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MISSIONARY REGISTER,

FOR THE YEARS 1852-53.

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OF THE

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

Vol 4.]

JANUARY 1853.

[No. 1.

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GLAD TIDINGS FROM THE FOREIGN FIELD.

In our last No. we gave an extract of deeply interesting intelligence from Ancitum under date April 20th, 1852; and it must be matter of lively congratulation, with every friend of the Mission, that we are now enabled to announce the arrival of Letters both private and official, which contain intelligence of three months later date, and of a character much more satisfactory.

The perilous condition of Mr. Geddie's health must have been felt, by every reflecting mind, to be ground of very grave apprehension, as to the permanency, as well as prosperity of the mission.

In its present infantile condition, even temporary absence on his part would have proved very disastrous; but permanent disability or removal would have been utterly ruinous. The field now white unto the harvest would have become "a heap in the day of grief and desperate sorrow." For ourselves, we are free to confess, that never since the departure of "the Brethren" from these shores, have we experienced such trembling of heart for the Ark of the Lord, as, on the receipt of the painful tidings of Mr. Geddie's shattered constitution. We had but one refuge, and that was under "the hand of our God," which had been so manifestly upon the mission family, for good,

as to justify the firm confidence, that they would not now be forsaken, in the hour of extremity. We know well, that for the evangelization of the world, though human agency be indispensable, yet in the highest sense of the expression *no man is necessary*. When one falls, another will in due season, be prepared to take his place. Elijah no sooner left this world, and that too at a most critical period in Israel's history, than his mantle of prophecy and a double portion of his spirit rested upon Elisha. Nevertheless, had the services of our truly eminent missionary been withdrawn, our Israel would have been as when a Standard Bearer fainted.

What then should be our gratitude?—now, that we are called to entertain the strong assurance, that failing health has been completely recruited, for says Mr. Geddie, "I have not enjoyed better health since I landed on the island than I do at the present time." Now, that we hear of a true yoke-fellow having gone to his assistance, and being located in a neighboring station on the same island—now, that with the able and experienced counsel and aid of two Agents from the London Missionary Society from Samoa, our Missionary has been able to organize a Church, with every prospect of its rapid establishment and extension: **What shall we, and what can we say? The Lord hath done**

great things for us, whereof we are glad.

We have, for some time past, fondly indulged in secret, the opinion to which we now very freely give publicity, that the Antieum Mission is destined to be one of the brightest gems in the Crown of Glory which "the Lord, the righteous Judge will give," unto the Presbyterian Church of Nova Scotia, at that day when he shall make up his Jewels.

We are aware, that many who at one time were quite as enthusiastic as ourselves, about the speedy and complete triumph of the foreign enterprise, have suffered their ardor to wax cold, under the dark cloud which has so long been suspended over the otherwise fair and inviting prospect;—the painful uncertainties connected with the removal of Mr Archibald. To these individuals we feel peculiar gratification in saying, that Mr Geddie has now transmitted, in answer to the injunction of Synod, through the Board of Foreign Missions, a narrative of that event and its attendant circumstances, along with such testimonials as do most fully acquit him of all impropriety in tendering to Mr Archibald that advice of resignation, which was fully concurred in by Mr Powell, at the time it was given. Upon this point we cannot at present say more, but we could not suffer ourselves to say less. The express

prohibition of the Board, prevents our publishing any details until they have met and deliberated thereon; but in the mean time we cannot refrain from drawing special attention to the fact, that Mr Geddie is still fully entitled to the confidence of the Church, and this surely may be accounted the ingredient, which fills to overflowing, the cup of glad tidings which we have this month to present. The statement which the Board must soon prepare, will of course appear in the February No., and we feel confident, must elicit more united and enlarged sympathy and support in behalf of what is now known to the world, as the Nova Scotia Mission.

There is but one point further to which attention is solicited, as of like character with what precedes, and that is the prospect of greatly increased facility of communication. Under the head of miscellaneous intelligence it will be observed that Steam conveyance is now established between New York and the Sandwich Islands, and that the passage has been reduced to *forty-six days*. In all probability this will prove the best route for transmission of Letters and Goods to Antieum, especially if, as is most likely, there be frequent intercourse between the Hawaiian and other groups of Islands in the South Seas.

Foreign Missions.

The following Extracts from Mr Geddie's recent Communications, comprise all that he has written to the Board, with the exception of such statements as are obviously designed for their private use.

Antieum, N. H., July 22, 1852.

DEAR BRETHREN:—I transmitted a letter to you, dated in January last, and also a portion of my journal, up to the close of last year; all of which I hope you have received, as they record events of deep interest to this mission.

ARRIVAL OF THE JOHN WILLIAMS.

The John Williams arrived here on May 14th, after an absence of two years

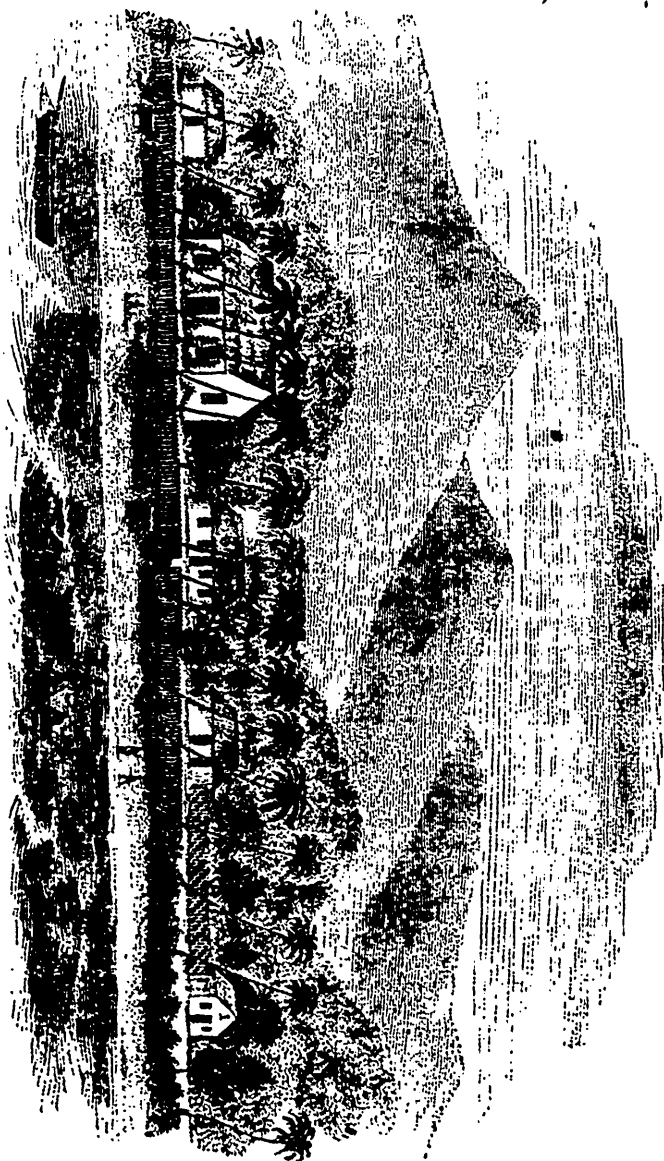
and eight months. The Rev. Messrs Murray and Sunderland, of the Samoan mission, came in her, as a deputation to visit the New Hebrides and Royalty Islands. These brethren were accompanied by their wives, both of whom were in a delicate state of health. We were much encouraged and cheered by the visit of these dear brethren and sisters, and we had all their sympathy in our peculiar circumstances.

