

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						/					

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

[Vol 4.]

JUNE 1853.

[No. 6.]

CONTENTS.

—♦—

LEADER. FOREIGN MISSIONS.—Extracts from Journal of Rev. Messrs Murray and Sunderland—82,—Letter to Sec'y B. F. M., from Mr Tidman, Sec'y London M. S.—86,—Letter from Mrs Geddie to Mrs Waddell—86. HOME DEPARTMENT.—Correspondence—87,—further correspondence and remarks—88. MISCELLANEOUS.—Ireland's mission Fund—89,—Old Calabar—92,—Caffraria—92. YOUTH'S DEPARTMENT.—Letter from Mr Waddell—93,—A Micronesian Chief's Plan of learning to read—94,—Boys who come to inquire the way of Salvation—95. NOTICES,—95, 96.

We have much pleasure in publishing the Report of the Samoan missionaries, Messrs Murray and Sunderland, who lately visited Aneiteum, and are thus enabled 'to declare' unto us 'that which they have seen and heard.' While there is no reason to think that any of our readers viewed with mistrust the intelligence which has come directly from the hands of our missionaries, it is nevertheless exceedingly gratifying to receive the *corroborative testimony* of the accredited deputies of the London Missionary Society, who, from their personal experience in a neighboring field, are peculiarly qualified to judge of the results which have attended the labors of Mr Geddie. The fact appears now to be beyond question, that no mission field in modern times appears to be so productive as the Polynesian has been; and of the various groups of islands dotting the southern Pacific, the New Hebrides would appear now to be the most inviting for missionary enterprise. When we consider the isolated nature of the field, the debased and debasing superstitions of the native heathenism, the virulence and obstinacy of the opposition which has been maintained by European agency for the vilest purposes, and the very limited amount of mission labor expended, we may readily concede that the success which has followed the efforts of our church in Aneiteum has been not only highly

encouraging, but such as no other church, in the present day, has been privileged to enjoy.

The accompanying letter of Dr Tidman will reassure our friends of the deep interest which is felt in our prosperity by that society which of all others can most effectually aid and encourage us. The complaint preferred against Dr Ross for negligence in forwarding supplies will soon be adjusted. Indeed, we question very much whether Dr R. would have been justified in allowing the boxes of clothing, &c., to pass from his charge into the hands of the mate or master of a whaler, who had no authority from Mr Geddie or any one else to receive them. The fault appears rather to be in allowing the John Williams to leave Sydney on her first trip to the islands without any supplies for Aneiteum, either from England or Nova Scotia. It is matter of great comfort that the circumstances of our mission family are too well known, commercial intercourse too frequent, and the means of subsistence obtained from the soil too abundant, to admit of such a revolting spectacle as that which the Patagonian mission presented so recently to the painful contemplation of the Christian world. The utmost privation which has been endured in Aneiteum is the want of the comforts, and not the necessaries of life; and when the supplies now on their way shall have reached their destination; not only will

the comforts of the family, but the supply of those natives who embrace the *Lotu*—"who put on Christ", will be most abundant. The pious women, who prepare so liberally the native cloth of Nova Scotia for the inhabitants of this island, must feel cheered to be informed that they thereby furnish the outward garb which is eagerly sought by the converts from heathenism, as their distinguishing dress. Let us see to it that the missionaries never have reason to complain for the want of continued liberality in providing the garments which in every convert's eyes will assume the ennobling aspect of the *Emblems of the Raiment of Christ's Righteousness*.

From the distinct answer to the enquiry into the practice of the London mission in supporting the education of their missionaries' children, our Board will be able to conform strictly to the rule which they have so anxiously sought to follow. It is pleasing to notice that the efforts of such of our friends as have interested themselves in the education of Miss Charlotte Ann Geddie, have exceeded what would have been done by the Board had they at an earlier period assumed the responsibility. At the same time it is not to be considered that the friends whose contributions have hitherto been received will be justified in withdrawing their aid. Special donations will still be forwarded for the mission education fund, and applied with strict regard to the wishes of the donor.

Under the Home Department will be found

a very *important* letter from the Professor of Biblical Literature, calling the attention of the benevolent in the Church to the claims of the Theological Library. In no department of sacred literature are more rapid strides being made than in the exegesis of the inspired volume, so that both professors and students, in order to keep pace with the age, would require to be adding to their collection of literary lore every year, if not every month. It is, however, quite manifest that the Professors with the limited salary of £30 pr annum in addition to their incomes as ministers in full charge, and still more manifest that our students, who have quite enough to do in providing out of their own funds for their maintenance at the Seminary, and the indispensable elementary works which are required by the professors, cannot be expected to procure for themselves this ever increasing supply of recent and valuable knowledge. It is yet of the highest consequence that both parties should be fully equipped for their high calling as defenders of "the faith once delivered to the Saints," and no other means can we devise, more suitable than the yearly replenishing of a library—accessible to all.

