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THE MISSIONARY REGISTER,

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MUTUAL DEPENDENCE OF THE SCHEMES OF THE CHURCH.

Mutual dependence and influence is the law of the universe."* Not a star that twinkles in the heavens is independent. Each is bound by various relations to every member of the sidereal system. The humblest insect has its place in the system of nature, and is indispensable to the perfection of the whole, and not even the archangel can be insulated, unaffected by others without influence upon them. The same principle appears in the various ramifications of human society. There each individual stands related to all the rest, having its own peculiar office, the fulfilment of which is essential to the completeness of the system. So is it also in the Church. As the apostle describes one body, containing many members, and each of these performing particular work: so that none of them can be dispensed with. "The eye cannot see the hand, I have no need of thee, nor can the head to the feet, I have no need of thee."

The same principle appears in the mutual

dependence of the various departments of Christian benevolence. Each of the schemes of the Church has its own importance, and the prosperity of one is closely connected with the prosperity of the others. There has, indeed, often been jealousies between Christians in reference to them, between the friends of Home and Foreign Missions, and between Missionary and Bible Societies. These things ought not to be. The interests of these different departments of Christian operation are not conflicting. They are identical, and one scheme cannot suffer without the other suffering with it. This we design to illustrate in a few remarks in reference to the four principal departments of the Church's operations, Home and Foreign Missions, Bible circulation, and the Theological Seminary.

The first of these stands on the same ground as all efforts for the salvation of souls, viz.: the great commission given to the Church to "preach the gospel to every creature." But it has its special claims. The greater nearness of the objects—the order of the original commission, "beginning at Jerusalem,"—its being directed to our countrymen, our kinsmen according to

the flesh"—their greater responsibility from living in a land partially enlightened—and the greater importance of a civilized people over savage tribes, whose tendency to extinction, Christianity may for a time arrest, but is not likely entirely to counteract—these and similar arguments give Home Missions their own importance. But upon them also depends the extension of Foreign Missions. Independent of the fact that the zeal for Foreign Missions cannot be a very healthy one, which manifests no practical sympathy with perishing souls within our own view, it must be evident, that unless the Church enlarges at home, she cannot greatly extend her operations abroad. The congregations already existing may do as they have been doing, and perhaps even more, but in this way no great extension of the foreign mission can take place. By encouraging the Home Mission, however, the number of congregations will be always increasing, weak congregations will, through the fostering care of the church, become able, not only to support ordinances among themselves, but also to aid in sending the gospel abroad, and thus every advance made by the Church at home tells upon the progress of the gospel in heathen lands.

On the other hand, foreign Missions have their own claims. The overwhelming numbers of the heathen, their awful degradation, and their entire destitution of the means of improvement, all plead with Christians to run to their rescue. But Foreign Missions have also a most important reflex influence upon the Church at home. They have every where proved the best means of increasing and strengthening the spirit of Christian benevolence, and in whatever church they have been commenced, so far from injuring the progress of home evangelization, have given an impulse to every institution in existence for that object, and been the means of forming new ones. We had our Home Mission scheme for several years before the Foreign Mission was started, but the contributions to it were small and its operations languid. Since that time its operations have been greatly extended, and

its annual funds quadrupled. We do not assert that this has been owing altogether to the Foreign Mission enterprise, but we believe that in a good measure it has.

It is equally easy to see that Missionary operations and Bible circulation are mutually dependant. Without the Bible among its members, the church can neither be intelligent nor prosperous, and it is God's appointed instrument for saving sinners. But it is not the mere reading of the Word that God has chosen as the principal means of the conversion of the world. His great ordinance for this purpose is the *preaching* of the truth. "Faith cometh by hearing, and hearing by the Word of God." Hence the great commission is, "Go ye into all the world and preach the gospel to every creature." The combined use of the Word, as well as of the preacher, in God's plan of saving sinners, is beautifully illustrated in the case of the Ethiopian eunuch. As he travelled he read the Scriptures. This was the instrument of conversion, but something more was needed, and accordingly God sent Philip to explain that word. As he joined himself to the eunuch he said, "Understandest thou what thou readest?" His reply was, "How can I except some man should guide me?" The Bible and the teacher must then go together.

But farther, in the work of circulating the Scriptures, we see the mutual dependence of Bible and Missionary Societies. Bible Societies need Missionary Societies. The former are now printing the scriptures in 200 languages and dialects. But by whom have these versions been made? Is it not well known that it has been through the labors of devoted missionaries, that the versions of the scriptures were made in the last fifty years? But the Missionary Society needs the Bible Society to print the Scriptures when thus translated. And again the Bible Society needs the Missionary to circulate the Scriptures. He is often the only agent by whom this can be done. These views are illustrated in the case of China. The missionaries went first and spent long years in acquiring the language, and then

lating the Scriptures. When their version was ready, the Bible Society stepped in with its effectual aid to defray the expense of printing it, and more lately by raising the munificent sum of £20,000 to print and circulate the New Testament in that vast empire. But still it is through the agency of the Missionaries that these are to be put in circulation. These same thing is seen on a small scale in our mission. Mr Geddie has translated a portion of the Scriptures into the Aneiteua language—the Bible Society has defrayed all the expense, and Messrs Geddie and Inglis are now employed in circulating it.

But at the basis of all these is the Theological Seminary. Without it there can be neither Home nor Foreign Mission, and the operation of the Bible Societies must be crippled. It is from the Seminary that those are to go forth who are to occupy the high places of the field in heathen lands, as well as those who preach to our perishing countrymen. It is by the Seminary that men will acquire that learning and discipline of mind which will qualify them to translate the Scriptures into other tongues, and from it will be derived the most efficient agents of Bible circulation. But, on the other hand, without these various departments of Christian activity, the Seminary will be useless.

If men are trained for the work of the ministry, means must be adopted for providing employment and support for them. And this can only be done by Bible and Missionary associations.

From these remarks, we think it will be evident that there is a sympathy between the different departments of the church's operations, so that "if one member suffer, all the members suffer

with it." In fact, the work of the world's evangelization is one, and instead of these schemes being different works, they are different departments of the same work. Let us beware how we set them in opposition to one another.