LETTERS FROM NOVA SCOTIA.

I beg to acknowledge the receipt of two letters from your corresponding Secretary by the John Williams, the one dated Dec 20th 1850, and the other July 8th 1851. I regret to learn, from these communica-

tions, that you are unable to encourage the hope that another missionary will be sent to these islands, until more is known about Mr Archibald's case. After standing

alone for nearly three years, this intelligence was to me alike unexpected and discouraging.



No. 3. Schoolhouse and Printing Office. No. 2. Native Teacher's House. No. 1. Mission Chapel. No. 4. Mission House occupied by Mr Geddie. No. 5. Servant's House. The Mission Boat at anchor in front of the Premises.

MISSION PREMISES OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.
ON THE ISLAND OF ARRANMORE.—N. HERRIOT'S GROUP. Sketch taken by George Pitchard, Esq, Sept. 20th, 1819.

SEA VOYAGE FOR HEALTH.

At the time when the John Williams arrived, I was just recovering from the effects of a severe attack of illness. I was

laid up with the island fever about the middle of March last, and this again was followed by fever and ague, which brought me very low. For more than two months

I was an invalid. Captain Morgan and the brethren from Samoa kindly invited me to accompany them in their missionary voyage around the islands, in the hope that my health might be benefited by the change. I did not consent to go, until Mrs Geddie, who was to be left alone on the island, and to suffer the greatest inconvenience from the arrangement, pressed the matter, as it appeared the most likely means of averting a larger and more expensive voyage to some of the colonies, and an absence from the mission, which, in its present state, would have been disastrous to its best interests. I kept a brief record of our visit to the several islands, which I shall transmit to you.—Our voyage was one of surpassing interest. At all the islands we found much to encourage, and but little to discourage missionary exertion. The isles, in this part of the Pacific are literally waiting for the law of God. Even on the blood stained shore of Erromanga, we thought it safe to land, on the very spot where Williams was killed; and we left two teachers there, at the request of the people. I have twice received letters from the teachers since they were landed, and they write in encouraging terms about their prospects. The harvest on these islands truly is great, but, alas! the laborers are few. After an absence from Aneiteum of about four weeks, I reached home completely recruited by my short sea voyage; and I have never enjoyed better health since I landed on the island than I do at the present time.

ORGANIZATION OF THE CHURCH.

The subject of constituting a Christian church on this island has been the occasion of much solicitude to me during the past year. I felt a conviction on my own mind that the time had come for this; but I was unwilling to act in this matter on my own responsibility. I delayed until the arrival of the John Williams, in the hope that I might meet with parties to whom I could refer for advice. You will be pleased to hear, that the brethren from Samoa approved of the formation of a church, in this island. The ordinance of baptism was accordingly administered to 15 natives, 13 of whom were adults, and a church was duly constituted. The ordinance of the Supper was also dispensed on the Sabbath which the missionary brethren spent here. The whole occasion was one of deep and immortal

interest. Besides our native members, several Samoan and Rarotongan teachers, destined for labor in the neighboring islands, the captain, officers and some of the crew of the John Williams, and the mission families, sat down to commemorate at one table the death of Christ. The services were conducted in the Aneiteum, Samoan and English languages. The Church of Aneiteum is the first christian church that has been formed among a new branch of the human family—the Oceanic or Negro, or Papuan race. I trust that through the goodness and mercy of God, you may, time after time, be cheered with refreshing news, from our infant church, and that your prayers, for its propriety and increase, will be constantly presented, on its behalf.

PROSPECTS OF ENLARGEMENT.

I rejoice to inform you that we prosecute our labors with much encouragement at present. Though many of the heathen are yet hostile to christianity, yet the cause of God triumphs in the face of all opposition. The natives, tired of the old system, with its obscenities and crimes, are fast forsaking it, and coming over to the Lord's side. You would be surprised and delighted to witness the earnestness, which members manifest to be instructed in the Word of God. They come to the station from remote parts of the island, and spend a few days to learn what they can, and then return to their own lands to teach their neighbors, and thus the good seed is scattered.

The public ordinances of religion are well attended at this station, and also at all the out stations. Our meeting house here is now too small, and we have lately commenced a larger building. The members who attend our school at this station are on the increase. At present we have about 100 regular scholars, 60 of whom are females, and more immediately under Mrs Geddie's superintendence. About 200 scholars in all, receive daily instruction at the several out stations. We have two Samoas, one Rarotongan, and one native of this island acting as teachers at present. The latter has lately been set apart to the work. He is a young man of great promise, and a member of our little church. His labors have already been much blessed, and he promises to become an efficient agent, in the work of evangelizing his benighted countrymen.

EDUCATION OF NATIVE TEACHERS.

We lately had a visit from the bishop of New Zealand. He came in the mission schooner *Border Maid*. The boy whom I sent to the bishop's institution last year returned with him. During the time that he spent in New Zealand his attention was devoted to the study of the English language and printing, in both of which departments he has made surprising progress. He brought with him a small elementary school book, as a specimen of his printing, which was well executed and very neat. When I sent him to New Zealand I designed him to remain for three years, but he begged that he might not be sent again, as he dreaded the cold of that climate very much. He resides with me now, and I hope soon to have him at work. I sent a young man to Samoa in the 'John Williams' to learn the printing also. He expects to return again to Aneiteum in about a year hence. He and the lad from New Zealand will, I hope, with a little superintendence, carry on the printing department, which will be a great relief to me. The bishop had a number of lads from the neighboring islands on board his vessel, several of whom were suffering from the effects of their transition to New Zealand. There were two boys in the bishop's own cabin very ill, who were the objects of his tender and watchful care; one of them, an Erromangan, occupied the bishop's berth, while he made his bed on the floor.

ARRIVAL AND LOCATION OF A COLLEAGUE.

