTER IV.

The duty of Church Members to the Godless around.

BRETHREN,—The church has not only to preserve the truth, but also to diffuse it. The latter seems to be the chief design of the New Testament church. Delivered as she has been from the yoke of ceremonies, and divested of those things which formerly localised the community of the faithful, the church is now qualified for fulfilling the commission of her ascending Lord—to “go into all the world.” For this purpose she exists, or she exists in vain. The nations are perishing; she can supply them with the bread of life. They are enveloped in deepest darkness, passing on, myriad after myriad, to a fearful eternity; she can furnish the light to guide their feet in the way of peace. The fair face of earth is polluted by the rampant crimes of man. She can speak with the potent voice of Him whose word hushed the tumultuous waves of the sea of Galilee, and laid them asleep. The nations are awaiting deliverance at her hands. Groaning under the bondage of Satan, they bide the time when she shall confer on them that truth which will bring them into the liberty of Christ, O! why is this time so long delayed? Why is the church so dilatory in proclaiming the acceptable year of the Lord? Why does she permit the millions of heathenism to perish, generation after generation? Is it that she lightly values the great salvation? Or is it that she hesitates as to her duty in the matter? Whatever the cause is, it must be to the condemnation of the church.

When we reflect on the greatness of

God's designs of mercy towards mankind, and the wondrous means by which his mercy found a free way to our lost race, we may well wonder at our being entrusted in any measure with the carrying out of these designs. “Behold what manner of love the Father hath bestowed upon us,” calling us to be fellow-workers with him in the regeneration of the world. Is there a nobler cause for which we can live, or for which we can die? You see your calling, brethren,—the high and momentous trust which God commits to you!

It is now upwards of eighteen hundred years since Christ charged his disciples, “Go ye into all the world, and preach the Gospel to every creature:” and yet the time, to all appearance, seems distant, when this duty will no longer be required at the hands of the church, when none shall need to teach his brother any more, saying, “Know the Lord.” There is as much need at the present day for giving effect to this command, as there was when it was uttered; and in looking at the vast field of operation, the wide wilderness to be reclaimed, the locality immediately under your eye will doubtless claim your first attention. It is that in which God has cast your lot; to those around you are you bound by ties of country which your connection with the church in no degree weakens; and it is these, and amongst these, that you can act most efficiently. Let your sympathy and your efforts, then, brethren, be directed in the first place to the godless around you.

In considering the duty which, as members of the church, you owe to the unregenerate around you, and surveying the field to which your efforts are directed, the prospect is appalling, both

as respects the multitudes who are "without God," and the depth of their degradation. Ours is a so-called Christian country. It has enjoyed the light of the Gospel for centuries, and in a degree superior to any other on the face of the earth. Our churches and our schools are the most numerous of our public buildings; yet with all this, the grossness of the ignorance prevailing among a large portion of our population is truly deplorable. The examinations which have of late been made into the condition of the more depressed of the labouring poor have revealed what before would not have been credited, that there are those among us who are ignorant of the God who made them—ignorant of a heaven or a hell, except as the latter word may be mouthed in profane oaths. And multitudes there are who, though they are not wholly ignorant of these truths, are not possessed of the knowledge which can guide them to eternal life. It will, of course, be understood that it is of this last knowledge only we speak. However desirable other species of knowledge, it is this only which can make wise unto salvation, and the want of which destroys the soul. The duty devolving upon you is altogether apart from any provision which may be made by the state or educational societies for the instruction of the people. That does not in any way affect our present topic. You strive to save souls, and, consequently, to impart the knowledge which alone can effect this end.

That the Bible is to multitudes around you a sealed book, and that, consequently, thousands of your fellow countrymen are sitting in darkness, will be lamented by you as a tremendous evil; but that this evil exists, is, alas, too manifest, from the reports of our home and city missions, and other publications bearing on the point. It is a crying evil. What hope is there for those in this condition? "Where no vision is the people perish," and though the vision may be given, yet it will be of no advantage if the mind remains unenlightened by it, and the heart untaught. In such a case, there is no apprehension by the sinner of his own condition—no recognition of the Saviour of men—no guide of duty here—no inspiration of hope for the future. That

we should have to speak thus of fellow countrymen is sad—most sad.

