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THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

Vol. 6.

JANUARY.

No. 1.

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THE NEW YEAR.

Commencing another year a few thoughts suggested by the season in reference to the great object of the present publication may not be unprofitable. The time is marked by the arrangement of human society. This does not arise from there being any thing in nature to distinguish the 1st of January from other days. Its importance arises from the fact which may be considered in a more accidental of its being chosen as the time from which the commencement of the year should be dated.

It is a season marked in our pecuniary and worldly transactions, when men balance their accounts and arrange their business. Settling your accounts do you remember to whom we are all stewards. Perhaps you are of that class of whom it is said, "I did not know that I gave her corn, olive, and oil, and multiplied her silver and gold." And He may say, "Therefore will I return and take away my corn in the season thereof, and my wine in the season thereof, and will recover my wool and my flax." Remember that He requires that

you honor him with your substance and with the first fruits of all your increase. His own rules of proportion by which you are to be guided is, "as God hath prospered you." Many of our readers have been, during the past year, blessed abundantly in their basket and their store. We ask such, are you careful that your return be proportionate. During the years of visitation many of our members contributed to the cause of God with what was in their circumstances exemplary liberality; are we careful now that God has returned to us a measure of returning prosperity, to "render to him according to all his benefits."

Do you remember that greater account with him who made you—to whom you owe your life—your all, and how are you prepared for the day of reckoning. Doubtless you find yourself sadly in arrears. But are you yet interested in the surety who assumed your obligations and paid your debts. And are you from gratitude constrained not to live unto yourself but unto him who died for you and rose again.

It is a season of joy. But do you recog-

nize the great Preserver who has brought you through the unnumbered dangers of the past year and has made your cup to run over — and are you truly grateful for all his blessings. Let your language be, "Bless the Lord, O my soul, and forget not all his benefits." In the day of thy gladness remember the poor. How far do we act upon the *spirit* of our Saviour's command. "When thou makest a feast call the poor, the maimed, the lame and the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

It is a season for the expression of benevolence and friendship. "Children beseech time mercifully to spare the guides of their youth. The father and mother hope to see their dear offspring long coming around them. The husband congratulates the desire of his eyes, and the wife hails the companion of her journey. Friendship renews every lively desire; and all, however indifferent at other seasons, yield to custom and wish your returns of this day to be many and happy. We can only wish that such expressions were increased so much the more, and that they were uttered in deeper sincerity. But, would that we were equally solicitous for the spiritual welfare of our friends — that Christ may be formed within their hearts the hope of glory, and that they may be going from strength to strength on their journey heavenwards.

It is, or at least should be, a season of solemn recollection. Memory recalls many mis-spent hours, many fruitless days. Let us begin another year with the resolution to live to a higher, holier purpose. Let us ask with Saul of Tarsus, "Lord, what wilt

thou have me to do?" Let man ask himself, "How can I glorify God?" Is there not a Bible to circulate, are there not missionaries to support? Are there none perishing within your own reach? Have you no irreligious neighbor for whose salvation your prayers and your efforts might be blessed? Have you not some relative or friend — some brother, sister, or child, yet in the gall of bitterness and the bond of iniquity?"

As we look back our spirits are chastened by the remembrance of some once with us, but here no longer. Think at the same time of the ravages of death among the Heathen. Twenty millions have passed away for ever — and as many more will go this year. Let not the statement of this fact enough to cause every fibre of our souls to thrill with ardor for their salvation, and nerve us to renewed exertions to send to them the Word of Life?

We are now reminded of the instability of the world and the rapid passing of time. It should make each of us feel the sentiment of Job, "When a few years are come I shall go the way whence I shall not return. To a wicked man God once said, "This year thou shalt die;" and to a considerable number of our readers, whether in Christ or not, the same sentence is going forth. We know not to whom; wisely has this been concealed from us. Surely this should lead us to be prepared for such an event. Supposing it to come, what shall it prove to us? Will it be a blessing or a curse? Will our dwelling be with everlasting burning, or will we "enter into peace, and the days of mourning be ended."

Home Department.

The reports of missionary labor performed by probationers since the meeting of Synod, have lately come unto our hands. They contain evidence of the diligence of our probationers as well as of the interesting fields opening up to our church. We have thought it wise to give a selection from these. We commence with the report of our mission to Harvey by the Rev. James H. Lean of Mabou.

To the Rev. the Presbytery of Truro:—

According to appointment I preached on the last Sabbath of May at Westchester Mountain. The audience seemed to be small, though it was as large as could be expected in that place. On the following Monday I received 16s 5d, which was the amount of the collection taken on the Sabbath.

On Monday night, the 29th May, I took the stage to Amherst, thence to Sackville, where I expected to meet the steamboat for St. John. Having arrived at Sackville, I learned that the steamboat was not to be there that day, and I took a private conveyance to Dorchester, where I was again disappointed in meeting the steamboat. From Dorchester I took the stage to the Bend of Pettitcodiac, and from the Bend to St. John, where I arrived on Wednesday at 12 o'clock. I was thus three days and two nights without any rest. The following morning I took the steamboat for Fredericton, where I met Mr. Smith, who was also on a mission to Harvey. We hired a horse and carriage to take us to the Harvey Settlement the following morning. I was not long at Harvey until I ascertained that considerable feeling prevails between the two parties, and I endeavored as far as I could not to interfere nor take any part in their local strifes. I preached there the following Sabbath, which was the first Sabbath of June. The audience was large and very attentive. The house in which I preached was a small log house, which had formerly been a dwelling house. The roof was covered with bark, but still there were a number of holes in it, which, if the weather had been wet, would have rendered it very uncomfortable. We were highly favored, however, as regards fair weather. During the fourteen Sabbaths that I was in Harvey, there was only one shower of rain during the time of preaching. This log meeting house has neither pulpit nor pews. Their seats were temporary, or made to suit the purpose for a few weeks. The house was thus very uncomfortable, both for the people and preacher. I however felt satisfied in it because the people seemed to enjoy and appreciate the exercises in which they were engaged. Their singing was de-

lightful, and the congregation seemed to engage in it with their whole heart. During the time that I was there the audience would average one hundred and sixty or one hundred and seventy, though sometimes there would be nearly two hundred.