You will be surprised to learn that I have now a colleague in the missionary work on this island. The Rev. Mr Ingles, formerly of New Zealand, has joined this mission. He arrived here in the *Border Maid*, about three weeks ago. He is a minister of the Reformed Church of Scotland, and he has been in New Zealand laboring among the natives and colonists for some years. Had Mr Ingles been accompanied by a fellow laborer, it is probable that Tanna would have been their field; but coming, as he did, alone, and considering the very pressing claims of this island, my own peculiar circumstances, and the faint prospect of aid from Nova Scotia within a reasonable period, I did not and could not hesitate to invite this excellent brother to share with me in the labors, joys and trials of the Aneiteum mission. Mr Ingles is my senior in years, and he brings with him to the work a well

disciplined mind, a heart devoted to the interests of the Redeemer's cause, and much invaluable experience. I feel thankful to God, that an agent, so eminently suited to the present exigencies of the mission has thus unexpectedly come to our aid in the work. Mrs Ingles accompanies her husband, and is a woman of the right spirit. Mrs Geddie has been greatly cheered by her presence. The energies of both will be devoted to the improvement and elevation of the degraded females on this island; and let us pray to God that their efforts for this object may be abundantly blessed.

WANT OF PRINTING MATERIALS.

I sent application to you nearly three years ago for a grant of printing Paper and Ink for the mission, which you have never noticed. The consequence is that the press is now at a stand, and the mission is suffering for want of books. Our first books are now nearly expended, and I have often to send away natives, unsupplied with books, who have come a long way to procure them. This is a very distressing state of things. If the Board can do nothing to relieve us, are there not individuals or bible societies in our church willing to aid us? The missionary work must be carried on at great disadvantage, if we cannot make books for the natives and teach them to read. In the mean time, I have applied to the Samoan mission, for the loan of fifteen reams of paper, which I expect about next January. Would you, upon the receipt of this, write to the Secretary of the London Missionary Society; and request him to send, on to Samoa, at your expense, fifteen reams of paper to repay what I have borrowed? Please let me know at your earliest convenience, if any of our bible societies are willing to assist in giving to the New Hebrideans the word of God in their own tongue. I did not send the Gospel by Matthew, to be printed at New Zealand, as I intended. My sickness interrupted the translation, and I could not complete it in time to send it by the bishop who lately visited us. I will endeavor to print a first edition on this island, as soon as our paper comes to hand.

ANXIETY FOR ANOTHER MISSIONARY.

I trust that the change in my circumstances, on this island, will not induce you to relax your exertions to procure another missionary; let it rather encourage you to more vigorous efforts for this object.—

Aneiteum is supplied, but Tanna calls loudly for help. This island lies to the northwest of Aneiteum, about 35 miles distant. It is an island of much interest, and contains a population of 10,000 souls, according to the reckoning of Captain Erskine, of H.M.S. Havana. It is a very fertile island, and much visited by whalers and sandal wood vessels to purchase pigs and yams. It is not exempt from fever and ague, but the teachers represent it as vastly more healthy than Aneiteum.— Teachers who were almost constantly sick on this island enjoy good health there. There are four teachers at present laboring at Port Resolution on Tanna; the wife of one of them is sister to the Queen of Rarotonga. The island of Tanna is at present an inviting field for missionary labor, and the prospects are greatly more encouraging there now than they were at Aneiteum four years ago, when we landed on it. It is more than probable that Tanna will be the field of your next missionary. How very desirable that our church could have an interest in two islands, instead of one. It would give a variety to your missionary information, and tend more deeply to interest the church in the work. A mission on Tanna will not at all increase your expenses.

A door is also open at Fate, and four missionaries might at present be landed on that island. Any missionary whom you send must make Aneiteum his first destination. He might spend six or twelve months here with great advantage. It will be necessary for him to prepare the materials for a house, and this can be done here, and at the same time he may study the language with advantage. Our chief Nohoa speaks the Tanna language fluently, and would give any assistance to a missionary studying it. But the missionary whom you send will require an associate on Tanna; and where shall we look for help. The church with whom Mr Ingles is connected, now that they are pledged to take a part in the evangelization of this group, will no doubt act energetically in the cause; but it is not at all likely that they can send a missionary to meet one from you. In that case we must fall back upon the Samoan mission, and I feel assured that the brethren of that mission will make every effort to assist us. They may even send one of their number to remain temporarily or permanently in the work on these islands. I may inform you now that my services are

always at your disposal for missionary work, and I shall hold myself in readiness to give place at any time, to an agent from you on this island, and undertake the labors of a new mission on any of the neighboring islands, whenever providence seems to indicate that such a measure is desirable.

GOODS FROM NOVA SCOTIA.

I received a box containing some home made clothing, which we suppose to be from Prince Edward Island. My name was so illegible that it was readdressed and sent to the Rev. Mr Nisbet of Samoa, with his name on it. On opening it Mr N. found a copy of the Missionary Register, and some Nova Scotia papers addressed to me, and but for this accidental circumstance the box would have been lost to the mission. Be more particular in making your boxes. I have been advised of the safe arrival in Sydney of 4 cases from Nova Scotia last December, and they are still there, as also my own supplies, which we stand very much in need of, for we have not had anything from Britain for about three years. A vessel arrived here from Sydney last week on her way to China, and the captain would have gladly brought my supplies gratis, and intimation to that effect was sent to Rev. Dr Ross, but they were not sent. We do not expect our supplies until next year by the John Williams, and in the mean time we are subjected to the greatest inconvenience. The friends of the cause have our warmest thanks, for by their contributions of clothing in this way they can greatly aid the cause.

CONTINGENT FUND.

I have made arrangements for the purchase of a boat on Samoa, to be forwarded by the John Williams on her return to this island. The boat costs £15, but oars, anchor, cable, paint, planking &c for repairs, will bring her up to about £25. But I will send all the accounts when I receive them. I have given directions that all these things be paid out of the £40 placed in Dr Ross' hands, to meet the contingent expenses of this mission. It would be well if you could replace the £25 for which I have already in part given orders.

CONCLUDING OBSERVATIONS.

I will forward to you fragments from my journal, and also the report of my visit in the John Williams, to the neigh-

boring islands, by first favorable opportunity. I have enclosed a note, from Rev. A. McDonald, formerly of Samoa, on account of the reference in it to Mr Ingles, which I am sure you will read with pleasure. I had almost forgot to mention that Mr Ingles will occupy a station on the north side of the island at a place called Anname. He brought with him from New Zealand the materials for a dwelling house, which cost him £58 stg. We have been busily engaged, since his arrival, in erecting the house. It will be habitable in a few days. During the heaviest part of the work we had about 120 natives daily assisting. They are overcome with joy, at the prospect of having another missionary among them.

I must now conclude this letter. Dear brethren pray for us, and pray that the Word of the Lord may have free course and be abundantly glorified, in this dark and distant land.