One thing which has conduced to this lamentable state of things is, without doubt, the struggle necessary to obtain subsistence among our overcrowded population. The market of labour is over-stocked, and the labouring classes, especially in their lowest ranks, have been compelled to toil for the smallest pittance on which they could possibly subsist, and in order to gain this, have subjected themselves to an amount of labor which consumes them. In such a condition they find a difficulty in attending to any thing but the clamant wants of nature, and are debarred from many means of improvement which they should have enjoyed. In this necessity of their position, mammon, in many cases, also imposes his yoke, and exacts to the utmost their grinding toil, caring for them only, as so many machines, to provide the costly offerings of his shrine, and utterly indifferent to the well-being of their souls. Placed in these disheartening circumstances, they too frequently give way to vice, and soon find its demands the most difficult of all to supply. Thus they plunge deeper and deeper into the depths of degradation, cutting themselves off from the sympathies of their fellow-men, and placing themselves in a manner beyond hope. We speak not now of a remedy for the social disabilities and disadvantages of their position; but surely the lamentable ignorance so prevalent amongst them should be removed. This is your special duty, brethren, as professed followers of Him who came not to call the righteous but sinners to repentance, and to whom misery and vice presented a plea which was ever, and with all readiness, responded to. Nay, it was our misery and vice, brethren, which drew Him from his throne of glory and the worship which he there enjoyed, which led him to dwell as a man with men upon earth, and which caused Him to endure the cross, though, in his case, bearing with it the curse of sin, that a remedy might be provided for our desperate condition. That such gross darkness covers so great a portion of our population calls not only for lamentation, but for action, for instant effort, and this effort will be put forth if you cherish a faithful mind.

* But ignorance is not only evil in it-

self—it is also the fertile source of evil. The grave of all that is good, it is the life of all that is vicious,—just as the uncultivated field throws up a rank vegetation of briars and thorns. The knowledge, above all other knowledge, precious—which God has communicated to us in his word, is the only effectual check of the evil which is native to fallen humanity, the only means of imparting and cultivating holy principles; of raising the ruined soul from its fall, and fitting it for a better world. But where ignorance beclouds the mind, this check exists not; these means are not possessed, and every unholy principle and passion increases in vigour, making the man laboriously pursue that service, the wages of which is death. The most cursory acquaintance with the unenlightened portion of our fellow-countrymen, attests the truth of this. The law wages war with them, but with how little success, for the root of vice and crime lies beyond its influence. We say not, that neither vice nor crime is found amongst those who are favored with the possession of scriptural knowledge; but where no good is known, no good can be practised.—where only evil is known, evil only will be done. And among the vices abounding, that of drunkenness will at once catch the eye towering in the sight of heaven above all others—a vice in itself the most gigantic, and the parent of a numerous and nameless progeny of evils. In coming into contact with heathenism, one is painfully made sensible that its superstitions are destructive of all good of the present life, as well as of the future, desolating the hopes of man for time as well as for eternity; and such also is drunkenness. Soul and body are together its victims, and under its influence the promise of the life that now is, as well as of that which is to come, must be for ever lost. Thus it slays its thousands every year around us, a scourge more terrible than war, a pestilence more destructive than any plague which ever wasted the earth. And sad it is to know, brethren, that our native land, with all the blessings God has bestowed upon it, notwithstanding all its enlightenment and civilisation, is pre-eminently the seat of this vice. Wander through whatever various climes, and visit the nations degraded by the vari-

ous systems of paganism, it is not in any one of these—no, it is in favored Britain that you find this sin most prevalent. We sometimes hear the cry of oppression raised by the laboring poor, and see them seeking deliverance from their privations in political changes; but what despotism could subject to a tyranny so absolute as that which this vice inflicts, or exact a taxation so grinding and remorseless! Is it not monstrous that the amount which it demands far exceeds our national taxation, enormous as that is, and even single cities are found expending, in the use of intoxicating drinks, more than all the churches of Britain contribute for carrying on the various Bible and missionary societies? This is astounding, and it is only because we are so familiar with the evil, that it impresses us so little; but would not a stranger, on learning the facts, be ready to exclaim “Where is the Christianity of Britain?”