A good foundation for such a library now exists, and we do not know at present any purpose to which a well wisher of our church could more appropriately devote his free will offering.

Foreign Missions.

Extracts from the Journal of Rev. Messrs. Murray and Sunderland.

ANEITEUM.

Though the distance between this island and Tapa is only about thirty miles, we did not reach it, owing to unfavorable winds and weather, till the 14th May, (1852). On that day we anchored at Aua-lagauhat the district where our esteemed friend Mr. Geddie is located. We were very sorry to find him in a poor state of

health. He had been suffering from fever and ague for two months before our arrival, and, though he was then recovering, he was still in a weak state. With the exception of Mr. Geddie's state of health we found everything in a far more encouraging state at Aneteum than we had ventured to anticipate. An amazing change has taken place since last visit. Had there been two or three missionaries on the island instead of one solitary individual, it would have been very remarkable. As it

is, it is pre-eminently so, and appears very conspicuously to be "the doing of the Lord." When the "John Williams" last visited the island something less than three years ago a very slight impression had been made. Some four or five individuals had begun to discover signs of awakening interest, some indications that the truth was beginning to take hold of their hearts, but the people as a body were scarcely a single remove from heathenism of the lowest grade. They were living in all the cruel, degrading, and abominable rites and customs of paganism, "hateful and hating one another," "without God and without hope." Now in the neighborhood of all the mission stations, four in number, there are a goodly number who have abandoned heathenism, profess themselves christians, wear such clothing as they can procure, and steadily attend upon the means of grace and instruction. At Aniligauhat the principal station, the Sabbath congregation average 100. The average attendance at the daily schools is about 20. All are striving with the utmost eagerness to learn to read. About half of those who attend the schools can read tolerably, and a considerable number quite fluently. About 60 have enrolled themselves as members of the Friday meeting. These are all pledged to external conformity to all the requirements of christianity. A church has been formed, consisting of 13 members, 6 males and 7 females. These were baptized on the forenoon of the sabbath we were privileged to spend at the island. In the afternoon they were constituted a christian church, and the ordinance of the Lord's Supper was administered to them. It was an occasion of thrilling interest. A number of the crew of the "John Williams" with Capt. Morgan, and our Samoans and Raratongans, and one Savage Islander, united with us. It was not only the first time that the sacred ordinance had been administered to natives of Aneiteum, but to the natives of Western Polynesia. Aneiteum and its little church, and its faithful missionary, have thus the honour of leading the way, in as far as the observance of christian ordinances is concerned, among these splendid and populous islands and groups. Viewed in this light the events of that Sabbath appear invested with the deepest interest and importance; and in the future history of this great division of the Polynesian family, the transactions of Sabbath the 16th of May, 1852, will occupy a memorable place and be re-

garded with imperishable interest.

At Aniligauhat the christian party form a decided majority as they do also at Unreich and Ipeki. Ipeki is next in importance to Aniligauhat. It is the place at which the first teachers were landed in 1841. The state of things at it, is nearly as encouraging as at the principal station—indeed it is quite so when the circumstances of the two stations are taken into account. The congregations are as large as at the other station, and the schools are also nearly, if not quite as large. The attendance at the schools is less regular, however, and the progress not so rapid. Among the christian party there is a complete change as regards external appearance. Painting their bodies, wearing long hair, and other marks of heathenism are now rarely seen. All have some article of clothing, and most are decently covered. They were *most* anxious to learn to read, but a few have also learned to write tolerably, and many are learning. Mr. and Mrs. Geddie have about 18 boys and girls, who are boarders in their family. These can read and write well. Their progress in reading and writing is somewhat retarded, owing to the scarcity of books. All they have in their hands are a spelling book, a doctrinal catechism, 24 pages of Scripture extracts, and a few hymns. More books are urgently needed, and will be supplied as soon as practicable. The few they have are valued beyond all price. A case was mentioned that occurred lately, strikingly illustrative of this. A family had their house, with all their little property, burned. The loss of the house and property appeared to be nothing thought of. The only thing that seemed to occasion regret was that their *books* were destroyed.

Mr. Geddie is of opinion that the happy change now so extensively in progress, is not to be traced *immediately* to his own labors and those of the Samoan and Raratongan teachers, but to the influence, example and efforts of a few of the natives themselves. Of these there are six, who go out as evangelists, and instruct and persuade their fellow countrymen to be reconciled to God. These have clear views of the plan of salvation; they have warm hearts; they are examples of what they teach, and they give themselves with great zeal to the work of seeking the salvation of their countrymen. Of these Waihu is the principal, and has been most extensively useful. He was a distinguished

character in former days. He was governor of the seas, and had, as was believed, the stormy elements under his control. When the island was last visited, less than three years ago, he was a fierce, cruel savage. He would not at that time attend the services. How amazing the change! What hath God wrought! These good men expose themselves to great danger in their efforts to benefit their benighted and savage countrymen. Sometimes they return home on a Sabbath with *broken spears* that had been thrown at them.