I am very sincerely yours &c.,

JOHN GEDDIE.

P. S.—The Rev. Messrs Murray & Sunderland will forward to the Synod that portion of their report which relates to this island. I have directed them to address it to the Synod's clerk. Their report was not drawn up when they left this island. J. G.

The reference in Mr Geddie's concluding remarks to a Note from Mr McDonald, formerly of Samoa, and now of New Zealand, will have prepared our readers for the following Extracts, which we presume will be exceedingly gratifying to all who love the prosperity of the Aneiteum Mission.

Auckland, 16th June 1852.

MY DEAR BROTHER:—

As the "Border Maid" is about to leave this, I must drop you a line by way of affectionate remembrance and sympathy. Accept of my thanks for your kind and interesting letter of the 27th January 1852, which I read to our small community at our monthly missionary prayer meeting. I have often heard of you since then through our mutual friend and brother Mr Ingles, who is, with his beloved partner, about to proceed to join you. I am sure when you will see him you will thank God and take courage. In this you will see the hand of God sending you, what you so much needed, a helper in the Lord. You will find him to be

every thing you could wish as a co-worker in the great cause. In common with many things I deeply regret his leaving; but when I remember the loneliness of your position, and the rugged up-hill character of your work, I cannot but rejoice that you are to be joined by one who is in every respect adapted to promote the peace, harmony and success of your mission. I have known our brother now for more than twelve months, and the result of my experience is, the more I know him the more I love and esteem him. In whatever aspect you view him—the man, the Christian or the minister, the result is the same. This long wished for aid is no doubt in answer to the many prayers that have ascended from your burdened and anxious heart. Take comfort, then, and say, "Bless the Lord O my soul, &c."

We were sorry to hear from your last to Mr Ingles, received last week, that you had had another attack of fever. The frequent attacks which you have experienced must materially affect your constitution. It will be necessary for you to retreat for a season to New Zealand, the climate of which cannot fail to invigorate your delicate, because oft assaulted, frame. As soon as Mr Ingles' tongue gets loose among the natives, then is your time. May the wisdom of God direct you in this and every other step that will affect your interesting mission. With such direction all will be right. We congratulate you and Mrs G. on the birth of a son, and a "John Williams" too! May he be spared to be a blessing to his parents and to society at large: may he live to labor in the work and sustain the character of the lamented one, whose name he bears. Your dear Charlotte sends her love to us through our Eliza; so you see she does not forget us. You may have the utmost confidence in the Walthamstow institution, in respect to the training of your child.

A word or two in reference to ourselves.

I am truly thankful to say, that under the blessing of God, New Zealand has wonderfully restored Mrs Macdonald to that measure of health and strength which we had never expected. This is a source of comfort to us, and a ground of gratitude to the Father of mercies.

Farewell, dear brother. Mrs M. unites in my love to Mrs G. and yourself. God bless and prosper you and your work.

Your ever, Alexander Macdonald.

Home Department.

The subjoined report to the Halifax Pby. by the Rev. George Christie, exhibits a movement in the right direction, and is well worthy of imitation by other Presbyteries. The time is now come when the Church will prove sadly deficient in regard to her own interests, if she do not enlarge the plice of her tent, and stretch forth the curtains of her habitations. Why does not the Clerk of each Presbytery forward a report of their doings? Those proceedings which appear very commonplace and uninteresting to some are deeply interesting to others. Unless some such communication be kept up with the whole body, each Presbytery might just as well, for all practical purposes, be a separate Church.

To the Moderator and other members of the Pby. of Halifax:—

In July last I was appointed to preach in Digby and Annapolis, and take such farther steps toward organizing a church in that place as circumstances seemed to warrant. I now address you with the view of stating what I have done in obedience to said appointment.

On Sabbath the 19th of September I preached in the forenoon and evening at Annapolis to a congregation of eighty or one hundred people. The place of my preaching was a public hall. Formerly when I preached there we occupied the Methodist chapel, and our friends of that denomination would still have given us the use of it very freely, if requested.

The Presbyterians, however, judging it best to take their stand at once, as a separate body of professing christians, chose rather to occupy a place over which, by the payment of a stipulated sum they might have a right to exercise control. I refer to this, as an indication of the state of feeling among our brethren there. It shows that they have taken up a position, and are resolved henceforth in "our God's name to display their banners". I feel assured that by God's blessing this will prove an important step in advance.

Before dismissing the congregation, I intimated that I appeared among them by authority of Presbytery, empowered to give effect to their wishes, relative to such

measures as ought to be adopted, for securing to them, all the outward privileges appertaining to Christ's people;—intimating a meeting for the morrow, when these matters would be brought before them.

On Monday, agreeably to previous appointment, a meeting was held; and after a sermon appropriate to the occasion, I gave those present, an opportunity of expressing their views, as to the propriety of organizing a church in their midst.

After earnest and protracted deliberation, the church members present expressed by resolution their desire to be organized as a body of professing christians, in connection with the Pbn. Church of Nova Scotia. To this request, I assented so far as their present circumstances permitted; that is, after prayer for direction, and the countenance of the King and Head of the Church, Christ Jesus; I set them apart as a portion of the Presbyterian Church of Nova Scotia, amenable to her discipline, and entitled to the privileges pertaining to her members. The number of church members present, I think was about eight. I have reason to believe that there are others who if not already enrolled as church members will soon seek to be united with the church in that place.

Before completing the part of my mission that referred to Digby I was obliged to return home—severe and alarming sickness prevailing in my family. I have since fulfilled this part of my mission. On Sabbath the 7th day of November, I preached in the morning at Gulliver's Hole, nine miles from Digby. In the afternoon I preached in the town of Digby, and on Monday I preached at Digby Gut, where also I baptized two children.

In Digby I took no steps toward organizing a church as I had done at Annapolis, for this reason, that I felt they were not prepared for such a measure at present.

I find little or nothing to report respecting Digby different from what I communicated to the Presbytery two years ago. I hope the Presbytery will remember them as a portion of God's heritage, too long neglected, and needing much to be tilled and sown. I promised to represent the case of both Annapolis and Digby to the attention of Presbytery. This I have now

done. I hope you will not take the responsibility of declining to make some provision for their immortal souls. One of our people in Annapolis suggests that some of the zeal of the church, which has hitherto shown itself in the direction of Aneiteum, might, as much to the glory of Christ, be expressed in efforts for christianizing the western parts of the province, especially Annapolis. The Covenanters have given, since July last, between Digby and Annapolis, I think no less than six sabbaths preaching: honour to them! What will our presbytery do?

All which is respectfully submitted.

GEORGE CHRISTIE.

Yarmouth, Nov. 25th, 1852.

Dec. 23rd.