It is not only, brethren, because it is in itself an evil of the greatest magnitude, and the fruitful source of evil, that your most strenuous efforts are required for its extirpation; but also, as it presents the great preventive of all your efforts for the benefit of the godless around you. Under its influence the conscience is scared as with a hot iron; or, if excited for a moment, is impotent against the terrible craving of the depraved appetite. An evil spirit possesses the soul, and to it must be sacrificed all the hopes of earth and heaven. The claims of helpless childhood—the most powerful that can be addressed to the human heart; the claims of conjugal duty and affection solemnly pledged; the claims of character and interest; the claims of God and heaven, all plead in vain; all, all must be offered up on the demon's altar. This is the curse of our country—our great national sin—and where and while it prevails, it will render abortive all efforts for the benefit of the ignorant around us. Give it no quarter, then, brethren; assail it in every way, and on every opportunity. By precept and by example, let all your influence be given to expel the destroyer from the land; then shall most of the temporal privation, which every feeling heart deplures in the suffering poor, be cured, and a fair field presented for the

efforts directed to the conversion of the soul.

Especially in our large towns, other forms of vice present themselves prominently. While from the facility of association, and its attending benefits, it is in our large towns where Christianity and benevolence flourish; there also, from the same cause, every form of vice flourishes. In the great city the individual is lost in the multitude, and therefore less brought under the influence of public opinion; and he will find those of like inclinations and habits with himself sufficiently numerous to form extensive associations distinct from the rest of society, and influenced by it. Such associations of the vicious form hot-beds of vice, all the members tending their endeavors to corrupt each other. Our cities have thus their advantages and disadvantages; and the former should be diligently improved to the removing of the latter. Being also the sources of influence, each in its several locality, the churches existing in them have an important duty to perform, and their neglect or attention to it will have a powerful influence on the country at large. We need not go on particularising the various forms of vice which pollute the land. What we have stated is more than sufficient to prove that the church of Christ—that you, brethren—have an important and arduous duty to perform to the perishing around you. We see ignorance and vice prevail even in our highly favored land to a frightful amount. Multitudes of souls around us are destroyed for lack of knowledge, as if that knowledge existed not amongst us, or as if those inhabited some far off realm of heathenism. The church is much to blame for such a state of things. It is high time that she bestir herself to remove this blot on her character, and deliver those around her from their deplorable condition.

It is necessary that the church exert herself to evangelise the land, not only as a matter of duty, but also a measure of self-defence. The world is not standing still; our population is increasing year by year; and while the followers of Christ are already a minority, this increase of the general population, if the duty we speak of be not zealously overtaken, will render their position worse and worse; for if the church be

not increasing in proportion to the increase of the population at large, she is relatively losing ground, and allowing herself to be pushed out of the way by the world, even within her own territory. Moreover, if something far more than this corresponding increase be not made, the world of the godless will continue to increase; and, if it is ever to be converted, with its increase the difficulty and extent of the enterprise increase.

But this is not the whole, nor the worst of the evil. The church embedded in such a mass of worldliness, cannot escape being affected by it. As the remains of the Canaanitish septs, which the Israelites permitted to continue amongst them on taking possession of the promised land, were as leaven to leaven the whole lump, and frequently drew aside the chosen tribes to the service of idol abominations: so the church finds himself enfeebled and polluted by the baleful influence of the world upon her, and thus, like the Israelites, may read her sin in her punishment. It is the influence of the world around her, as we formerly remarked, which, more than all other things, deadens her spirituality and pollutes her purity, and gives to her piety the taint of earth. Nay, do we not see the peculiar sins of the world sometimes breaking out in the church, causing the excision and apostacy of her members, and even the downfall of her ministers, to the triumph of the world, and the scandal of her holy community. In proof of this, we need only point to drunkenness, which, alas! is not unfrequently found in the church, and making even those who serve at her altar become as the off-scouring of the world.*