But the great practical duty we would deduce from this is the duty of supporting all the schemes of the Church. Many members of the church confine their attention to some of these objects, to the exclusion of the others. If our analogy be correct that there is a dependence between them like the dependence between the members of the body, then the absurdity of their conduct may be represented by the remonstrance of the Apostle. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" If the Home Mission alone be attended to, what is to become of the perishing heathen? And if the whole attention were absorbed on the Foreign Mission what will be the condition of our destitute fellow countrymen? On the other hand, by attention to each in their due proportion (and we can allow for difference of opinion as to the relative importance of these different schemes), the Church will exhibit a healthy growth in all its parts. It will not be like the unhealthy child, one part of whose body is swollen to a disproportionate size, while the other members are cramped and diminutive. On the contrary, as the apostle describes it, the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body into the edifying of itself alone."

Foreign Missions.

LETTERS FROM MR INGLIS.

We have no later intelligence from the Foreign Mission, but we have been favored with a file of the *Scottish Presbyterian*, containing a number of letters from Mr. Inglis, which though generally descriptive of what has been already before our readers, the correspondence of Mr Geddie, will

still be interesting to them. We had intended only giving extracts, but on examining the letters more closely, we could not find in our heart to apply the scissors to any part of them.

ANEITEUM, NEW HEBRIDES, Dec. 1, 1853.

MY DEAR SIR,—My last communication to you was under date of Oct. 12. I am happy to say we continue both

well, and the work of the mission goes on very encouragingly. During the first year of our residence on this island, we were as free from external interruptions as any one could have wished. We were allowed to pursue our daily labors month after month without let or hindrance from the external world. Except Mr Geddie's family we had not a single visitor. We were on this island three hundred and sixty-five days before we received a letter from any part of the civilized world. In the tropics, however, "it never rains but it pours." The last month or so has been a striking exception to the monotony amidst which we have been pursuing the even tenor of our way, and our quiet little island has been almost startled from its propriety by the number and character of our visitors. First came, on the 23d of October, the missionary barque the *John Williams*, Captain Morgan, with a deputation of the Samoan missionaries. On the same day that the *John Williams* visited this station, the presence of Scottish nobility dignified our waters. The *Early Bird*, a merchant vessel, passed along the coast in sight of our door, having on board, as we afterwards learned, the Duke of Buccleugh's eldest son, and another young Scottish noble, Lock Kerr I think, on their way from Sydney to China. They did not call at this island, but proceed to Port Resolution in Tana, whither the vessel was going for cargo, and visited the volcano, &c. On the 7th November, there came to anchor, in Aneiteum harbor, H. M. S. *Herald*, Captain Denham, F. R. S., with a staff of surveyors and a corps of scientific gentlemen, to make a hydrographical survey of the island, and to make collections of everything likely to promote the interests of science.

The *John Williams* arrived here from Sydney after a quick passage of only eight days, having on board the Rev A. W. Murray, and the Rev J. P. Sunderland and his wife and daughter. I had received a small packet of letters by the *John Williams*, on the 1st of July, which had traversed the South Seas for some months, from Sydney to Tahiti and back again; but on this occasion I received all my letters and papers that had been accumulating in Auckland and Sydney for more than a twelvemonth.

However eager one is to receive letters, when cut off from nearly all intercourse with the civilized world, it is with mingled and anxious feelings that one sits down to peruse a twelvemonth's correspondence, and at once to lift the veil that discloses the changes which a year has made among those in whose history one feels interested.

We also received by the *John Williams* 300 copies of Mark's Gospel, in the Aneiteum language, which we had sent to Sydney to be printed. This is the first entire book of Scripture printed in this language. It will give a great impulse to our educational labors, and will shed a flood of divine light upon the darkened minds of the poor natives. Our earnest prayer is, that the Lord may accompany this portion of His own word with the power of his Holy Spirit, for the salvation of all into whose hands it may come. The honor of opening up this portion of the Word of God to another branch of the human family, and of adding another language to the many in which the Word of God is now printed, belongs chiefly—as a matter of course, from his prior residence among the natives, and more intimate acquaintance with their language—to Mr Geddie. I was ready however to render him all the assistance in my power, and as we revised the translation carefully together, it possesses all the accuracy that our united knowledge of the original and of this language could secure, and as it was read over again and over again in the hearing of a few of the most intelligent of the natives, the translation is as idiomatic as ideas so new and so foreign to their habits of thought could well be expressed in this language. We have been very sparing of new words. In most cases we have preferred using a circumlocution to the introduction of a foreign word, or to the leaving of a word untranslated. As the translation of the Scriptures will prove an important part of missionary labor on this island, I shall feel very grateful if the Synod, the Missionary committee, or any individual minister, will furnish me with any helps or hints that might aid us in this work. The Rev. J. P. Sunderland carried it through the press. It is well printed, as the Committee will see by a few copies forwarded by the last opportunity, and

the typography is, upon whole, very correct. There is just one serious drawback to our satisfaction with this translation, and that is its expense. As we were printing it on our own responsibility, and in the first instance at our own expense, before sending it to Sydney we consulted one of the Samoan brethren, intimately acquainted with printing, who calculated from the size of the manuscript, that the expense of printing and stitching 3000 copies would amount to £20 or £25. On this evidence we agreed to send the manuscript to Sydney, and to bear equal shares of the expense. I hoped that by appealing to a few of my friends in New Zealand I might be able to raise my share of £10 or £12. But alas! for the Australian diggings! In Sydney labor can be obtained only at gold prices! The lowest estimate they could obtain was £62 10s! What was to be done? Here was a state of things never dreamed of, a price 200 per cent. above the original calculation. After carefully weighing all the circumstances of the case, it was the deliberate opinion of Dr. Ross and Messrs Murray and Sunderland, that in the present state of this mission, not withstanding the extraordinary price of labor, the printing ought to be proceeded with; and Mr Geddie and I were glad that they had the moral courage to go on with the printing, as the want of the book at present would be a most serious loss to the mission; only, we hope not to be under a like necessity again.

The *John Williams* brought also 50 reams of paper, which the British and Foreign Bible Society had generously granted to us for printing the Scriptures in this language; likewise, 200 copies of the Scriptures, in English, Portuguese, Chinese, Malay, and Tahitian, for circulation among the floating population of these seas. In the invoice, the paper, with freight, insurance, and other expenses, is valued at £38 2s. 1d.; and the Scriptures at £1. 6s. 1d., making the total value of the grant from the Society, £53 8s. 2d.