The Presbytery of Halifax met at Halifax on the 7th inst. Certificates of attendance upon the Theological classes, from students, were laid upon the table. Mr George Clarke having completed the usual course of instruction, and prepared the trials for license usually assigned, appeared before the presbytery, and having acquitted himself to the entire satisfaction of the presbytery, on the different

branches, and delivered satisfactorily the prescribed exercises; these were unanimously sustained, and he was forthwith licensed to preach the everlasting Gospel. The Rev. J. L. Murdoch, by request of the moderator, tendered suitable counsels, directing him to prosecute diligently his studies, and especially to be much given to prayer.

Mr Clarke has been appointed to a mission of eight weeks in the vacant congregation to which he is now travelling.

An interesting report of a mission to Annapolis and Digby, by Rev. G. Christie, was laid before the presbytery, and further supply solicited. The moderator, Rev. J. Cameron, was appointed three Sabbaths in January to those stations, to be followed after an interval of a few weeks by Mr Clarke, who shall preach one day at Digby and one day at Annapolis, about the end of February. You will see by Mr Christie's report, which is forwarded with this, that he has organized a small church in Annapolis, in connection with the Presbyterian Church of Nova Scotia.—*Communicated.*

Miscellaneous.

From the Journal of Missions.

SANDWICH ISLANDS.

The General Meeting of the Mission commenced May 6, and closed June 4.—Among the subjects which came before it, were several of great importance to the missionaries and the churches,—such as the plan of having the mission hereafter conducted on the principle of Home Missions, and the new mission to Micronesia. Prayer and conference meetings and other religious services were freely interspersed with the deliberations. There were also meetings for their children, and female prayer meetings every morning, and other seasons were set apart for special religious exercises. The seasons for prayer in reference to the new mission were of peculiar interest and profit. The evenings of one week were devoted to various anniversaries. The last Sabbath of May the mission families came together of one accord to eat the Lord's Supper, many also uniting with them, not connected with the

mission. The presence of the dear little band of pioneers for Micronesia, and the thought that this was their first, and might be their last communion season with us on earth, added not a little to the impressiveness of the occasion. The love of Christ was our theme, ~~the~~ mission to the world our great soul-stirring example. Altogether the scene was one of deep and tender interest.

It is only a brief extract of the annual report which can be given, and many interesting details must be omitted, from having appeared already in the pages of the Journal.

EDUCATION.

From the beginning of the mission the great importance of schools has never been lost sight of, and they are now found in every nook and corner of the Islands.—The whole expense of the common schools and also of the seminary at Lahainaluna, is borne by the government, to which the Minister of Public Instruction makes a yearly report of their condition. Of the

15,182 who were in the schools last year, more than 8,000 were readers, and more than 5,000 writers. These schools are doing a great and good work for the nation. A decided advance has been witnessed within ten years, in the intelligence and mental capacity of all classes of the people. An increasing value is set on education. Parents are more desirous of having their children educated, and more ready to furnish them with books and other means of improvement. The seminary at Lahainaluna has had 70 scholars. A class of 25 is to be admitted the present year. A class has also been selected, who are, to some extent, pursuing the study of Theology, with a view to the Christian ministry. Among the studies are Algebra, Geometry, Trigonometry, Surveying, Navigation, Hawaiian Laws, History, Sacred and Ancient, Chronology and Geography. The Royal School, to which formerly the children of the chiefs alone were admitted, is now open to the children of all foreign residents. A building has been erected for it during the year, in a desirable situation, at an expense of \$8000. Its pupils number about 60, a large part of whom are from families once belonging to the mission, but now occupying stations of great influence and importance in the nation. The mission school at Punahou has average 39 scholars, not excluding, however, children of missionaries. A growing necessity is felt for a higher institution, one which will afford all the facilities for a thorough education. It would be difficult to name anything which would be more auspicious in its bearings on the welfare of the Islands, than the founding of such an institution.

GENERAL IMPROVEMENTS.

Under the influence of the Bible, the people have been casting off the garments of darkness, and putting on the robes of light. This change is moving onward. As fast as they are able, they are adopting the institutions of enlightened nations. Roads are in a process of construction in every part of the Islands, built by a tax of six dollars on every taxable inhabitant.—Some substantial bridges have also been thrown over difficult streams at important points. In the district of Waialua, five such bridges have been built, at a cost of nearly \$8,000. The coasting vessels have more than double their speed within twenty years. At Honolulu many of the old thatched and adobe houses are giving place to others, built of lumber, the yards

are enclosed with picket fences, gardens are cultivated and fruit trees planted. Most important of all, the Commission appointed to settle land titles, have nearly completed their work. The titles which they give, are intended to be as perfect as those which are enjoyed by the people of any nation on earth. They will vest the people with rights hitherto unknown to them. So long as they had no property in the soil, they could be expected to do little in the way of bettering their condition. Now that they have substantial ground for exertion, and stand in the condition of *men*, new energy will be infused into them, and the work of improvement will go rapidly forward.

RELIGION.

The Sandwich Islands mission was established in 1820. At the end of five years, the native church members numbered only 10; and in twelve years no more than 577. Eight years afterwards they had swelled to 20,120. The number of churches is 22. The whole number received into them on profession of their faith from the beginning is 31,271. The present number of church members is 20,118. The number received on profession last year, is 1,104, which is an increase of 514 over the preceeding year. More than usual interest has existed at several of the stations. In these places the cases of discipline have been few, no outbreaks of gross immorality have occurred among the people, and several of the prisons are destitute of inmates. At some of the stations, moreover, there are signs that cannot be mistaken of abounding more and more in the fruits of the Spirit. A more consistent and enlightened piety is becoming manifest, and many professing Christians, both male and female, would not suffer, if brought into comparison with any country whatever, on the score of benevolent and efficient action.

BENEVOLENCE.