* It is the opinion of the writer, that the church in our land has, as a whole, placed herself in a false position with respect to the temperance reformation. It is her right and duty to lead in every moral reform; and when she hangs back indifferent to such a movement, she not only imposes a great disadvantage upon it, but she loses her own proper influence. She is now being tardily forced into the movement referred to; but she would have gained, and the movement would have gained immensely, had she from the first been found occupying her proper place at the head of it. And what reason existed for her keeping aloof from, a reform so fraught with good? None, we are persuaded, but this, that she herself was tainted by the sin against

which it warred—that drinking usages were an everyday observance amongst her members—and that even many of them, in the support of these usages, had their wealth. But without at all mooting the question, Whether alcoholic drinks are in themselves lawful or unlawful?—surely, if ever there were circumstances in which the rule of charity laid down by the apostle in the eighth chapter of 1 Cor. applied, in these circumstances we are placed by the great vice of our country. Long habituated to drinking customs, many true saints of God see not their evil; but one who, like the writer, has long been dissociated from home society, and home usages, may be permitted to say, that if they had the same vantage ground for viewing the matter that he

occupies. they would see them to be a great evil, and would shrink from any participation in them. And if an evil of great magnitude, as we are persuaded they are, the benefit resulting from their abolition would be correspondingly great. It would augment the resources of the church for her ennobling enterprises; it would greatly increase her purity and peace, and consequently her strength; it would do much to remove one principal barrier to her efforts in behalf of the godless around her, and place her on her own high vantage ground for the prosecution of these efforts. Oh that she would arise in her might, shake herself free from all participation with this vice, and bring the great influence she is possessed of to bear against it!

Youth's Department.

NOT ME, BUT CHRIST.

During the late meeting of the Board at Cincinnati, I was entertained most hospitably at the house of a widow lady, whose youngest son is seven years of age. I told him of my recent visit among the Seneca Indians, and of my intended visit the next Sabbath to Tuscaroras. Among other questions, I asked him, "Would you like to be a missionary?" "I should," was his prompt reply.

At leave-taking, which was late at night, and after he had retired to rest, his mother handed me three little books belonging to master Alexander,—for that was the lad's name,—with a request from him that I would give them to Tuscarora children. His message was this: "I want the Indian children to know about Christ, and love Christ. I do not send these books because I wish them to know about me and love me; I want them to love Christ." On opening one of the beautiful little books I found a five dollar bill pinned in, which he desired to have appropriated in such a manner as I might think best for the benefit of Tuscarora children. Accordingly on Sunday, the 9th of October, being at Mr. Rockwood's station among the Indians, eight miles from Niagara Falls, I gave the three books respectively to Alvis Hewett, Susan Patterson and Mary Jane Smith, with the message of their young friend in Cincinnati, and an exhortation and prayer that they might know and love Jesus Christ. With the five dollars, a map of the Holy Land, Sabbath school cards, and books have been procured and forwarded

for the use of Tuscarora children in the school at Mount Hope.

"Not me, but Christ!" Dear boy, he has begun early to preach Christ. May God spare him, and train him to be an ambassador of Christ, a missionary of Christ for many, many years to come. "Not me, but Christ." Dear children, readers of the Dayspring, is that your spirit, your great desire?

THE BLIND BOY AND HIS BIBLE.

A little blind boy, about twelve years of age, wished to learn to read the Bible with raised letters, prepared for the use of the blind. In a very short space of time he learned to run his fingers along the page, and to read it with ease. The highest object of his wishes was now to possess a complete copy of the Bible for the blind, which consists of several large volumes. His parents were unable to buy one, but his minister obtained one from a Benevolent Society. It was in several volumes.

Not long after the little boy received the books, his pious mother saw him retire to the room where they were kept, and she stepped softly to the door to see what he would do. And why do you think the dear little boy went alone to his room?—His mother saw him kneeling by the side of these precious volumes, and lifting up his hands in prayer to return thanks to God for this blessed gift of his holy Word. He then rose from his knees, and taking up one of the volumes in his arms, hugged and kissed it, and then laid it on one side and proceeded to the next, and so on, till he had, in this simple but pleasing manner, signified his love for each of those

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blessed volumes, which, through the medium of touch, had spread before his mind the wonders and the glories of God's love to man.

"The statutes of the Lord are right, rejoicing the heart. More to be desired are they than gold, yea, than much fine gold: sweeter, also than honey and the honey comb.