The first few weeks that I was at Harvey, the people were very much agitated with the loss of their meeting house. They felt aggrieved when they reflected upon the fact, that they built, finished, and paid for, a house in which to assemble to worship God, and that they had been fraudulently deprived of it; that it was occupied by a people who neither built nor paid for it, and who defrauded them of their rights; and that they and their ministers had to occupy such a place as the "old log house." I did what I could in my private conversation with the people to soothe their minds, and to turn their thoughts from the meeting house of which they had been deprived, to the erection of the new church. When the new church was about to be contracted for, attempts were made to prostrate their designs, but these, like all the other attempts to destroy their cause proved abortive, and were overruled for their good. They succeeded in having the house contracted for, and since that time the people seem to be settled, determined, and happy. Their thoughts are drawn from the house which they lost, and consequently from their grievances to the erection of the new church. They have already commenced its erection, and they are to have preaching in it next Fall. They have followed, as far as they could, the directions of the Presbytery. The deed of the site of the new church is given to the congregation in connexion with the Presbyterian Church of Nova Scotia. They are thus determined to have their property safe, and to prevent such fraud as that with which they had already to contend.

The people of Harvey are a sober, moral, industrious, intelligent people, and manifest the effects of an early religious training. They are extremely kind. They manifest genuine kindness, without the distant polish of refined society. Theirs is native kindness, adorned with Christian graces. They

are very anxious to have a minister settled among them as soon as practicable, and had a meeting to consider whether or not they would petition the Presbytery to moderate a call; but it was agreed not to petition till they would ascertain whether or not I accepted the call from the congregation of Mabou.

I held a Bible class every Wednesday evening. Those attending would average thirty-five or forty. Many of the young people have a considerable knowledge of the Scriptures, and have an ardent desire to improve. Some of them have talents, which if only properly exercised in time, and blessed by the Holy Spirit, would render them ornaments in the church of Christ. The last evening we met they made me a handsome present. I received as a token of gratitude and respect a gold watch-key, and a gold pen and pencil case.

In Harvey are the materials for a good congregation. A prudent, pious minister in that place might be the means of doing much good. There are already fifty-one families adhering to our church besides a number of young men who would readily assist in keeping a minister. The families in general are young families, and a minister now settled among them and gaining their affections, might be the means of leading the youth, as they grow up, in the paths of virtue and piety. Besides it is a young settlement; and as there are some large tracts of land yet within its limits, which have not been disposed of nor cleared of their woods, it is most likely the settlements will soon greatly increase, both in population and wealth. It is thus, I think, one of the most promising stations in connexion with our church. I hope the Presbytery will give them as regular a supply of preaching as they can. The persecutions which they experienced for a few months, have resulted as persecutions directed against the people of God have generally done. They tend to make them more determined to walk in the path of duty, and they have proved pits into which the persecutors themselves have fallen.

They paid me in full for the time I was among them.

JAMES McLEAN.

Annapolis, Sept. 18th, 1854.

Since Mr. McLean's departure, the Rev. Alexander McKenzie has been engaged in supplying Harvey. Mr. McKenzie since writes:—

"I rejoice to inform you that things here are in a prosperous state. The people are active and harmonious in their movements. Their church in a few weeks will be fit for divine service, and they entertain the hope of having a minister settled among them soon."

WEST RIVER, 18th October, 1854.

The members of the Students' Missionary society held their fourth annual meeting in the hall, and closed the business of the society for the current year. Several meetings were held by them in different sections of the church, at which liberal collections were taken, and much interest manifested by the people. The sum of fourteen pounds fifteen shillings and eight pence was obtained from the several localities, as specified below:—

1854.			
July 19.	Middle Musquodoboit,	£1	4
21.	Mr. Samrel Brayden,	0	1
"	Mabou, Cape Breton,	1	3
Aug. 2.	Upper Settlement, Musquodoboit,	1	6
21.	Little River,	0	10
"	John Taylor, 2s 6d }	0	5
"	Wm. Taylor, 2s 6d }	0	5
Sept. 25	Primitive Church, N. G.	4	3
Oct. 9.	James' Church, N. G.	4	2
"	Miss. Box, Prince Town,		
	P. E. I.	1	9
"	Rogers' Hill,	0	11
		£14	15

The above sum was appropriated as follows:—one-half to the Foreign Mission, and the other half to the Domestic Mission.

The following persons were appointed office-bearers for the ensuing year.—

Alexander Cameron, President; David McDonald, Secretary; John W. Matheson, Treasurer.

SAMUEL JOHNSON, Secy.

NEW CHURCH OPENED.—The new church recently erected in Tatamagouche, under the name of St. John's Church, was opened for divine service on Sabbath, 17th inst. After prayer the reading of a portion of the

chapter of 1st Kings, and prayer by the Rev. James Byers, the pastor of the congregation, the Rev. George P. Peterson preached an appropriate sermon from Zeck. 6: 13, "He shall build the temple of the Lord and he shall bear the glory," and again in the evening from Psalm 84: 1, 2. Notwithstand-

ing the unfavorable weather, a respectable congregation assembled on both occasions, who seemed to feel a deep interest in the services of the day. The church is built in the Gothic style of architecture, and is one of the neatest specimens we have yet seen in this Province.

Theological Education.

We design giving from time to time articles bearing upon this portion of the church's operations. We begin by inserting in the present No. an address by the late Dr. McGregor to the United Secession Church. It will show the enlarged views of the fathers of our church, and also the identity of the principles on which the Synod is now acting with those by which they were influenced. In fact there is scarcely a thought in this appeal which is not as applicable to the present efforts of the Synod as the past.

Address of the Rev. James McGregor to the United Secession Church in behalf of the Literary Institution at Pictou.

Fathers and brethren, among the various claims presented to you for the exercise of your liberality, I hope that none will appear more just or pressing than mine. It becomes on behalf of a portion of the church nearly allied to yourselves, and whose opening prospects are very extensive. It comes for your assistance to enlarge a seminary of education which we have founded in Pictou, for the advancement of literature in general, but especially for providing ministers of the Gospel for a growing church in this extensive wilderness. Permit me then to lay before you a plain and unvarnished statement of some of our facts and prospects, to show you the justice and urgency of my claim.