The Hawaiian churches are coming up to the help of the Lord against the mighty, and we risk nothing in engaging, on their behalf, to support the native part of the Micronesian mission. We are persuaded, from the present indications of Providence, that there will be a religious community on these Islands, who will take an active part in the missionary operations of the day, especially in such as may be undertaken for the salvation of the islanders in these seas. Facts which are given,

fully substantiate this hopeful view. At Hilo, the contributions averaged, through the year, more than \$90 a month; and at the semi-annual female festival \$40 were contributed for the Micronesian mission, in addition to which more than \$2,000 in labor, materials and cash were expended on meeting houses. At Kau, besides aiding in building four meeting houses, the people have given about \$300, chiefly for the new mission, which is nearly twice as much as in any former year. The contributions at Kohala, were \$744.83, and this too in a year of unprecedented adversity. At M. lokai, in a church of 1,095 members, \$471.50 were paid for the support of their pastor \$1,809 in cash, and \$1,000 in labor and materials, for meeting houses,—not including labor and materials for houses of prayer,—and \$622 at the monthly concert. The total amount of contributions from the first church in Honolulu was \$2,153 10, of which \$1,000 was for the support of their pastor; and from the second church \$1,374, of which \$417 was for their pastor. In the first church \$138 was paid to the Hawaiian Missionary Society, and in the second \$175. The people of Ewa contributed in nine months \$150 for their pastor, and, for foreign missions during the year, \$90. An effort to raise \$2,500 for the repair of their church prevented these sums from being larger. At Waialua \$1,000 11 were contributed for various objects. The people of Kaluaka, besides building a stone wall, a tenth of a mile in length, to aid in enclosing the parsonage, and erecting and paying for a good framed meeting house, with doors and windows, have paid \$117 75 towards the support of the pastor. The contributions at Kaneohe were \$757.60, of which \$100 were at the monthly concert, and at Waioli \$521.36, of which \$121.56 were at the concert.

Speed of intercourse between the United States and Sandwich Islands.—For a long time after the mission was established at the islands, letters were five or six months on their way, and the opportunities for sending them were quite infrequent. At the present time a mail, which is about sixty days in its passage, is generally received once a fortnight; and the one which arrived July 10, "brought New York dates to May 24,—46 days, which is truly bringing the ends of the earth together."

INTERESTING NOTANDA.

The present population of the world is estimated at One Thousand Millions,—
VIZ:—

Of Pagans,	600,000,000.
Mahomedans,	140,000,000.
Roman Catholics,	130,000,000.
Protestants,	65,000,000.
Greek Church,	55,000,000.
Jews.	10,000,000.

There are in Christendom, 25 large Societies, Missionary and Bible, whose income in 1849, was stated at about Six hundred thousand pounds sterling.

Nine of these are on the Continent, and raised,	£ 35,000.
Ten in Great Britain, raised,	465,000.
Six in United States, raised,	100,000.

In these countries about £200,000,000 sterling are expended annually to keep up the armaments and supply the munitions of war, at about £548,000 per day.

This makes £548,000 per day for war, and £1,640 for the Gospel to the heathen. Or one pound sterling for war, and one half-penny for the Gospel.

Millions for Mars, and nites for Mesiah!!

The British Government in India, and Idolatry.—Forty years ago, one of the best representatives of the good old times in India, told Dr Carey, that "as for his part he meant to smooth his road to heaven by constructing a road for Juggernaut." Now orders have been issued for breaking off the connection between the Government and this idol. To some extent, however, idolatry is still upheld by the Government.

Japanese Funeral Rites.—Some Japanese, on the occasion of the death of one of their number at the Sandwich Islands, placed at his head, the evening that he died, a pan of rice to eat, and a pot of water for him to drink, on his way to the land of bliss. He was put into a sort of coffin in a sitting posture, with his clothes and a part of his bedding packed around him, and when he was lowered into the grave, each sprinkled three drops of fresh water upon him, and laid a hat on the top of the coffin. After the grave was filled up, they put a pan of rice a and spoon upon it.

Infidel Books in Calcutta.—The circulation of books, advocating infidelity, such as those of Voltaire and Paine, is very great,—larger, perhaps, than in London itself.

Youth's Department.

New Years Address to our Youthful Readers.

DEAR YOUNG FRIENDS:—

It would be very wrong indeed, to overlook the claims you have upon us, so far as to withhold an address from you, in this our New Years number. We heartily wish you all a happy New Year, and pray that this year may be to you, far happier than any you have yet seen. We hope that very many of you will be pleased to hear that Mr Geddie has found it necessary to buy another boat, and that the money which you so very willingly collected will now be very useful. Your parents and teachers must have often told you, that Satar finds work for idle hands to do; and your own experience will tell you, that when friends give you money, it is very easy to find a way to spend it. Thus it is, that some boys and girls love sweetmeats so much, that all their money is spent in that way; others love playthings so much as gladly to give for them all their New Years' and other gifts. But sweetmeats and playthings often do injury to those who receive them, and they provide, at best, a very selfish and short-lived enjoyment. When, however, young persons have a mission-box, and put all their coppers into it, and after some time, open it and give all to educate little children like themselves, whose parents have gone away to heathen lands "to save sinners", then they make others happy, and their own pleasure lasts not for an hour or a few days only, but for a long life-time, and it may be forever. Now, Mr Geddie has one child in England, and her education for the past year and a half has been aided by the offerings of many Sabbath schools and young persons who love the mission. We should be glad to have it to say, that her education was altogether maintained by the children of our church. Now, if there be no more than thirty sabbath schools in our church, 20s. a year from each would be enough to educate one child. But there ought to be at least sixty schools, and then

the same sum from each would be enough to educate two children; and as Mrs Geddie writes to her friends here, that she will soon send another little girl to the institution at Walthamstow, this larger sum will be wanted before long. Perhaps some of you may say, Why do not Mr and Mrs Geddie teach their own children or have them taught, as our fathers and mothers do? It is right that you should know not only that there are no such schools in Aneiteum as you have near your own home; but the people there are so very bad, that it is not proper for little children to live among them! You must remember, too, that Mr and Mrs Geddie left a home where they might have all their children well educated; in order to teach both parents and children in that distant island where they now dwell.— Besides, it is a very great trial for them to part with their children, for they love them so much, and would be so happy to have them all stay at their HEATHEN HOME. It would then be very cruel indeed to leave our missionaries to pay for the education of their children in England, especially when they have so many other things to provide for, and so many hardships to endure. Now what we want you to do, is to try, each one, to give a part, if not the whole, of your little treasure, every now and then, to help the good object, now fairly brought to your notice. But again you may ask, how are we to get money for this purpose as New Years' and Christmas gifts come only once a year, and with some these may be all spent before they read this? Now, we shall put you upon a plan to remove the difficulty.— Tell all your friends that you will be very good,—that you will run errands,—and serve them with both hands and feet, if they will only give you, now and then, some money to put into the education fund. If you do this, with a good heart, you will soon find how true it is, that the way to get good is to do good. Remember the Lord's saying, "It is more blessed to give than to receive."

P. S. Money enough has been forwarded to the London Miss. Soc. to pay for the education of Miss Charlotte Ann Geddie, up to the close of last year, but more should be sent soon to pay for the next six months; and there is only about £4 in fund to meet this demand. It is earnestly requested that Sabbath school teachers, as well as parents and friends of youth, will do all in their power to encourage the object of the preceding communication. There is no habit which we should be more happy to instil into the minds of the young, than that of giving freely and frequently, for the purposes of Christian benevolence.

A CHOCTAW GIRLS' SCHOOL.