I also received by the missionary enquire my twelve-month's supplies, which I had ordered from New Zealand, in consequence of Bishop Selwyn having kindly offered to bring them in his vessel, when he made his visit to these

seas: but which he found himself unable to do, from having sold his vessel, and not being able to obtain another in New Zealand. But the Lord watched over our food and raiment. When my agent in Auckland, the Rev. A. Macdonald, understood the bishop's position, he immediately forwarded the supplies to Sydney, knowing that that was the only chance left of our getting them this year; and to save the expense of freight, he ordered all the most heavy and bulky articles through Dr. Ross, in Sydney. The *John Williams* made an unexpected visit to Sydney to undergo repairs, and arrived there just about the time that my supplies arrived from New Zealand. In this way, very providentially, we received our year's supplies, both in a good time, and in a safe condition. I received also two boxes of clothing, and useful articles for the mission, contributed by Mr Clark, Mayor of Auckland, and some other friends there, which came very opportunely, as our stock of clothing for the natives was completely exhausted.

On this occasion the mission vessel visited Aneiteum, Fotuna, Eromanga, and Fate, of the New Hebrides group; and Lifu and Mare of the Loyalty group. The deputation consisted of the Rev. Messrs Murray, Sunderland, and Geddie. Mrs Sunderland and Mrs Geddie accompanied them round the island. The deputation took with them from this island all the Rarotongan teachers that the *John Williams* had left here on two former occasions, and located them on Eromanga, Fate, Lifu, and Mare. They also took away natives of Eromanga, Fate, and Uea, who had been under instruction at the Missionary Institution in Samoa, and left here on a former occasion. Two natives of this island, with their wives, were taken and located as teachers on Fotuna, one of the nearest island to Aneiteum. These are the first evangelists that have gone forth from this island. The one of them, Waihit, is from Mr Geddie's station, and was perhaps the most intelligent and influential native on this island. The other, Yosefa, is a young man, of tried character, and high promise, from my station. It was thought desirable to have one of the teachers from each station, that the people on both sides of the island might be equal-

ly interested in the mission. It was intended that a Rarotongan teacher and his wife should be located on Fotuna, and the two natives from this island were intended chiefly to secure his safety, by their influence with the natives. But on reaching Fotuna, the deputation did not think it quite safe to leave a Rarotongan there; some years ago four Samoans were killed on Fotuna, and the mission had been abandoned there since: and from the appearance of the natives, the missionaries did not see their way clear to locate a Rarotongan teacher among them at present; accordingly, they left only the natives of this island, considering that they would be quite safe, and might open up the way for a more efficient agency. The deputation found all the island in a very encouraging condition. They were never so open for missionaries as at present. Tana is the only island on which a cloud rests. But some circumstances have recently occurred there, that are likely to operate favorably for the establishment of a mission on that island. Western Polynesia is now fairly opened up. Missionaries! more missionaries! This is now the great felt want. The *John Williams* never made a quicker passage than on this occasion. In one short month after she left Sydney, she had finished the tour of these two groups, and was back again at Aneiteum.

The *Herald*, as you may remember, with her tender, the *Torch*, a steam vessel, left England about eight months ago, for the South Seas, on a surveying and scientific expedition, to be on commission from five to seven years, and to survey all the islands, within some given latitudes, between Australia and South America, but especially the Feejee group, and to look out for coaling stations for the Pacific steamers. The *Herald* was on her way to the Feejees; but from the continued prevalence of strong head winds she could not make that group, and not to lose time, Captain Denham bore up for this island, the surveying of which being a part of his instructions. He remained here upwards of three weeks conducting all sorts of hydrographical operations, with a naturalist, a botanist, and an artist, actively engaged in their respective pursuits. The survey is not finished. The *Torch*, at present in Sydney, is to be

sent here in two or three months, to fill up the outlines that have been marked, and to complete the details of the survey.

In this scientific age great contributions to science are expected from missionaries. They often occupy new and unexplored fields, and new objects and unknown facts are thickly strewed around them; and in many cases, at a small expenditure of time and labor, they may record facts and collect objects that will increase the sum of human knowledge. But in most cases, they have neither sufficient time, requisite qualifications, nor proper instruments for doing much to advance science directly; and in general they will be found to do most for science in the end, when they attend most exclusively to their own proper work. They will often promote science indirectly more than effectually than by any direct attempts they could undertake. We have had a good illustration of this here on the present occasion. A band of scientific explorers, furnished with everything requisite for conducting their researches, arrive at this island. They find that although the missionaries are paying little or no attention to science, yet missionary labor has prepared the way for scientific research. They find that they can traverse the length and breadth of the island; that they can explore its shores and its forests, its mountains and its valleys, without danger and without fear of danger. And they know that this is the only island in the group where perfect safety to follow scientific pursuits could be guaranteed. They find the missionaries ready to furnish local information, to procure for them native guides and assistants whenever required, and to render every facility in their power, consistent with attention to their proper duties, to promote the objects of the expedition. In this way, by a proper division of labor, missionary and scientific, in a few short weeks almost every fact was ascertained, and specimens of almost every object was collected, connected with the island, that could either benefit or interest the scientific world.

Captain Denham, and the gentlemen of the expedition, repeatedly expressed their high gratification at the improved appearance and good conduct of the natives of this island. During the

three weeks and more that the vessel lay in the harbor, with much that was valuable and tempting exposed, not an article was either stolen or injured; and the natives were ever ready to assist them. They frequently remarked on the great difference between the natives here and those at the Isle of Pines, from which island they had just come, and where the French Popish Mission has had a large establishment for the last five or six years; but where they appear to be effecting no improvement among the natives. The priests have, it seems, not so much as a book in the native language, nor yet a place of worship in which to assemble the natives; although they have gained a complete ascendancy over the principal chief, and might get any labor performed connected with the mission. Their object appears to be political, full as much as religious.

I am happy to say that the kind and courteous deportment of Captain Denham and his officers, both towards the natives, and the admirable order displayed by all on board, have rendered the visit of the *Herald* not only a noted, but also a pleasing event in the history of this island. Captain Denham did everything in his power, personally and officially, to strengthen the hands of the missionaries, and elevate their position in the eyes of the natives, and has left the natives impressed with the greatness of the *Nupu Beretani*—the people of Great Britain.