It is now about thirty-eight years since I was missioned by the Associate Synod to Pictou, where my situation for some years was so discouraging, that I believe an angel from heaven could not have persuaded me that in any day there would be occasion for the application I am now making. Pictou,

equal in extent to a large county, contained then nearly ninety families, of various religious denominations, but chiefly Presbyterians, and so scattered that nowhere was one house to be found near another. They had no school, no church, no mill, no road, no bridge; indeed they had scarcely any convenience. I could view myself in no other light than that of an exile from social enjoyments, not only for a while, but all my life; but my despair of earthly comforts occasioned a more active application for those that were spiritual. I have, however, enjoyed a good share of both. Pictou prospered far beyond my expectation. It prospered more than any other part of the Province, for the Highland emigrants hither gave notice to their connexions at home that they had the Gospel, and these notices were the occasion of turning the current of emigration towards Pictou, and it has continued in that direction till almost every convenient spot is occupied. My congregation is now multiplied to nine, three of which however are not under the inspection of our Synod, as we could not supply them with ministers. The district of Pictou now contains fifteen or sixteen thousand people. We have a town, a good harbor, a court house and jail, schools, churches, mills, roads, bridges, and all the other conveniences which these imply. We have been at great toil and expense in providing these establishments, but they are useful and necessary; and though we must confess that such of them as belong to this life have occupied an undue portion of attention and means, yet we have not wholly neglected them which are more excellent and durable; for beside our schools and churches we have seven years ago founded the above

seminary though we knew that it would be far above our ability to complete it and endow it as we would wish. This measure was long contemplated before it was undertaken. It was many years talked of as a thing extremely desirable, could it only be hoped for, but comparing our finances and the necessary expenses together, no serious hope could be entertained. But at length observing the gracious and munificent Head of the church favoring other religious enterprizes beyond expectation, we began to hope that he might also smile upon ours. Accordingly we took courage and began.

By the assurance of the Provincial Legislature and other friends we have raised a decent and commodious building, and procured a considerable philosophical apparatus, a printing press, and a good beginning of a library. We expect some permanent assistance from the Legislature, but not at all to that degree which the Institution would require to render it extensively useful. For that part of it, which lies nearest our heart, viz., the study of theology, the peculiar preparation of young men for preaching the gospel we can expect no assistance from the Legislature, but only that part of it which is common to all who receive a liberal education, namely the languages and the sciences. And if you consider what weight of influence the Church of England possesses wherever she is established as she is here, and how natural it is for establishments to engross.

* * * * *

A whole leaf is unfortunately lost here.

[The students] licensed have been there [in Cape Breton] ever since they were licensed, and their labors have been acceptable, and I doubt not, profitable. Indeed the relief which Cape Breton had already found from our seminary should greatly console us for the toil and expense which it has cost us.

But exclusively of all the places which I have mentioned, Nova Scotia itself is of that importance that it deserves and imperiously demands that Institution for which I am pleading. We have here sixteen congregations and several vacancies, and had our Literary Seminary been sooner estab-

lished both our congregations and vacancies would have been more numerous. We have numbers of young and weak settlements besides which may be called vacancies, but because of their poverty cannot for a considerable time maintain ministers. These need the labors of ministers to train them up in the way they should go, that they may not be misled and depart out of it. For the assistance of these we have missionary societies, whose cherishing exertions will gradually strengthen them till they become efficient congregations. The great body of the people are dissenters from the Church of England, and I believe that the majority of these will be inclined to take ministers from our seminary.

If, then, you can conceive the growing importance of Nova Scotia and those regions in its vicinity which I have mentioned, I trust you will see at once the utility and necessity of setting our Institution upon a respectable foundation. But permit me to make a few remarks to prevent you from entertaining a mistaken idea of our strength for this undertaking, and of our need of powerful assistance from abroad. Though the country to be benefited by our seminary be extensive, it is in the meantime thinly inhabited, and in general not long settled; nay, much of it remains still unsettled, and therefore poor. It is not easy for you to conceive the toil and hardship of a new settler in providing a living for himself and family in a tremendous American forest. He has not a spot whereon to build his house, barn, and all his fences. Among the stumps and roots of the trees cut down and burnt he must raise provision for his family. Add to these his share of public works, as roads, bridges, court houses, &c. and you may conceive that he who has undergone the toil necessary for these acquisitions, is seldom able to part with much of his property to advance an Institution like ours, even when he has his warm regard.

The value of education is not understood in British America, hence a lukewarmness to support our Institution may be expected to exist. You will expect it to be extensive when you reflect that the above mentioned enthusiasts and self-made preachers decry all libe-

education, as a quenching of the spirit, and inconsistent with his teaching; and not without boasting that their labor is not in vain. In respect to this the influence of the seminary itself is working a favorable change and will do so more and more, but we cannot hope that it will do so to a great extent unless it be supported so as to render it a conspicuous and attractive object.

Even in Pictou where our chief strength lies, the effective friends of the Academy are not what you would imagine from its population. Were its whole population from the Lowlands of Scotland I do believe that we could carry on pretty well without much foreign aid; for we could depend upon the perseverance of their generosity. But the case is not so, for the majority of its people consists of emigrants from the counties of Inverness, Ross, and Sutherland. Now you know that these are Presbyterians by birth, yet there is a necessity of forming societies in the Lowlands to assist them in giving their children a common school education in their native country. You can easily conceive then that they will need the same assistance here, and of course, that they have neither heart nor hand, to promote our grand design. Something may be expected of their descendants, for they will be scholars, but of themselves little or nothing. There are exceptions, but I speak of the generality.

Here there is a large country filling up with inhabitants. The natives will multiply fast, but we can receive emigrants for ages. We can long find a place for your overflowings, for our most populous districts can maintain twenty or thirty times their present population. Let me therefore entreat in the bowels of the Lord Jesus Christ to take the state of this church and country under your serious consideration, and grant us all the assistance in your power for the enlargement of our seminary of education. In my opinion this is the portion of the church of Christ which you are called to cherish. That Province of his kingdom which God hath committed to your peculiar care—next your own. Over it you have hitherto watched with tenderness and solicitude, and much has it profited

by the prudent directions of your ecclesiastical courts. You have spent your money in conveying ministers to it; and I believe that you have followed them with your prayers to him who can give the increase, and that your labor has not been in vain in the Lord. But these ministers will soon be numbered with the dead. What then shall become of the church here? "The Lord will provide." He will doubtless, but he must provide by wise and adequate means, and there cannot be missionaries continually supplied from Scotland. Ere long the demand here will be so great that it cannot be supplied thence, and besides, general experience shows that native teachers will be more suitable than foreigners. Christ will raise up ministers for his church here within herself. Though the means appear wanting to us, they are not so to him; the silver is his and the gold is his, and he it is who inscribes on the heart, It is more blessed to give than to receive. When he chooses the means which his own glorious sovereignty accounts most wise and adequate, I trust that it will be a great satisfaction to you that he take you into his employment and appoint you a high and honorable station in the work.