The Female School at Pine Ridge, Choctaw nation, has about thirty pupils boarding in the mission family. Six or seven others board at home. They are taught the common branches of an English education, and generally are making good improvement. Some who entered school six or seven months ago, without a knowledge of English, now speak short sentences correctly, read in the Testament, and regularly recite from memory a verse of their own selection, at evening worship. Some of the more advanced have a good knowledge of the common rules of arithmetic, of geography, of the history of the United States, of grammar, &c. Six are members of the church.

The pupils of the school, with the teachers, are organized as a Benevolent Society. Half a day every other week is spent in sewing for persons in the neighborhood, and in the manufacture of various articles, the proceeds of which are appropriated to benevolent objects. Last year the society gave forty dollars towards the building of a new Presbyterian church, which was much needed. "They now send forty-one dollars, to the "Children's Education Fund." Having themselves experienced the benefits of "Christian education," they wish to do what they can to extend the same blessing to others.

Some readers of the Dayspring may know the teachers of these children. Miss Harriet Goulding, who formerly taught a school in Ware Village, Mass. is now the teacher of the school at Pine ridge. Miss Hannah Bennett, from Hubbardston Mass. instructs the pupils, when out of school,

in sewing, knitting and other domestic labors.

These little Choctaw girls, several of whom are not more than eight or ten years old, are very industrious. Probably there is not a school in the United States where the pupils, considering their ages, do more work than those at Pine Ridge. Besides making all their own clothes, they have the past term, with the assistance of Miss Bennett, made 10 dresses for ladies in the neighborhood; they have also made, for men's wear, 13 coats, 7 vests, 38 pairs of pantaloons, 37 shirts, and 4 roundabouts, besides knitting more than thirty pairs of socks and stockings, doing their own washing, &c. They are taught to do all their work *well*. Some of the white families in the neighborhood get most of their sewing done at the school, because they say it is *well* done there.

Three or four of the larger girls are employed, when out of school, with Mrs Kingsbury, in the labors of the kitchen and dining room.

These Choctaw girls could earn more money for the Benevolent Society if they were employed more of the time in the manufacture of fancy articles; but we consider it more important to instruct them in the making of clothes, and in such other labors as will best fit them for usefulness, as heads of families. Generally, their labor is performed with great cheerfulness. Yours truly, C. KINGSBURY.

A BOY WHO READ TO SOME PURPOSE.

"Give me a tract, too", said a boy about eight years old to a missionary at Cuddalore, India, who was distributing some to the people. The missionary thought a tract would do the boy no good; and besides he had none to spare, and so he refused his request. But the boy continued to beg, and was so earnest about it, that the missionary at length gave him the one called, "The Way to Heavenly bliss." About a fortnight after, the little fellow came again with the same request. "But have you read the other?" he was asked. "Yes", was the reply; and, standing before the missionary and several heathen who were gathered round, he repeated the whole tract, from the beginning to the end. What a happy thing it will be, if he shall walk in that way! Are you walking in it? Will you meet him in heaven, if he shall reach there?

THE LITTLE CAKE.

An Incident in the Life of an Ancient Missionary.

When o'er ancient Israel
 Ahab reigned, with Jezebel,
 Fearful things the land befell,
 From their pagan sway.
 Prophets of the Lord were slain;
 Altars reared to idols vain;
 Sins were known, to earth a stain
 Never washed away.

From his covert sad and low,
 God than bade Elijah go,
 On a way that he would show,
 And protect his path.
 Rough the road he travelled o'er,
 Till a gate he paused before,
 Near a widow's humble door,
 Down in Zarephath.

She was out and looking round,
 Picking fuel from the ground,
 When she heard the startling sound,
 Of the stranger's feet.
 "Give me drink," Elijah said,
 "And a morsel of your bread—
 Ere my fainting life hath fled,
 Let me drink and eat!"

"As the Lord doth live," said she,
 "For my famished son and me,
 In our keen necessity,
 Only left have I
 Little oil, and meal to make
 For us twain a little cake,
 Which I gather sticks to bake,
 That we eat, and die!"

Still the prophet urged his plea;
 "Water bring, and bread, to me;
 Haste with these! and then for thee
 And thy son provide."
 Quick the cup his thirst to slake
 Then she brought: she sped to bake;
 When the ready little cake
 Soon his want supplied.

From that hour her care had ceased;
 She, from want and fear released,
 Saw her meal and oil increased;
 Ever full her store.
 God, who saw her feeling heart
 Trustful, void of self and art,
 Prompt her morsel to impart,
 Blessed her evermore.

Holy men, on heathen ground,
 Now the gospel trump would sound
 More, could means of life be found
 For their distant way.
 But the needed LITTLE CAKE—
 Who for this the price will take
 From his store, for Jesus' sake,
 Trusting God for pay!

H. F. GOULD,

THE WOMAN WITH THREE PAIRS OF SPECTACLES ON.

Go into the houses of this happy land,
 and you will find with very few exceptions, parents and children able to read. Stay with these households through the Sabbath, and you will see them sitting down together, and reading God's word. It is not so with the greater part of the Armenians, and did not use to be among any of them. The women, above all, were kept in abject ignorance. Those of the people who knew how to read, have no precious Bible, as you have. The holy Scriptures were in a language that they did not understand. But when the missionaries went among them, and God blessed their labors, it began at once to be different. An earnest desire sprung up in their hearts to know what God had told them in his word. They eagerly received portions of the Bible as fast as they were translated, and read and studied them. Those who did not know how to read, set themselves to the task of learning, that they might read 'the wonderful works of God in their own tongue in which they were born.'

This movement did not at first reach the woman, but before long they too joined the rest, that they might not be left behind by their husbands and children. At the present time there is not one among the Protestant Armenians in Constantinople who has not learned to read, or is not learning.

One case will interest you very much. There was one woman who longed to read the records of her Father's love, but her eyes had grown dim with age, and no spectacles which she could procure enabled her to see. What should she do? She could not bear the idea of not being able to read the blessed words of Christ. In considering how her end could be gained, she thought, that if one pair of spectacles helped her some, two would more, and she got the second pair. She could now see better, but not well enough. Following out her train of reasoning, she added the third pair, and to her delight her end was gained. She could see. And before any one knew of her difficulties, she was found, with three pairs of spectacles on, reading that sweet passage, "Verily, I say unto you, whosoever believeth on me shall not perish, but have everlasting life."

THE DYING INDIAN BOY'S LOVE FOR THE BIBLE.