You are probably aware, as the fact has been published in the proceedings of the Royal Society, and has doubtless gone the round of the papers, that in this voyage of the *Herald* out from England, between Rio Janeiro and the Cape of Good Hope, Captain Denham effected the deepest ocean sounding ever yet made. In lat. 36 deg. 49 min. S., and in long. 37 deg. 6 min. W., he found the sea bottom at a depth of 7706 fathoms, or nearly nine English miles. The highest peak in the Himalayah range, the highest in the world, is little more than five English miles and a quarter. The surface of the ocean is more than twice the extent of the surface of the land, and it would appear that the depth of the ocean bears a similar proportion to the height of the land.

In my last letter I mentioned that

for several months the volcano on the island of Tana had been unusually active; earthquakes were at the same time frequent on this island, but always slight. But on the 13th October, about 7 a. m., we had a very heavy shock. It was about high tide when the shock was felt. Immediately after the shock the sea receded to something like half tide, and then flowed in to its proper tide mark. It receded and flowed four times in the course of three-quarters of an hour, diminishing each time, and then ceased. It did the same on both sides of the island. On the 13th November, about 4 a. m., we had another severe shock; it was felt very distinctly on board the *Herald*, which was lying at anchor in the harbor, and also on board the *John Williams*, although she was out of soundings and about ten miles from the shore. The sea receded and flowed on this occasion much the same as after the former shock. On both occasions both Mr Geddie's house and ours shook very much, but happily no injury was sustained by either. During the earthquakes in Wellington, though greatly more violent than these, the sea, so far as I remember, was not observed to recede or flow. The vessels in the harbor, however, felt all the shocks most distinctly. But it is no uncommon thing for the sea to ebb and flow during earthquakes. In the great earthquake at Lisbon, in 1755, the sea rose forty feet and instantly receded; and a ship at sea, fifty leagues distant, had her deck damaged by the shock. Nothing perhaps, impresses the mind so much as an earthquake with the unseen power of God, and with the helpless feebleness of man.

I remain, dear sir yours truly,
JOHN INGLIS.

No. II.

ANEITEUM, NEW HEBRIDES, April 4, 1854

MY DEAR SIR.—My last letter to you was dated December 1st; but, so far as I am aware, it is still lying with Mr. Geddie at the harbor, no opportunity of sending it away having occurred up to this date.

I am happy to say that Mrs. Inglis and I are in the enjoyment of good health. The autumnal equinox being past, the hot humid, and unhealthy season of the year may be considered

as over. It is matter of thankfulness to God, that both the mission families during that period have enjoyed a fair measure of good health; and that the four Samoan teachers on this island, and their families, with one exception, have done the same. There was a good deal of sickness among the natives, but very little mortality.

Since the date of my last letter I have been unusually busy with the erection of our new church, and other mission duties. The church is now finished, and was opened for public worship on the second Sabbath of last month. Mr. Geddie was with us, and we jointly conducted the opening services. It was a most interesting occasion—a kind of epoch in the history of the island. It was the largest meeting by far that has ever taken place among the Christian natives; perhaps the largest that was ever held on the island. It was the largest congregation of Christian worshippers I have either addressed or seen since I left home, nearly ten years ago. There was from 900 to 1000 natives present. The church, which contains from 600 to 700, was completely filled, and 300 were seated outside, in or near the verandah that surrounds the building. Every Christian village on the island had representatives present. Mr. Geddie preached in the forenoon from Acts ix., 6—"Lord, what wilt thou have me to do?" and set forth, appropriately and impressively, some of the most obvious duties to which God is calling the native inhabitants of this island at the present time. I preached in the afternoon from John iii., 16, 17—"For God so loved the world," &c. The whole assembly conducted themselves with marked propriety. They were all decently, and many of them respectably, dressed. In this, till lately, heathen land, to hear nearly a thousand voices lifted up to celebrate the praise of their Redeemer, and see such a congregation listening with breathless attention to the words of eternal life, was most refreshing and encouraging to the heart of the missionary.

On the Friday, a great number of the natives from the other side of the island arrived, and at our Friday prayer meeting from 400 to 500 were present. I conducted the preliminary devotional exercises, and Mr. Geddie preached an

appropriate sermon. On the Saturday, the natives on this side of the island were all occupied in collecting and preparing food for the strangers: every village or district prepared an *oven*. Hospitality among all the natives of these seas is not conducted as among us, by each family entertaining a few strangers. Their hospitality is not a sharing, but simply a giving of food: the entertainers eat none of the food they present to their guests; and the persons entertained carry away all the food that they are not able to eat; for the giver to eat any of the food he has set before a stranger, or for the guest to leave any of it, would, in either case, be equally an insult to the other party. Towards evening, the prepared food was all brought in baskets and placed together in an open space in front of the church. It consisted of pigs, poultry, turtle, fish, taro, yams, sugar cane, bananas, &c. The leading natives from both sides of the island were assembled. A few of the chief men on this side arranged the provisions. A small portion was set apart for the people here, another for the missionaries, another for the four Samoan teachers and their families, and then the great bulk of it was set for the strangers. One or two of the chiefs made a short speech, and formally delivered it over to the chiefs from the other side, who were sitting opposite them, and the young men rapidly transferred the baskets to the stranger chiefs, who made short speeches in return. When the distribution was over, a venerable stranger chief asked a blessing, supper commenced. Having eaten till they were sufficed, the rest of the food was gathered up in baskets, and reserved for future use. This is altogether unlike their heathen mode of feasting, in which there was always great waste and prodigality; here there was an abundance for the wants of the strangers, but no waste of the bounties of Providence.

On Sabbath the forenoon service commenced at nine o'clock and continued till about eleven. The afternoon service commenced at three and continued till about five. A public prayer meeting was held in the interval. The Schools were dispensed with for one Sabbath.

As all the most influential chiefs,

and the most intelligent natives on the whole island were present, a meeting was held on the Monday, to consider what steps should be taken to establish a code of laws, framed on Christian principles, over the island and to enable the chiefs to carry them into effect. With the fall of heathenism the old system of civil polity has also fallen, and in the present transition state of things there is in a manner no civil law, and there is almost nothing but the moral influence of the gospel to restrain the evil disposed. The chiefs are beginning to feel their position to be very embarrassing. The meeting was simply a preliminary one, but it was very harmonious, and there is every likelihood of the object of the meeting being speedily carried into effect: and of the first principles of a civil constitution, essentially scriptural in its character, being established over the island.

After this meeting the stranger natives set off to their respective homes. The weather was delightful during the whole occasion. The natives appeared all to be in excellent spirits—all anxious to please and to be pleased, I did not hear of the slightest quarrelling; and although a good many of them were recent converts from heathenism, the only reprehensible act that came to my knowledge was the *stealing of four nails*.