THE MALAY BOY AND THE TIGER.

Not long ago, a Malay boy was sent by his parents, who live in the island of Singapore, to herd some water buffaloes. As he was driving the herd home by the borders of the jungle, a tiger made a sudden spring, and, seizing the lad by the

thighs, was dragging him off. Two old bull-buffaloes, hearing the shrieks of their little herdsman, turned round, and directly ran to his help. The tiger gored by their horns, was obliged to drop his prey to defend himself. While one buffalo fought, and successfully drove the tiger away, the other kept guard over the boy. Later in the evening, when the anxious father came out to seek for his child, he found that the whole herd with the exception of the two old buffaloes, had spread themselves about to feed: but that they were still there—one standing over the bleeding body of their little friend, while the other kept watch on the edge of the jungle for the return of the tiger.

Notices.

NOTICE.

The Literary & Philosophical Classes, of the Theological Seminary, in connection with the Presbyterian Church of Nova Scotia, will be opened at the West River, on Wednesday, the 1st day of March, at 11 o'clock. Applicants for admission to the Seminary, for the first time, must meet with the Board, for examination, on the day previous to the commencement of the term. It is hoped that all other students who purpose to attend this session, will be careful to be forward on the first day. An introductory lecture will be delivered by one of the Professors. All who take an interest in the institution, are respectfully invited to attend.

JAMES WATSON, Sec'y B. S. S.

RECEIPTS FOR THE REGISTER.

John Adamson 15s; Rev John McCurdy £2 5s; Rev E. Ross's congregation £4 10s 7½d; Thomas A. McKee 12s 6d; Robert Stewart £1 5s; Archibald Patterson 2s 6d; Andrew O'Brien £1; Rev A. McGilvray 7s 6d; Rev R. Blackwood 7s 6d; Abram Patterson 3s; Robt Gordon £1 5s; Rev R. Sedgewick £2 12s 6d; Rev J.I. Baxter £5 6s 3d; Rev John Cameron £3 2s 6d; Mr McQuin, Gays river, 7s 6d; Rev. Mr Wylie, £5 12 6d, including 13s 9d from Wailace River; Rev Dr Keir £3 5s; Rev R.S. Patterson 30s; and 1s 6d from the following persons:—Thomas Patterson; Mrs Pottinger; Henry Lowden; G. C. Lawrence & J. McLeod Cape Breton; T. McKeen; John Taylor; Jas. Dawson; Mrs Fisher; Mathew Patterson; J.S. McConnell, and John McKinlay.

Mrs Bayne acknowledges the receipt of the following sums on behalf of the mission education fund:—

| | |
|----------------------------------|---------|
| Springville Sabbath School | £0 9 7½ |
| Princetown, P.E.I., Sab. school. | 0 12 0 |
| Samh McK. McGregor, N. G. | 0 5 0 |
| Laura McGregor, N. G. | 0 5 0 |

MONIES RECEIVED BY TREASURER from December 20, to January 20 1854.

SEMINARY.

| | |
|---------------------------------------|--------|
| Mrs Wm. Murdoch Snr. of N. Anan | £0 7 6 |
| R. Smith, Truro, bal. in hand, Jan 1, | 0 15 0 |
| J. D. McDonald. | 0 10 0 |
| Mrs John Heughen, Mount Tom | 0 10 5 |
| Nine mile river congregation | 2 8 0 |
| Presbyterians of Rawdon | 2 0 0 |
| Mr Laddell, Gays river | 0 6 10 |
| Miss Mary Frame | 0 12 6 |
| A friend in Hants, | 1 0 0 |

FOREIGN MISSION.

| | |
|---------------------------------------|---------|
| Mrs McColl, Guysboro, | £0 10 0 |
| R. Smith, Truro, balance in hand | 0 2 6 |
| Joseph McNaught | 0 10 0 |
| George Roy, Pine Tree Gut, | 1 0 0 |
| A friend to missions per R. McGregor, | 0 10 0 |

HOME MISSION.

| | |
|----------------------------------|---------|
| Mrs McColl, Guysboro | £0 10 0 |
| R. Smith, Truro, balance in hand | 3 0 0 |
| Joseph McNaught, | 0 10 0 |