Here a vast population is to spring up, and a great proportion of it descendants of Scotland. You help heathen and aliens, you will surely help those who are your own flesh. It must be pleasant to you who sent the gospel to your countrymen here, to afford effectual aid for preserving it to the millions of their descendants in the ages to come. Here they will probably remain and increase to a thousand generations, perhaps to the end of time, and the bounty you bestow now may extend to the last of time. Many of you have near relations here. These, their children and their children's children shall profit by the abundance of your liberality or suffer by its deficiency. Were a strong impulse now given to our seminary it would probably confer an ascendancy, a most prouitable ascendancy on the Presbyterian interest for many ages, through a great extent of country; and *vice versa* if it does not succeed: the loss to the church of Christ here will be immense. In my

journeys in the vicinity of this Province I have met at different times with families, descendants of Presbyterian emigrants, who have never seen a Presbyterian minister before, and I believe never have since. When I have told them that I was a Presbyterian minister they have looked at me with wonder, saying, "I never saw a Presbyterian minister before, but both my parents were Presbyterians;" another, "I never saw a Presbyterian minister before, but many a time have I heard my mother say they were the best ministers in the world." Were our Seminary to fail myriads would have the same sad tale to tell. Even a few years ago I preached in Cape Breton, where there were several hearers above twenty years old, who had never heard a sermon or seen a minister before. I am credibly informed that there are within the bounds of the United States people who never heard of Christ, who yet are descendants of emigrants thither from Europe, perhaps from Britain since the days of Columbus.

Fathers and brethren, the lines have fallen unto you in pleasant places. You have plenty of ministers, books, and schools, nay, and of universities too, all provided and reduced to system before you were born. It is far otherwise with us. The most flourishing part of America is not yet arrived at manhood, but other parts are in mere childhood. In the United States there are many colleges, but not half so many as they need. In every two or three years we read of the formation of a new college. Their government patronizes learning without showing a predilection for one section of Chris-

tians more than another, and their wealthy and public spirited farmers and merchants are frequently making donations of five, ten, twenty, and forty thousand dollars to such or such a college. We possess not these advantages, but you are our friends, you are able, and willing to help us, could we only enable you to realize our situation. And doubtless some of you are acquainted with wealthy gentlemen of a generous disposition, who, had they a hint of our need, would send us acceptable donations. May God grant you wisdom from above to consider our institution in its various bearings, with that impartiality, respecting other claims on your charity, which just views of the interest of Christ and of perishing sinners will dictate, and may he grant you to act accordingly.

NOTE.—But it is not merely a Divinity Hall or Theological Seminary such as you need that we are forming: it is rather a college where our young men may learn what you learn at the universities, before they attend the Divinity Hall, for we have no other place where they can learn any branch of education above a grammar school. We wish for the means of a liberal education to enable our descendants to fill every useful office in society respectably as well as that of the ministry. We are aware that to her superiority of learning, Scotland owes no small part of the distinguished character which she holds among the nations, both for the arts which conduce to comfort and ornament in this life, and for her higher degrees of morality and piety, which never end, and we are anxious to have our posterity partakers of the same privileges.

Foreign Missions.

LETTER FROM MR. GEDDIE (Continued.)

But you will no doubt be anxious to know something about the state of the neighboring islands, especially as it is probable that our missionary operations may at no distant period be extended to some of them.

FOTUNA.

You are aware that we stationed two

Teachers, natives of this island, on Fotuna last year. They write us that the people gave them a kind reception, and for a time many attended divine worship on the Sabbath day, whom they addressed through an interpreter. But about two or three months after they were left, a sandal wood vessel touched at the island, from the same establishments that existed on this island. There were on board of her several

Tanese, and the Teachers say that they and some of the white men told the natives of Fotuna if they embraced Christianity they would take sick and die. The alarm was taken, and since that period very few persons attend on the instructions of the Teachers. We have also heard indirectly that our teachers suffer for want of food, but as they do not complain themselves, we hope that matters are not quite so bad as has been represented. Some parties of natives from Fotuna have been on this island for several months, and lately left for their own island. While here they had much intercourse with the Christian natives, and attended the public ordinances of religion. They promised on their return to join our Teachers and attend on their instructions.

TANNA.

A sad disaster befell the mission on Tanna last year. The bark "Edward," Captain Thomas, from California to Sydney called at that island, with small pox on board. The teachers and natives were allowed to go on board, and were never once warned of their danger. As might be expected, they took the disease; indeed from all circumstances it would appear as if the parties on board designed to leave behind the awful memorial of their visit, which they have done. Three Rarotongan teachers and one Rarotongan woman took the small-pox and died; it also spread among the natives of Port Resolution with fatal effect. Pita, a Samoan, was the only surviving teacher, and he was obliged to make his escape with his family to this island, where he has remained ever since. Thus in the all-wise but mysterious providence of God, the mission on Tanna has been broken up. But let us not be discouraged, a gleam of light seems once more to break through the dark cloud which for the last year has hung over Tanna. We have heard a few days ago of the breaking up on that island of the sandal wood establishment which formerly existed on Aneiteum, and at the same time some of the Tanese have sent an urgent request to some of the Christian chiefs on this island to visit them, and explain to them the principles of Christianity. Mr. Inglis and I are decidedly

of opinion that we should take advantage of present favorable circumstances, and make an effort to regain a footing on Tanna. If we do not hear of something to discourage effort in that direction we will endeavor to send some teachers by the "John Williams" to occupy Tanna. The island is important and populous, and I should like that we as a church had an interest in it. In the event of sending teachers to Tanna we must provide them, if possible, with a boat, so that if any unfavorable contingency should arise, they may have the means of escape to their own island; and should all go on well, they will be able to pay us an occasional visit and report their progress. A vessel is just about to leave this island for Sydney and will return without delay. The captain kindly offers to bring a boat for us, and we have resolved to send for one. We have authorized our agent in Sydney to purchase a boat for the contemplated mission, if one can be procured not exceeding £30 sterling. Mr. Inglis will bear half the expense on behalf of his church. I am sure our juvenile friends will feel satisfied with this appropriation of a portion of their marine fund, for our object is to send the gospel to an island where ten thousand souls are perishing for lack of knowledge, and from whence there is a cry, "Come over and help us."