The missionary, on visiting him, says, "I found him dying of consumption, and in a state of the most awful poverty and destitution, in a small birch-rind covered hut, with nothing but a few fern leaves under him, and an old blanket over him, which was in a condition not to be described. After recovering from my surprise, I said, 'My poor boy, I am very sorry to see you in this state: had you let me know, you should not have been lying here.' He replied, 'It is very little I want now, and these poor people get it for me; but I should like something softer to lie upon, as my bones are very sore. I then asked him the state of his mind; when he replied, that he was very happy; that Jesus Christ, the Lord of glory, had died to save him, and that he had the most perfect confidence in him. Observing a small Bible under the corner of his blanket, I said, 'Jack, you have a friend there: I am glad to see that: I hope you find something good there.' Weak as he was, he raised himself on his elbow, held it in his attenuated hand, while a smile played on his countenance, and slowly spoke, in precisely the following words:—"This, sir, is my dear friend. You gave it me. For a long time I read it much, and often thought of what it told me. Last winter I went to see my sister at Lake Winnipeg, about 200 miles off,—where I remained about two months. When I was half way back through the lake, I remembered that I had left my Bible behind me directly turned round, and was nine days by myself, tossing to and fro, before I could reach the house: but I found my friend, and determined that I would not

part with it again, and ever since it has been near my breast, and I thought I should have it buried with me; but I have thought since, I had better give it to you when I am gone, and it may do some one else good." He was often interrupted by a sepulchral cough, and sank down exhausted. I read and prayed, the hut hardly affording me room to be upright, even when kneeling."—*Youth's Dayspring*.

How a Missionary gathered a Congregation.—A missionary in Africa went one day into the streets of a city, to preach, but nobody stopped to listen to him. So he stooped down and looked about, as if he had lost something. Upon this a woman came out of her stall, and asked him if she could not help him find what he had lost; and another and another came, till there was quite a crowd. Then he said to them, "Yes, I am looking for something that was lost. It is worth a great deal; and my Father told me to seek for it and find it." You know what it was; and you can easily imagine how he continued to talk to them.—*Id.*

Women taught by Children. One hundred and fifty women are learning to read at Aintab, nearly all of whom are mothers. Who, do you suppose, are their teachers? They are boys and girls from the common school. These go round to the houses of their pupils, and spend an hour or an hour and a half with each at a lesson. They are paid for this at the rate of about three cents a month, for each one that they instruct. A part of the money that they earn in this manner, they give at the monthly concert.—*Id.*

Notices.

A Complimentary Address to the Rev. Hugh Ross, by individuals "resident in the Township of Onslow, chiefly in connection with the Presbyterian Church," has come to hand, along with Mr Ross's reply thereto, but quite too late for insertion in the present Number. Correspondents must conform to the regulations as to forwarding their communications by the 20th of the month, otherwise no regularity in publication can be secured.

MONIES RECEIVED BY TREASURER
from 20th November to 30th December, 1852.

FOREIGN MISSION.

From Alex. Reid (Alex' son), Little Harbor, per Rev. G. Walker, 6s 1½; from Ladies' For. Mission Society, Tatamagouche, £5; from a friend, by the hands of Mr Rodk. McGregor, New Glasgow, £1; Lots No 13 & 14 from Rev. J. Keir, D.D., £7 2s 9½d 1st cur—£5 19s 9½d.

SEMINARY.

A member of Prince Street Congregation, from Miss McCulloch, 2s 6d.

REGISTER.

From J. D McDonald, agent, 6s 7d.

J. & J. Yorston acknowledge the receipt of the following articles for the Foreign Mission, 37 yards Flannel from Ladies of New Annan, per Rev. James Waddell.

The piece of flannel acknowledged in last Register, as delivered by Mr McPherson from James Carmichael Esq., was a gift from the Ladies of West Branch East River.

FOREIGN MISSIONARY WANTED.

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

BOARDS AND COMMITTEES.

Board of Home Missions—

Rev. Messrs. McCulloch, Watson, E. Ross, and Honeyman, with the Presbytery Elder of Truro and Upper Londonderry, three to form a quorum. Mr McCulloch, Secretary.

Board of Foreign Missions—

Rev. Messrs. Baxter, Keir, Roy, Walker, Bayne, Waddell, G. Patterson, and Messrs. Ebenezer McLeod, and Daniel Cameron of West River, Alexander Fraser, of New Glasgow, John Yorston and J. W. Dawson, Pictou. Mr Bayne, Secretary.

Educational Board—

Rev. Messrs. Murdoch, Smith, McGregor, Campbell, Ross, Bayne; and Abram Patterson, Charles D. Hunter, Adam Dickie, Isaac Logan, John D. Christie, James McGregor, John Yorston, and John McKinlay, Esquires. Ex-Officio member, the Moderator and Clerk of Synod for the time being. Mr Bayne, Sec.

Seminary Board—

The Professors ex-officio, Rev. Messrs. McCulloch, Bayne, Christie, McGillivray, Watson, G. Patterson, and Messrs. Daniel Cameron and James McGregor. Mr McCulloch, Convener. Mr Bayne, Secretary.

Committee of Bills and Overtures.

Rev. Messrs. Bayne, Roy, and McGillivray, and Mr James McGregor. Mr Bayne, Convener.

Committee of Correspondence with Evangelical Churches—

Rev. Messrs. Patterson, Walker, and Bayne. Mr Patterson, Convener.

Committee of Enquiry respecting the best locality for the Seminary—

Rev. Messrs. Murdoch, McCulloch, McGregor, G. Patterson, and James McGregor.

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

Receivers of contributions to the schemes of the Church—

James McCallum, Esq., P. E. I., and Robert Smith, Merchant, Truro.

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

Publisher and General Agent for the Register—John D. McDonald.

RECEIPTS FOR THE REGISTER.

For 1853.—From Thomas Mudie, 1s 3d.; from A. Larkins, Cascumpeque 1s 3d.; from J. W. Dawson, 1s 3d.; from Mrs McColl, Guysboro, 2s 6d.; from Miss Geddie 1s 3d.; from John Foster 1s 3d.; from James Forsyth, Cascumpeque, 5s.; from Simon Archibald 1s 3d.; from Halifax Congregation, £2 10s.

For 1852.—From Halifax Congregation, 10s. From Miss Geddie 1s 3d.

The Presbytery of Pictou will meet at Salem Church, Green Hill, on Tuesday, January 18th, at 11 o'clock.

A special meeting of the Board of Foreign Missions will be held at Green Hill, on Wednesday, 19th inst. A full attendance of members is urgently requested.

The Treasurer of the Mission Education Fund begs leave to intimate that after remitting to Walthamstow, the amount due at the close of the past year, only £4 remain in fund; and as payment ought to be made in advance, it is hoped that those who design to contribute will do so as speedily as possible. The sum necessary for the half-yearly instalment, is £15 currency.

The Collection taken in Prince Street Church, 16th ult., on behalf of the poor of the Congregation, amounted to £6 5s 1½d.

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.