REGISTER.

| | |
|------------------------|---------|
| From Agent | £36 1 1 |
| Robert Smith, Truro | 4 16 9 |
| S.W. McKeen, Shorbrook | 0 12 6 |
| Rev John Campbell | 1 10 0 |

J. & J. Yorston acknowledge the receipt of the following articles, for the Foreign Missions.

A parcel from the Sunday School children, River John, for Mrs. Geddie and her school, per Rev. Mr. Waddell, value £5. A web, 30 yds Homespun, from the Ladies, River John, per the Rev. Mr. Waddell, value £2 5s. From Truro Congregation, 2 boxes, 6 webs, 3 pieces flannel, 1 piece blue and white plaid, and 1 piece cotton check, per the Rev. James Watson, West River.

ROBERT SMITH, Truro, acknowledges the receipt of the following, for the FOREIGN MISSION.

| | |
|--|---------|
| From Mrs John H. Notting and daughter, 8 yds. cloth, - - - - - | £0 10 0 |
| From Mrs Hugh Dunlop, Stewiack, 5 yds. cloth, - - - - - | 0 8 9 |
| From Mrs John Smith, Stowiack, 6 yds flannel, - - - - - | 0 7 6 |
| From Mrs Susannah Creelman, Otter Brook, 6½ yds flannel, - - - - - | 0 8 6 |
| From Mrs Sarah Reynolds, Otter Brook, 4 yds flannel, - - - - - | 0 5 0 |
| From Mrs McCabe, Greenfield, a dress, - - - - - | 0 3 4 |
| " Mrs John Dickson, Mountain, a dress, - - - - - | 0 3 4 |
| From Mrs Hugh Dickson, Mountain, a dress, - - - - - | 0 3 4 |
| From Mrs Elizabeth Clarke, Brookfield a parcel, - - - - - | 0 2 0 |
| From Mrs Mary Clarke, Brookfield, a parcel, - - - - - | 0 2 0 |
| From Mrs Charles Hall, - - - - - | 0 2 6 |

MR. CAMERON'S CONGREGATION.

| | |
|--|--------|
| Lower Kenneteook, 24 yds Homespun, - - - - - | 1 16 0 |
| Middle " 17 yds " - - - - - | 1 5 6 |
| From Ladies of Upper Brookfield, 28 yds cloth, - - - - - | 2 2 0 |
| From Mrs Alexr. Kent, 10 yds cloth, - - - - - | 0 12 6 |
| " Mrs Thomas Johnson, 3 yds do. - - - - - | 0 4 6 |
| " Ladies' of Truro, a box Clothing, and sundry articles, - - - - - | 5 17 3 |

FORMS OF REQUESTS.

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.

MISSIONARY REGISTER.

| | |
|--|--------|
| Per Rev Wm. McCulloch, for 1852, - - - - - | 0 11 3 |
| " Robert Putnam, Stewiack, - - - - - | 0 8 9 |
| " Truro Congregation, for 1851, - - - - - | 4 18 0 |

FOR THE SEMINARY.

| | |
|--|--------|
| From Miss Elizabeth Archibald, Salmon River, - - - - - | 0 15 0 |
|--|--------|

HOME MISSION.

| | |
|--|-------|
| From Presbyterian Benevolent Society, Onslow, per James D. Baird, Esq., - - - - - | 2 0 0 |
| From Ladies' Benevolent Society, Onslow, per Mrs James D. Baird, - - - - - | 1 0 0 |
| £1 acknowledged in former "Register," from James M. Crow, Old Barns, should have been from James N. Crow, Lower Village. | |

FOREIGN MISSIONARY WANTED.

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

BOARDS AND COMMITTEES.

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

Seminary Board—The Professors, ex-officio, Rev'ds McCulloch, Bayne, Christie, Gilgray, Watson, G. Patterson, and Daniel Cameron and James McGregor. Rev. Wm. McCulloch, Convener. Rev. J. Watson, Secretary. Committee of Bills and Overtures.—

The Rev'ds Bayne, Roy, and McGillivray, 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 locality for the Seminary—The Rev'ds McCulloch, McCulloch, McGregor, G. Patterson, and James McGregor.

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

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

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