The stranger natives were all struck with the size and appearance of the building. One of our native teachers, a young man belonging to this district, who is settled in one of the remote stations, who has taken a deep interest in the erection of the building, and in the mission generally, arrived along with the natives of his district on the end of the week. He had seen the building in an unfinished state some weeks before; but when he entered and saw it finished, the appearance of it was so much beyond what he expected, that he literally jumped and clapped his hands for joy. Before his appointment to his present station and even since, he had wrought hard in the church himself, but apparently forgetful of that, as he gazed and looked, he again and again exclaimed 'Wowho! great has been the work of the people here! We have done nothing!' It is indeed a noble building for this island, where in heathen times the houses were mere huts, not more than five or six feet high. It reflects great cre-

dit upon the industry, and even upon the skill of the poor natives, although a good part of the skilled labor was performed by the Rarotongan and Samsan teachers. It is seventy feet long and thirty-one feet wide. The walls are ten feet high and the roof fifteen. The whole building is surrounded by a veranda four feet wide. The frame of the building is of wood watted between the posts inside and outside, and plastered with lime. The roof is supported by two rows of central pillars. It is in the pavilion form. It is covered with pandanus leaf, sewed, on reeds four feet long, which are laid on like slates, and tied or sewed to the small wood with a small cord made from the fibres of the cocoa nut. The floor is raised a foot with stones, covered over with small white sea-washed coral, and carpeted with mats plaited of cocoa nut leaves. The windows are latticed with split bamboo. The pulpit neatly formed of reeds in the absence of boards, stands on the one side of the building; along the opposite side, and along both ends of the house runs a seat, also covered with reeds, for the more advanced natives. The bulk of them prefer sitting on the mats on the ground. A portion of ground round the building is enclosed with an elegant wicker-work reed fence. The approaches to the two doors are laid with beautiful white coral. In short, the white-washed walls and pillars, the lofty, neat worked roof, the matted floor, the latticed windows, the reeded pulpit, and other things in keeping, render the whole appearance of the building clean, elegant, and attractive. It has been my object to avoid every thing gaudy, but to render the building what I think the house of God ought always to be, commodious, comfortable, and an object of attraction, where there shall be nothing to mar, but everything to facilitate the worship of God and the duties of the sanctuary. We had the satisfaction of seeing our church *opened free of debt*. The natives supplied all the material and the labor. Nails, doors, and tools, &c., were supplied by the missionary. I wish very much, and in these times when men travel as with magic speed, the wish is scarcely presumptuous that the convener or the secretary, or the treasurer, or all three of you, would pop in upon us some of these days, as I am fully certain that at its next meeting after your return you would induce the missionary committee to vote us a *good large bell*, that it might no

longer be said in this Sabbath-keeping, church-going island, that

"The sound of the church-going bell,
These valleys and hills never heard."

The meeting of so many natives appears to have been a provocation to nothing but love and good works. At Mr. Geddie's station, they were about to enlarge their present church, which was becoming too small; but after their return from the opening service here, they resolved to appropriate the present building for a school-house, and other public purposes; and they have vigorously commenced the erecting of a new building to be capable of holding from seven to eight hundred people.

We look upon these structures and services, however, simply as means to an end. That I hope we shall not lose sight of. And, I am happy to say, that the end has, to a small extent, we trust, been attained. I have seen my way clear to form a church at this station. When the Spirit of God has inclined the hearts of seven hundred people to abandon idolatry and place themselves under christian instruction, we might be warranted to conclude, *a priori*, that some hearts must have been affected with his saving operations. On my arrival here a few of the natives had a considerable knowledge of the first principles of the gospel, and their conduct was very consistent. But knowing that the first admissions to church fellowship would affect those that might follow, I took no steps towards the formation of a church till such time as I knew as much of the language and of native character, as would enable me to proceed with some degree of confidence. When it appeared to me that the proper time was come, I preached on the qualifications of church members, and on the nature and design of Baptism and the Lord's Supper, and publicly invited all who wished to be admitted to the fellowship and privileges of the church, to come and speak to me privately. I had nine applications. Of these I formed a candidates class, and met with them weekly for some time; and from their knowledge, character, and experience, I felt no difficulty in admitting them to the membership of the

church. But that nothing might be done rashly, I took advantage of Mr. Geddie's presence and council, and we examined them jointly, before their admissions. Our church here consists of twelve native members—the nine whom I admitted, and three who had formerly been admitted by Mr. Geddie. May this little one soon become a thousand!

The preparatory work on this island is in a manner now accomplished. All the ordinances of God's House are now established. All the agencies and appliances for the evangelization and instruction of the natives have been brought into operation. Our great want now is enlarged communications of the Holy Spirit's influence to give efficacy to these. There has never been any special excitement on this island—any thing that, in the popular sense of the term, could be called a revival.—unless the whole work be regarded, which it perhaps ought, as a revival. Four years ago it was a cloud like a man's hand, now it covers the heavens. The work has gone gradually but steadily forward. Like the genial warmth of spring in a high latitude, dissolving the snows, melting the ice, and preparing the frost-bound soil for the reception of the precious seed; so the Spirit of God has been putting forth a noiseless but powerful influence on the hearts of this people, to prepare for the reception of His own truth. In the exercise of his sovereign grace, God has done much for us. Your prayers, and those of all interested in this group, have certainly been heard. But do not cease to pray for us. Here we are, like Joshua, when maintaining the doubtful contest with the Amalekites, waging a deadly conflict with the powers of darkness—heathenism, ignorance, and no less deeply seated depravity in many forms. You, like Moses on the mount, are sustaining us by your prayers. O let the Aarons and Hurs among you sustain that spirit of prayer and supplication among the people that prevails with God, and that shall secure our conquest over all the power of the enemy.

I remain dear sir, yours truly,
JOHN INGLIS.

Home Department.

APPOINTMENTS OF PROBATIONERS.

The following is a statement of the manner in which our probationers have been em-

ployed lately, and in which they are now engaged.

Mr Robert Grant has been principally

employed during the present winter, in supplying Sheet Harbor and adjacent settlements. At Quoddy, Moscué River and Pope's Harbor, he has found small bodies of Presbyterians, among whom his labors have been thankfully received. He has also been employed in supplying Petite and Cheverie, in the County of Hants, where are small bodies of Presbyterians, who are anxious to receive supply of preaching from us.