ERROMANGA.

The island of Erromanga is open for missionaries who might, with prospects of safety and usefulness, settle on almost any part of it. This island was long considered to be one of the most savage in these seas, but upon acquaintance, the natives are found to be the most docile and tractable who inhabit this group. If they were cruel to white men it was because white men provoked that cruelty by their murderous deeds. Erromanga is deeply stained with the blood of its own inhabitants, and it is not strange that they sought, and when they found opportunity, took revenge on white men, whom they regarded as their mortal foes. But of late years the Erromangans have been treated by sandal wood traders with more humanity than formerly. The

presence of missionaries, and the occasional visits of H. M. ships in this part of the world of late, has no doubt contributed to bring about this change. There is now a fear of exposure and punishment which did not exist at one time. The consequence of this is apparent in the altered conduct of Erromangans to white men. From all that I have seen of the unevangelized islands of the Pacific, I have seen nothing to warrant the conclusion that the heart of the savage is impervious to kind treatment. On more than one occasion I have landed with missionary brethren and received kindness on the same spot where other white men tell of hair-breadth escapes from the fury of the natives. In the one case the natives were met and treated as friends, in the other they were met and treated as enemies, and the different treatment give rise to different feelings and conduct on their part.

FATE.

The large and populous Island of *Fate* is also open for missionaries. Four or six might be stationed there at once. The *Fatians* are a noble race and occupy a lovely island.

The other and numerous islands of this group have never yet been visited. It is a useless expenditure of time, strength, and means, to attempt the opening of new fields until there is a reasonable prospect of their being occupied. Now that a footing has been fairly obtained on the group, new islands can be entered when their occupation seems desirable; in the mean time every effort should be made by those interested in the evangelization of the New Hebrides to send Missionaries to occupy the ground which has already been obtained.

PRINTING PRESS.

I wrote to you some time ago that a *printing press* was much wanted, as the present is insufficient to meet the wants of the mission, and suggested that the Sabbath School children might probably take up the matter. Mr. Inglis also wrote to the church with which he is connected for a supply of *type*. I may mention that Mr. Inglis has lately received a letter stating that the *type* has been purchased, and is now on its way, and mention is made of a proposal to

send a printing press also. If a press has been purchased by the friends in Scotland, of course you need not move further in the matter. You had better correspond with Dr. Bates on the subject. I send in this letter an order for the kind of press wanted and the apperpendages required, which may be useful to the parties who may purchase it, if it is not purchased already. If the friends in Scotland have been before you in this matter, there are other channels into which the liberality of our Sabbath school children may be turned in connexion with the mission, though I must confess that I should like that the mission press had been their gift.

NEW CALEDONIA.

You are no doubt aware that the French have taken possession of New Caledonia. Report says that it will be made a penal settlement. I believe there is a French frigate and two war steamers there at the present time. It is said that the natives in many places are opposed to the French, but they will not be able to offer any formidable opposition to them. It is probable that when the French come to settle the island there will be much petty warfare, that will end in the extermination of the natives. We can now see the reason why our way was hedged up, when we expected to settle on New Caledonia.

VISIT OF H. M. S. TORCH.

H. M. Steamer "*Torch*" left this island a few days ago for the *Fegees*. She has been here for some weeks completing a survey of the island, which was commenced by H. M. S. "*Herald*" last October. The visit of the "*Torch*" to this island has been a boon to the natives. About two hundred cords of wood have been purchased for her use, which had all been paid for in shirts and cloth. The "*Herald*" and "*Torch*" are out on an exploring and surveying expedition among these islands, of which but little is known. There are a number of scientific gentlemen connected with the expedition, with whom we had much agreeable and useful intercourse. The account of the expedition will be published. The "*Torch*" will call at this island on her way from the *Fegees*, and I may

have an opportunity of again writing you by her.

APPEAL FOR CLOTHING.

The friends of the Mission will excuse me I hope, when I again appeal to them for clothing and other articles useful to the Mission. I have now several teachers, natives of this island, employed, whom I engaged to clothe, and several of them are married men. Their number will be increased when qualified men can be found; and we expect also to send teachers to neighboring islands. A liberal supply of clothing would enable us to provide for them without coming on the mission funds. And I may add that we have about

20 natives residing with us for instruction whom we also clothe.

CONCLUSION.

I must now conclude my long letter to you. You will see from its contents that we have much cause for gratitude to God, and much to stimulate us to further and more enlarged exertion in the Redeemer's cause. I trust, dear brethren, that your mission and the agents engaged in it have an interest in your prayers and those of the church at large.

I remain, very sincerely

Yours, &c.,

JOHN GEDDIE.

Miscellaneous.

MOHAMMEDANISM.