The Rev. Alex. McKenzie having, as mentioned in our Feb'y No., supplied Harvey, has returned to this Province. He preached in Annapolis three Sabbaths, and is now engaged in supplying the vacant congregation of Shubenacadie. We subjoin his report of his visit to Annapolis, and it affords an interesting view of the prospects of our church in that quarter.

Halifax, Feb'y 8th, 1855.

REV. AND DEAR SIR:—

I beg leave to make the following report of my missionary labors in Annapolis. I arrived there by the steamer from St John on the 15th ult., and according to appointment of Presbytery, labored there during three weeks. Our hours of meeting for religious worship on Sabbath were 11 in the morning and 6 in the evening. Our audiences were large and attentive. I found things in a more favorable state than I had anticipated. The people seemed to rejoice in the deep interest which your presbytery take in their spiritual welfare. They have it in contemplation to erect a house of worship soon, with assistance from congregations belonging to our body, and they indulge the hope that the day is not far distant when they shall be favored with a more stated dispensation of religious ordinances, than they have hitherto enjoyed. I preached on a week day in a settlement near Bridgetown, where a few Presbyterians were in attendance. The greater number of persons present on the occasion were Methodists. I visited all the families in Annapolis who seemed to be favorable to our cause. In the course of my visitation among the people, I prayed with them, and addressed them on the fundamental principles of the Christian faith. I was glad to see the earnest attention which

some of them appeared to pay to the instructions which I labored to impart. The Presbyterian population in those parts will not be able to support a minister for some time to come, but I believe that they are desirous of doing what they can in this way, and notwithstanding difficulties with which they have to contend, they may in a few years become a congregation of good standing in our Church.

I am, Rev. and Dear Sir,

Yours sincerely,

ALEX. MCKENZIE.

Rev. John Murdoch, Clerk of Hx. Pby.

Mr McCully spent some time in Cape Breton last Autumn, since which time he has been mostly engaged in supplying the congregation of Harvey. He is now we believe in Annapolis.

The Rev. Daniel McCurdy has just returned from a mission to Cape Breton where he has supplied the stations of Baddeck and Margaree River.

The Rev. Hugh Ross was engaged in the Presbytery of P. E. Island till the close of the navigation, principally in supplying the congregation of Cascumpeque and West Point.

Mr James M. G. McKay having returned from the United States where he had gone on a visit, has been employed since his return in supplying several stations in the Presbytery of Truro, viz: Farsborough, New Chester Mountain, Wallace River, and Brookfield. We have received no report of his labors, but the people of Parsborough have given tangible evidence of their appreciation of his services, by applying for a moderation of a call, of which he is understood to be the object.

Mr Allan Fraser after supplying Cascumpeque and some other stations in P. E. Island, has we believe gone to Harvey.

Mr William Keir on his licensure by the Presbytery of P. E. Island, was appointed to the eastern part of the island. He will remain on the island till the opening of the navigation.

BETTER SUPPORT OF THE GOSPEL MINISTRY.

To the Members of the Presbyterian Church of Nova Scotia.

DEAR BRETHERN—It is impossible to

peruse the Bible carefully without perceiving that God has made ample provision for the support of the gospel ministry. "The Lord hath ordained that they which preach the gospel should live of the gospel," and not betake themselves, of necessity, to some secular employment to obtain a living. With equal clearness has he pointed out the source whence this support is to come. No *regium donum* is mentioned; but the voluntary contributions of those who enjoy his labors. "If we have sown into you spiritual things, is it a great thing if we shall reap your carnal things?" Between these acknowledged principles of the Bible however, and the practice of many who profess to be regulated by them, there is often a striking contrast. They are "hearers of the word but not doers." They lay claim to be called christians; yet the amount which they contribute annually to support a minister in their midst is but a contemptible dribble; often worth no more than the paper on which stands their subscription.

It is amazing to witness the amount of zeal displayed by some congregations to obtain the services of a minister, and when obtained, to see how he is fawned upon for a year or two;—how lavish they are with presents of "pulpit gowns," "top-coats," "wagons," "sleighs" &c., and afterwards witness the utter indifference manifested to the comfort and welfare of himself and his family. If such indifference be the result of thoughtlessness it is highly censurable.

The cry sent forth over our land at present by almost every one is, "These are good times." Not a few however, feel that they are peculiarly *hard times*. If the circulating medium of trade has increased in quantity, the necessaries of life are exceedingly high priced. Solomon tells us that "money is a defence," "and answereth all things." True; but you must have enough of it. During the past year, almost every commodity of life has increased in value nearly 50 per cent. and many articles have risen a 100 per cent. One dollar twelve months ago would purchase as much as two at the present time. This striking change is likely to continue.

Now brethren, no class of men feel

the effects of such a change, more sensibly than ministers of the gospel. If prior to this change they had barely a competency, how, without an increase of salary, can they now meet the demands constantly pressing upon them? Ministers will know the dislike which many of their hearers have to every observation which has the most remote reference to this subject; thus a false delicacy leads to silence. They will suffer rather than have their motives impugned, or be instrumental in "hindering the gospel of Christ." It is proper that some one should advocate their cause, and relieve them from the humiliating duty. This alone has induced me to address you. Permit me to ask you then, if, in connexion with the changes that have occurred, you have thought of the comforts of your pastor? Brethren, you are enabled to meet the high price of those articles which you purchase, by placing a correspondingly high price upon those which you sell. Ought not your minister to enjoy the same privilege? Ought not his preaching to be raised in value? You cannot expect that he will be mean enough to *strike for higher wages*, but if you are actuated by a principle of justice and a sense of honor, you will adopt means to have your "beloved minister" adequately recompensed for his many labors of love.

Some months ago I had occasion to partake of the hospitality of one of our ministers. I remained with him one night. At breakfast next morning I was grieved—not on my own account—to hear his good lady say, "I am sorry I cannot offer you any meat this morning. So dear is every article of food, that with our salary, we must exercise the strictest economy to obtain what is *absolutely* necessary. No fresh meat has been on our table for 6 weeks." The husband was silent. How many families in that congregation could say so? Now, without one sacrifice, this congregation could increase their pastor's salary, and place him beyond anxiety from this source. Were I to name the congregation I can readily imagine eyes that would open wide with astonishment, and cheeks that would blush with indignation, as they read these remarks, "My Brethren these things ought not so to be." Your spiritual

improvement requires that you look to these matters. Meagreness of support will bring forth barrenness of preaching. Between the right discharge of this duty and the highest attainments in piety and spiritual joy there is a close connexion. The man who can *bring* his religious instruction from Sabbath to Sabbath,—have his minister catechise his family regularly,—and visit him when affliction and death enter his household; and still rob him of his hard earned support, *cannot be improving in divine life.*

The welfare of the church demands attention to these matters. Her progress and prosperity depend instrumentally upon the service of faithful and talented men. Can you expect that such talents will be secured to the church, when the reward is neither a just recompense in itself, nor adequate to the labors which the church in this age of progress requires? Rest assured our young men will turn their attention to other walks of life, where their talents will secure to them a comfortable subsistence, and the generation to come will experience the effects of your parsimoniousness.

Brethren, remember the Head of the Church has said, "the laborer is worthy

of his reward." The reward which you promised when the pastor took the oversight of your souls was, "due encouragement and support in the Lord." You know the law upon the subject. You acknowledge its authority, its reasonableness and its justice. Your interest and your duty require that you should obey it, "for he that soweth sparingly shall reap sparingly, and he which soweth bountifully shall reap also bountifully." "There is that scattereth yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

While the foregoing remarks will, I trust, awaken a spirit of enquiry among all the members of our Church, I hope they will be felt in a special degree by those who, like myself, bear rule in the house of God. Let us but take the initiative step in our respective congregations, as is our duty, and sure I am, there are means and Christian benevolence enough in our midst to place the financial affairs, as regards our ministers, in a much more desirable condition. Such labor will not go unrewarded. "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

AN ELDER.

Theological Education.

OPENING OF THE SEMINARY.

The Philosophical Classes of the Synod's Seminary were opened on Thursday 7th March, in the presence of the members of the Committee, and a number of ladies and gentlemen interested in the institution. After prayer by the Rev. Jas. Bayno, the second Professor delivered a lecture on *Vitality—its power and functions.* We did not take notes of the lecture, but we believe the following may be considered a correct summary.

The lecturer introduced his subject by some remarks on the evident accommodation of the works of Nature to the searching enquiry of a high order of intelligence—the facilities for investigation afforded by them—the path of investigation rigidly prescribed, and the rapid advances made in pursuing the course indicated. While, however, nature is courting investigation, and affording almost unbounded facilities for its proce-

—while displaying in almost endless variety the ways in which she works, she has yet concealed from us, with the most scrupulous care, the real nature of the agencies through whose instrumentality she works. Different agencies are employed in those operations, which come more immediately under our notice. In more secret processes, other agencies of a more subtle character are made to subservise her purposes. These, however, in common with material objects, are placed under the control of the most inflexible laws, or necessities of acting in particular ways under certain circumstances.

Besides these agencies, nature employs another apparently of a nobler character, and though much more limited in its application, yet endowed with the most extensive control over matter under certain forms, and apparently from the latitude perceptible in its operations, not rigidly restricted to one mode of acting—indicat-

ing something like perception and choice in its operations. This is the vital principle. It is constituted with special reference to matter, and also to those other and more subtle agencies employed by nature especially to heat. Its reference to matter manifested by the facility with which it forces it into, and maintains it in, combinations unknown apart from vital action — its reference to heat by the marked differences of result which characterize vital action under different conditions of this agency.

The lecturer next considered the position of the vital principle among the agencies of nature, representing it as intermediate between material and immaterial existences — forming the connecting link or bond between matter and mind. While matter affords vitality a theatre for the exhibition of its peculiar properties, it in turn becomes subservient to mind for the same end. It resembles mind in the mode of its development. Matter and mind act and react upon each other only through the intervention of vitality.

The lecturer next referred to the different views of vitality advanced by English and continental Physiologists, particularly the view which reduces the principle to a mere property of all matter, and the attempt to identify it with the galvanic fluid.

Vitality he considered a powerful principle or agency superadded to matter. This was evinced by a variety of considerations. It was powerful and peculiar in being entrusted with the perpetuation of endless diversity of form and adaptation presented by organized beings. It was evidently not a mere inherent property from the varied arrangements made for its preservation or connection with matter. These are visible not merely in structural arrangements, but intertwined round every fibre of that higher nature, which in innumerable instances has been engrafted

with various degrees of development on vitality itself.

Various facts seemed to indicate the existence of powers of perception connected with vitality, entirely distinct from the nature alluded to. These in all cases extend to the entire structure which the principle animates, and in many cases where the higher powers are wanting, the latter seem to some small extent to supply the deficiency.

The vital principle was one and the same, and in all cases, however different the mode of its manifestation, accomplishing the same end by the same means — its own development, by modifying and reconciling matter. In the higher organisms, the process was more elaborate, the organs more complicated, the products more varied; yet all these merely accomplish the same with vitality in the most simple or rudimentary of her structures, and even in some very anomalous cases, apparently without the intervention of any visible organ at all specially adapted for the performance of these functions.

The remaining part of the lecture was principally occupied with the discussion of some of the powers of vitality — the power of growth or self development — power of accommodation, by which it is enabled to perform all the processes necessary to its permanence, under circumstances widely different from those to be regarded as natural — the power of adaptation to different media — the power of self perpetuation, and the power of reparation. These were exhibited by a number of interesting facts.

The lecture indicated intimate acquaintance with the subject, together with close and accurate habits of thought. The Seminary has opened under favorable prospects. There were nine applicants for admission for the first time, of whom six have been admitted to the Logic class, while the other three are attending on the classics.

Miscellaneous.

PROPORTION OF ROMANISTS IN THE UNITED STATES.

Maryland, one of the oldest states in the Union, was settled by a colony of Papists, who fled hither from England in 1633, on account of political disturbances, which rendered their condition in the

mother country uncomfortable. Florida was settled by Papists from Spain. The whole country west of the Mississipi, now embracing Louisiana, Arkansas; and Missouri, extending north, belonged originally to the French, and was settled by them. The Jesuits were the first Europeans that

trod those extensive regions. The whole of our northern frontier, from the mouth of the St. Lawrence to Fond du Lac, has ever been exposed to the influence of Popery from Canada. The most of the towns and cities on that frontier were settled by Papists. The state of Texas, until its annexation to the United States, was closed against Protestant influence. The same was true of New Mexico and California, previous to their conquest and their incorporation into the American domain. In addition to these advantages, the wonderful tide of emigration for the last fifty years from the papal countries of Europe is to be remembered. Several millions of Irish papists have come, and now German papists, with equal, if not with greater numbers, are pouring in upon us. In view of these facts, we cannot wonder that Protestant Christians are alarmed for the safety of our free institutions.