The intelligence from the East should not make us lose sight of the greater interests of Christ's kingdom. In the wake of the iron ploughshare of war, by God's singular grace, the droppings of the seeds of life and salvation have sometimes followed in quick succession, over broad and important fields. Thus followed those religious sowings and harvestings over the whole Roman Empire, which succeeded the conflicts that established the house of Constantius Chlorus on the throne. Thus followed the plantings of Christianity after the sanguinary combats of Charlemagne with the German nations, and the religious openings and advances after the thirty years' war, and the greater spread and purity of religion after the great revolution in England. Mysteriously profound is that providence which assists the progress of religion through the irreligious agency of war, and it is only for God to employ the argument, who sees the end from the beginning, and who never suffers the secondary result of sin to mix with the original impulse in the Divine mind, that forms the primary cause of an event. It would seem to be the divine way of constantly foiling and disheartening the struggles of evil to accomplish evil, by causing it with ever superior calmness and sweetness to result in unexpected

good, confirming our faith in a supreme government on earth, for whose perfect coming and conquering, our Lord's prayer was breathed, and because it was breathed, will come to pass. Can we doubt that the kingdom of God will be extended by the breakings and rendings in the East, and especially as they are so intimately connected with Mohammedan religion, that this false religion will not undergo through them essential modification? The wedding of Christian strength with Mohammedan weakness must result in consequences and births of new and great things. The Mohammedan faith has already, by its late alliances and concessions, moved away from a position which it never can resume, and taken a step towards its own downfall which it never can retrace. Other political conditions touching matters of faith, and having great influence on them, will inevitably follow these advantages, gained through the successful aid and support of Christian governments. Shall Constantinople be saved by Christian power, and the religious arrogance which sat enthroned in the mosque of St. Sophia not be cast down? Moslem pride will first be broken, then Moslem aversion, then Moslem suspicion, then Moslem unbelief. One wall after another will fall, as one defence after another at Sebastopol. But the end is

not yet, and no Christian mind can place any permanent reliance in spiritual things, except in the direct work and conquests of the Gospel itself. Other political convulsions and changes, however favorable they may appear, are at best but the passing of the tearing ploughshare through the field; nothing will come of it, if the seed of the Gospel be not sown in the furrow. And it is a remarkable fact, that throughout the whole earth, wherever Mohammedans are, there is not (at least such is my belief) a single missionary or missionary effort directing exertions immediately to the Mohammedan. There have been previously, if I am rightly informed, a few missionaries to the Mohammedans in India, under the countenance of the British societies and government, but at present there are none. So that just now, when the Mohammedan interests are entwining themselves with the deadly grasp of despair, with the interests of all the Christian countries of Europe and almost of the world, not a single solitary effort being made, directly addressed to the spiritual interests of this mighty empire running over the best parts of three continents. I do not know where the fault is, if there be any fault, yet it is certainly a surprising and striking paradox, that while all the false faiths of the earth are visited with the healing efforts of the gospel, this most prominent of them all, is left without direct care, and it is feared without even that Christian thought and prayer that it demands.

—*Letter in the Congregationalist.*

YUNG WING.

Among the passengers in the ship *Eureka*, for Canton, which sailed on the 8th inst., was Yung-Wing, a native of China, who was a member of the Morrison School in Macao, and was brought to the country some eight years since, by Rev. Mr. Brown, the teacher of that seminary. After fitting for college at Munson Academy, Mass., he entered Yale College, and graduated at that institution in July last, enjoying a high reputation both as to his attainments and moral character. He was peculiarly successful in winning the regards of his fellow-students, and indeed of all who have known him during his sojourn in the United States, who will follow him with their prayers and good wishes. He goes back to his native land animated by the

desire of being useful there in diffusing the light of science and of religious truth, and it cannot be doubted that in the progress of events opportunities will offer to gratify his ardent wishes. It is a curious fact that Yung-Wing took several prizes at college for excellence in *English* composition. He may hereafter be of eminent service to the missionaries as interpreter and translator, and also in bringing his countrymen to a knowledge of that English tongue, so rich in evangelical associations, in which he has attained so great proficiency. The relations of China to this country are so important, that the education of a young Chinaman of talent and piety, in the liberal studies of one of our principal colleges, is an incident of no small moment. Several merchants of this city provided Yung-Wing with a liberal outfit.—*N Y. Independent.*

IMPROVEMENT OF THE COLORED POPULATION.

The Cincinnati Conference of the Methodist Episcopal Church, Bishop Scott presiding, commenced its annual session in Cincinnati on the 28th ult. About 150 preachers were present, comprising much of the best talent of the denomination in the west. At the last Annual Conference a committee of seven was appointed "To inquire and report to the next session, what can best be done to promote the welfare of the people of color among us." On Friday an important report was read by the chairman of the committee, the Rev. Mr. Wright, and on Saturday it was adopted. The report is long and able, and gives "no countenance to anything which goes to deprive the black man of his full share in our common humanity, but hails him as a man and a brother, in accordance with that grand affirmation of the Bible, which must forever settle the unity of the human race, that God hath made of one blood all nations of men to dwell on all the face of the earth." The report was unanimously adopted, a fact which elicited general remark, nor is it singular that it should, for this action denotes great progress in public sentiment in that quarter. A few years since, while Mrs. Stow resided in the Cincinnati, an effort was made to educate the colored youth of that city. That effort received poor encouragement. The rooms in which the students met were

mobbed, and for a long time it was only in obscure cellars and dingy garrets that negro children dared be instructed in the rudiments of learning.—*Tribune*.

CHURCH ESTABLISHMENTS IN CEYLON.

On the question of a church establishment for Ceylon, H. C. Selby, Esq., Queen's advocate in Ceylon, argues strongly in the negative, in a "Minute" addressed to his Excellency the Governor, and the Council. Heretofore about £10,000 per annum have been paid from the public treasury to ministers and other officers of the Church of England, the Church of Scotland, and the Dutch Reformed Church in the Island; but in the new circumstances of the country, and when the subject is to be dealt with, for the first time by the Local Legislature,

Mr. S. contends that it will be unjust toward the great body of the people, who are Budhists, Hindoos, Mohammadans, Roman Catholics, &c.; and injurious to the cause of Christianity among the native inhabitants; and hurtful even to those churches that receive pecuniary support—for, not sustaining their own privileges, they will, of course, undervalue them; and the living principle of the Christian Church will be sacrificed to the preservation of its outward forms. Of the effect of this able argument we are not informed, but though it should fail for a time to convince those whose prejudices early and late have been strongly set in favor of national establishments, it is hardly possible that in the onward progress of light and truth it shall not ultimately triumph.—*Congregationalist*.

Youth's Department.

THE ROMISH BOY'S COURAGE AND ZEAL.

A lad, ten or twelve years old, came quite regularly to the missionary chapel of the Mauritius Island. His parents were Roman Catholics, and he wore around his neck a string of beads with a crucifix hanging from it. One Sabbath the boy was very attentive to what was said by the missionary, who saw him take the beads from his neck and put them in his pocket. When the service was ended, the boy went home with his mind full of what he had heard. But he could not keep it to himself. Out of the fulness of his heart he told his mother what new and wonderful things the missionary had said about Jesus Christ, his love, his suffering, and his death. But he was not satisfied with simply repeating what he had heard. He thought that if his mother could be brought to the mission chapel, she too would feel just as he did. All through that week he tried to get her to promise that she would go with him. But she was very firm, and would not go.