Yet there is no great occasion for alarm, as the following facts from the last United States census will clearly show: In Maryland there are about 800 Protestant churches; in Florida there are only 5 Papal. In Louisiana there are 223 Protestant churches, and only 55 Papal. In Texas there are 164 churches, only 13 of which are Papal; and at the present time, the Protestant is greatly the predominant influence in California. The census just published reveals the fact, that in all the country the Papists have but 1112 churches, accomodating 621,000 persons, which is not one-eleventh of the Methodist churches; scarcely one-eighth of the Baptists, and not one-fourth of the Presbyterians. The Protestant population of the United States is to the Catholic population as 12 to 1.—
Christian Advocate.

Notices.

Monies received by Treasurer, from 20th Feb. to 23rd March, 1855.

FOREIGN MISSION.

1855. Feb. 24. From Ladies of Stillwater, St. Mary's, £1 0 0
March 6. Hugh McDonald, Esq., S. River, Antigonish, 1 0 0
23. Mr William Irvine, Barney's Riv. 0 5 0
Mrs. McNeil, Little Harbor, 0 5 0
A little girl, 0 0 7½
S. S. Children Prince St. Church, Pictou, and Cape John Road, 0 1 5
Mission Box of James Fraser, Bondhead, U. C., 0 5 0
Rev. George Lawrence, Clarke, C. West, being a contribution from his cong. to the Anciteum Mission, 5 0 0

HOME MISSION.

March 6. From Collection Margareo River, 1 9 5
Mrs. Ethridge do. 5s 2½d.; Jn Ross do. 2s. 6d., 0 7 8½
John Carmichael do., 5s 2½d; Jacob Ross do., 5s 2½d. 0 10 5
Alexander McKae, Esq., M. R., 0 5 2½
Baddeck, C. B. 4 0 0
Noel Juv. Miss'y Society, 3 11 8
16. Wm. Hall, Sheet Harbor, 4 0 0
Collection Quoddy and Morris Riv, 0 18 6
Mr Wright, Sheet Harbor, 0 10 5
Annapolis, 5 0 0

SPECIAL EFFORT FOR SEMINARY.

March 5. Thomas McCulloch, in parts 5 0 0
16. Daniel Cameron, L. B. 20s., 1 0 0
John McDonald, one inst. 1 0 0
Wm. Graham, W. R., 25s, 1 5 0

Thos. Fraser, do., 20s, 1 0 5
Thos. Fraser, Green Hill, 25s, 1 5 0
Thomas Kerr, M. R., 20s, 1 0 0

MISSIONARY REGISTER.

March 7. From Agent, £12, 12 0 0
16. Rev. J. McCurdy, Miramichi, 3 5 0

☞ The Treasurer of the Mission Education Fund acknowledges the receipt of 5s 3½d. from the children of Mr Watson's cong., Mt. Thom, per Mr McLeod.

☞ There are at out forty numbers of the Register for January still in the hands of the agent, from which persons desirous of completing their files may be supplied, if applied for immediately.

☞ The Presbytery of Pictou met at New Glasgow on the 27th February. Messrs Currie and Ruddick, students of Divinity appeared before the Presbytery, and were severally examined on the subjects assigned them by the Presbytery. Mr Currie requested leave of absence, and a certificate, with the view of prosecuting his studies in the United States for a few months. The request was granted. Mr James McG. McKay, preacher of the Gospel, received appointments to West Branch, St Mary's, Guysboro and Cape Breton. The remainder of the meeting was occupied with the revision of the draft of rules, and forms of procedure drawn up by a Committee of Synod.

☞ The Presbytery of Pictou will meet for Presbyterial visitation at Tatamagouche, on Tuesday 15th May, and at New Annan the day following. Sermon by the Rev. David Roy.

The letter in our last dated "Morris, III," was taken from the Banner of the Covenant, and was written by a Missionary of the Reformed Presbyterian Church of the United States, who lately visited this province. We had intended to have inserted it in the Home Mission department, as a suitable acknowledgment of the labors of Mr Clarke, of Amherst in the Home Mission field of Nova Scotia, who, though not of the same Presbyterian body as ourselves, we take pleasure in recognizing as an able and diligent fellow laborer in the cause of Christ. We had prepared a heading for it, but it was unfortunately mislaid, and the printer misunderstood our directions.

RECEIPTS FOR REGISTER.

Rev. John Campbell, St. Mary's, £3 2s. 6d.; Robt. Stewart, Rogers Hill, 3s. 3d.; Daniel Cameron, Loch Broon, 7s. 6d.; Thomas McKeen, C. B., 10s.; Rev. R. S. Patterson, Bedeque, P. E. I., 8s. 6d.; Robert Gordon, Casempeque, P. E. I., £1.

And 1s. 6d. each from Mrs. W. Murdoch, John Russell, John Fraser, Mrs Lowden, Mrs Robson, Rev. A. W. Herdman, Jas. Hepburn, Robt. Laird, Joseph McNaught, Mrs. Trieman, John McNaught.

FORMS OF BEQUESTS.

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

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

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

"I bequeath to The Educational Board of the Presbyterian Church of Nova Scotia, the sum of—to be applied for the support of the Synod's Theological Seminary, (or) in aid of young men studying for the ministry, as the Synod may direct, (or) for the Theological Professorship Fund.

FOR RELIGIOUS OR MISSIONARY PURPOSES.

I hereby bequeath the sum of—Pounds to my Executor [or to some other persons in whom Testator has confidence] to be applied in aid of the funds of the Board of Foreign Missions of the Presbyterian Church of Nova Scotia, (or) in aid of the funds of the Board of Home Missions, (or) to assist the congregation of—in erecting a place of worship.

In this way the bequest may be varied or divided to meet the wishes of the Testator.

J. & J. Yorston acknowledge the receipt of the following for the Foreign Mission:—5 parcels Cloth, from Mr Robt. Smith, Truro, and a roll of Cloth from Piedmont and upper end of Barney's River, Merigomische, per Roderick McGregor, Esq., New Glasgow. Pictou, March 21, 1855.

FOREIGN MISSIONARY WANTED.

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

BOARDS AND COMMITTEES.

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

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

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

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

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

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

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

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

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

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

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