Indeed she was quite frightened to find what a little heretic her boy had become, and she therefore led him away to the Catholic priest. The mother tells her story. The priest, very angry, threatens to separate him from the only true

church, and to bring upon him the most terrible curses and punishments in this world and in the next. The boy heard all, but he was not moved by it. His mind was too well taught now to be easily turned back from the way of truth into the path of error. There he stood, silent but firm. He said little, but he felt much. No doubt the priest wondered to see so young a boy show such courage and decision.

The next Sabbath came. The mother, supposing that the threatenings of the priest would prevent her son from going again to the mission chapel, or even wishing to do so, asked him to accompany her to the Catholic church. As the chapel was only a little way out of the road which led to the church, as soon as they came near to the former, the little boy asked his mother to pass close by it. To please him, she consented. They came opposite to the chapel, when all at once, to her great surprise, he caught hold of her gown, and tried with all his might to keep her from going further, and to persuade her to go in with him to hear the missionary. The woman was astonished and angry at her son's conduct, but he was so earnest in his entreaties and efforts, that she at length let him have his way and went in.

But there was a higher hand than the boys in this affair. The woman, perhaps for the first time, heard of Jesus and of his salvation. Her mind was opened. New light fell upon its darkness. "Oh, the goodness of God," writes the missionary; "her heart was melted by the word, and she has ever since been a constant hearer; and we trust such a work of grace is begun in both mother and son, as will find its happy and most glorious consummation in heaven."

A HEATHEN FATHER.

Mr Mariner, in his account of the Tonga Islands, on which he was shipwrecked and detained a prisoner for several years, gives a sad account of the human sacrifices which are there offered to their false gods. He states that the king was very ill, and his priests told him that to obtain a cure he must sacrifice his own child. The mother heard of this, and she could not bear the thought of her child being put to death, and she hid him; but he was found, and soon brought into the presence of his father, and was quite pleased with the attention paid to him; and when something was put round his neck, supposing it to be an ornament, he was delighted; but it was the cord by which he was to be strangled; and in the very moment in which he was smiling; he was a corpse! Then his body was taken round to the idol temples. But all in vain; for his father, who had thus murdered, himself died the next day.

POOR JACK AND HIS BIBLE.

Some years ago, one of his Majesty's ships struck on a sunken rock off the coast of Scotland. Several of the crew got into the boat, which was upset, and they

perished. The remainder of the crew clung to the vessel, and a calm coming on, they at length got safe to shore. The bodies of those that had ventured into the boat were afterwards found, and carried to the village public house. A survivor says, "In the evening I went to see them: Poor Jack was laid out on a sheet on the floor; a blue checked shirt was his only shroud; on his hands and face were a few scratches, which he had received from the rocks, as the billows, wave after wave, flew and receding, had cast him on the beach. Yet his countenance wore a sweet and heavenly expression; and stooping down, I robbed his head of a little lock of hair that lay on his temples. His effects, alas! how poor, and yet how rich! were spread upon a table in the room, and consisted of a little leathern purse, in which was a well kept half-crown, and a solitary sixpence! His Bible, which he had accounted his chief riches, and from which he had derived treasures of wisdom and knowledge, was placed by its side. I took it up, and closing its clasps of brass (for its leaves had been laid open to dry), I read engraved upon them these words, 'the gift of Robert Raikes, to John Richard Pelham, Gloucester.'" Our young readers will remember that Robert Raikes was the founder of Sabbath Schools, and this poor sailor boy appears to have been one of his scholars. When he and his company left the ship, they never expected to return, and each took what he thought most valuable. Poor Jack took his bible, which he had been taught to read in a Sunday School, and which had often whilst living been his instructor and comforter.

Notices.

RECEIPTS FOR REGISTER.

Mr. John Marshall,	£3 10 0
Rev. Wm. Fraser,	0 3 0
Mr. John Adamson,	0 15 0
Mr. James McCallum,	0 16 3
Rev. R. S. Patterson,	1 5 0
Mr. James Forsyth,	0 7 6
Mr. A. B. Fletcher,	0 12 6
Wm. McNeil, Esq.,	2 0 0
Mr. Thomas McKenzie, Shubenacadie, 12s 6d,	0 12 6
And 1s 6d from the following persons, viz.:	
Miss M. Roid, Daniel B. Fraser, William Glen, David Creelman, Donald McL. McDonald, J. W. Dawson.	

At the last meeting of the Presbytery of P. E. Island, Mr. Allan Fraser was licensed to preach the gospel, and received appointments to Cascumpec. He will remain on Prince Edward Island till the end of February, and after that date is expected to come over to the mainland.

The following sums of money have been received by Miss Geddie for the purchase of articles for Mrs. Geddie's use, and were expended in August last for suitable articles, which were forwarded in the boxes shipped for Sydney:—

Mrs. Lawder River John,	£0 10 0
Friends in do.,	0 10 0
Mrs. O'Neil,	0 10 2

Robert Smith, Truro, acknowledges the receipt of the following for the Foreign Mission:—

From Ladies of Upper Musquodoboit, 42 yards flannel, and sundries—value,	£2 17 3
A dress from Mrs. David Fisher,	0 3 7½
A piece Cloth, from Mrs. John Henry,	0 7 0
“ “ Miss Charlotte Holeman,	0 2 6
From Mrs. Wm. Moor, Brookfield, 5½ yds. cloth, 1 pair stockings, 1 pair socks—value,	0 13 3
From Ladies of South Branch, south side, Upper Stewiacke, 16 yds. flannel.	1 0 0
Also 29 yards print and 11 reels thread,	0 15 0
From Mrs. Wm. Staples, Onslow, 1 pair socks and thread—value,	0 2 6
From Mrs. Gray, Mrs. Davis, and others, of Gray's Creek, Old Barns, Truro, 25 yards Cloth and sundries—value,	2 15 0
Ladies of Mass Town, Londonderry, Rev. Mr. Ross's Congregation, 39 yards flannel,	2 8 9
Mrs. John Smith, Stewiacke, 5½ yards cloth—value,	0 8 3
Ladies of Whidden Settlement, Stewiacke, a web—flannel—about 16 yards,	1 0 0
Mrs. W. A. Dickie, Londonderry, a box sewing materials,	0 7 6
Mrs. Jas. McElmon, Londonderry, 8 yards flannel, at 1s 3d,	0 10 0
Cash from Thomas B. B. West, Upper Londonderry, per Rev. Mr. Ross, five shillings,	0 5 0

SEMINARY.

A friend in Maitland, per Rev. J. J. Baxtor,	2 10 0
Five shillings received from Mr. Richard Craig, Truro for Foreign Mission, should have been Ten Shillings	

J. & J. Yorston acknowledge the receipt of the following articles for the Foreign Mission, viz:—

Thirty yards home made flannel, from the ladies of Middle Settlement, Middle River; a box, from P. E. Island, per steamer Lady Le Marchant; a parcel from Mr. Carmichael, New Glasgow, per steamer George McKenzie; a box from Mr. John McLeod, St. Eleanors, P. E. Island, containing two hundred and twenty-three yards of plain and striped homespun, twenty-five yards yellow cotton, thirty-five yards printed cotton, yarn, thread, needles, thimbles, shawls, handkerchiefs, &c.; value, £35 Island currency.

P. S. A box previously acknowledged by the Rev. James Bayno. Pictou, Dec. 18, 1854.

James McCallum acknowledges the receipt of £10 2s from Cascumpee congregation for Foreign Mission, and 14s from Sabbath School, Huntly, for printing press.

SPECIAL EFFORT FOR SEMINARY.

John McKinlay, Esq., Pictou,	£ 25 0 0
John Yorston, £100,	100 0 0
James Yorston, £100,	100 0 0
J. M. Gildert, Halifax, 20s,	1 0 0
Edward Joyce, Halifax, 20s,	1 0 0
James Scott, £5; Jos Seaton, £3,	8 0 0
W. F. Grant, 20s; John Esson, 20s,	2 0 0
Mrs. J. B. Oxley, 20s,	1 0 0
Wm. Newcomb, 50s,	2 10 0
Mrs. Boyd, 25s,	1 5 0
Mrs. Archibald Neilson, Shubenacadie,	0 5 0

SPECIAL EFFORT FOR THE SEMINARY.

ADDITIONAL SUBSCRIPTIONS.

J. M. Goldert, Halifax, unres.	£ 1 0 0
Ed. Joyce, “ “	1 0 0
Joseph Seaton, “ “	3 0 0
Sam'l Tapper, “ “	2 0 0
H. B. Reid, “ “	2 0 0
D. McCulloch, “ “	15 0 0
Wm. F. Grant, “ “	1 0 0
John Esson, “ “	1 0 0
Thos. Archibald, “ “	1 0 0
Mrs. J. B. Oxley, “ “	1 0 0
Hon. W. Young, “ “	25 0 0
R. Noble, Esq., “ “	5 0 0
W. A. Peany, “ “	5 0 0
W. Newcomb, “ “	2 10 0
James Fraser, “ “	2 0 0
J. R. Stewart, “ “	1 0 0
Chas. Hamilton, “ “	1 0 0
Mrs. Boyd, “ “	1 5 0
Wm. Waters, “ “	1 0 0
H. R. Kerr, “ “	1 0 0
Mrs. O'Neil, Pictou, unres.	1 5 0
Frances R. Parker, Shubenacadie, unres.	20 0 0
J. Wardrop, do. unres.	2 0 0
Archibald Nelson, “ “	4 0 0
John B. Colter, ex. 5s, unres. £2,	2 5 0
Thos. McKenzie, ex. 5s, unres. £2,	2 5 0
Robert McDonald, Ex.	1 10 0
Wm. Nelson, Ex. 10s, unres. 20s,	1 10 0
Mrs. Margaret Thompson, Ex.	0 5 0
James Wardrop, “	0 10 0
Elizabeth R. Nelson, “	0 2 6
Mrs. Archibald Nelson, unres.	0 5 0
Sarah Nelson,	0 2 6

Communications for the Register may be addressed to the Rev. George Patterson, Green Hill, and are expected to be forwarded previous to the 20th of the month before publication. Small notices may be handed to A. G. McDonald, Esq., Pictou.

NOTICE TO SUBSCRIBERS:

All subscribers who have not yet paid their subscriptions for the Register are particularly requested to do so at once to the nearest agent, as the accounts should be closed at the end of the past year.

Monies received by Treasurer from 20th Nov. to 20th Dec. 1854.

SEMINARY.

Dec. 7—From a friend at Green Hill, per Rev. J. Ross	£0	5	0
“ “ Mrs. widow Campbell, Scots Hill, for do.,	0	5	0

HOME MISSION.

Dec. 14—From Ragged Islands, per Rev. J. Cameron,	4	0	0
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FOREIGN MISSION.

15—Mr. N. F. Olding, Jr., P. T. Gut—5s 2½d, per Rev. Geo. Walker,	0	5	2½
“ Mrs. Olding, do, 3s 1½d, do,	0	3	1½
Mr. Robert McNaughton, for Printing Press, do.,	0	7	6
Joseph McNaughton, do. do.,	0	2	6
Samuel McNaughton, do. do.,	0	2	6
Isaac McNaughton, do. do.,	0	2	6
24—From Ladies' Missionary Society, Tatamagouche,	8	0	0
25—Mrs. McColl, Guysboro',	0	10	0
“ Juvenile Miss. Society, Noel, for Printing Press, 20s,	1	0	0
“ Ephraim Scott's boy, 1s 3d,	0	1	3

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.

The Presbytery of Pictou will meet at Merigonish on Tuesday, 30th January; sermon by the Rev. David Roy.

The Board of Foreign Missions will meet at New Glasgow, on Monday, 29th inst., at 11, A. M. JAS. BAYNE, Sec.

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 Abraun Patterson, Charles D. Hunter, Adam Dickie, Isaac Logan, John D. Christie, James McGregor, John Yorston, Anthony Smith, J. W. Carnichael, 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, Sedgwick, and James McGregor, Esq.

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