It was not to be expected that so great a change would be effected without the occurrence of much of a trying and painful character. In this respect the Aneiteum mission found no exception to the general history of missionary undertakings. It has been sorely tried. A review of its trials excites wonder that it has survived, much more that it has prospered to the extent it has done, and renders most conspicuous the guardian care of an ever watchful Providence. This is not the place to enter upon a full review of these. We will confine our notices to a few of the leading occurrences of this character which have taken place since last visit. One of the most serious occurrences during that time was an attempt to *burn the mission premises*, and with them Mr. Geddie and family. This took place on the 24th November, 1850. A party of heathen natives proceeded to Mr. Geddie's house during the night, and set it on fire, while himself and all his family were in bed. Providentially Mrs Geddie had been unable to sleep from some cause that night. Her attention was at first aroused by the noise of something burning and the smell of fire. She alarmed Mr. Geddie who, on proceeding to the part of the house whence the smell came, found it on fire. Happily there was little or no wind, and the burning had not proceeded far, so it was got under by the assistance of the friendly natives, without very much damage being done. On the following night an attempt was made to burn the chapel. The christian party, however, were keeping watch, and they gave chase to the incendiaries. Mr. Geddie found the faggot with which his house had been set on fire, so that there was no doubt of its being the work of incendiaries. The christian party were greatly excited about the affair. They found out who were the guilty parties, but were prevented by Mr. Geddie from inflicting any punishment upon them. They insisted, however, upon a public meeting

being held with the heathen party, that they might, if possible, prevent the recurrence of such deeds. The meeting was held, and was attended with the happiest effects. The heathen party were made thoroughly ashamed, and the respective strength of the two parties was ascertained. Many who had been in a wavering undecided state, when it was necessary to take a side, declared for christianity. The heathen saw, and their *foreign* abettor saw, that opposition was useless. The scale was turned in favor of the cause of truth and righteousness; and, though the struggle was not at an end, it was made manifest enough on which side victory must ultimately lie. From that day till the present the influence of the opposition party has continued to decline, and that of the other party proportionably to increase.

In the month of December of the same year, another melancholy occurrence took place—a young man fell a *martyr* to the cause of Christianity. A district named Ananase about seven or eight miles from Aniligauhau, is still wholly heathen. In that district the influence of the foreigners is greater than on any other part of the island, and the natives are bitterly opposed to christianity, because on its account the foreigners from whom they obtain supplies of tobacco, &c., threaten to leave them. On the 8th December, 1850, messengers were sent from this place to Ipeki, with an invitation to certain parties belonging to the latter to come and pay a friendly visit and exchange property. The two districts had been for some time on visiting terms so the invitation was accepted without suspicion. Five young men accompanied the messengers, taking with them a pig to present, to show that they went to visit. When they reached Ananase, they went direct to the house of a man to whom some of the party were related. The owner of the house was out of the way—perhaps designedly so. It was speedily surrounded by armed men. The strangers saw that evil was determined against them, and rushed out of the house. Three of them ran into the bush and escaped. The other two ran towards the sea. One of them was overtaken and wounded. When the other, who was related to him, saw this he returned, seized his wounded companion in his arms, and said to the murderers, "Kill me also." This they would not do, as he was connected with some of themselves, but they killed the other poor young man in his arms. When he was dead, the survivor said, "Now you have

killed him, give me a canoe that I may take his body away and bury it." At this they scoffed and took away the body and baked it. A part of it was sent to the heathen party in Mr. Geddie's neighbourhood by their friends in Ananase. Thus fell the first christian martyr on Aneiteum by the hands of his own deluded and ferocious countrymen. His name was Waihai. He was a young man, about 18 years of age. He had learned to read fluently, was well acquainted with the way of salvation, and was very well behaved. The savages who took his life came upon him suddenly, and the manner of his death was such, that there was little opportunity for him to say much, or for what he did say, to be preserved. All that is remembered is the following. "If you kill me for the sake of the word of God, you will receive the reward of your wickedness in another world." It is interesting and affecting to think that when he met with his death he was on his way to the principal mission station to seek further instruction. This was not, as already stated, the immediate object of his leaving, however, but it was his intention to go, after finishing his business at Ananase to Aniligauihat, instead of immediately returning home. He had often been there before on the same interesting errand. One would fain hope that the bloody tragedy that prevented his carrying out his intention of going to seek more light on earth introduced him to the blessed world of light above.

Simultaneously with the above, another occurrence took place which, but for the gracious interposition of the Supreme Ruler would, in all probability, have been attended with the most serious consequences. The chief of the above district sent a message to Mr Geddie informing him that he wished to join the *lotu*, that he had a pig ready for the occasion, and requesting Mr Geddie to visit him, and take a garment, as he wished to embrace christianity. Mr Geddie was very much pleased to receive such a message from such a quarter, and made arrangements to comply with it. The day appointed for the journey arrived. The boat and crew were in readiness. The party had breakfasted and were ready to start before daylight. Just as they were about to start, a squall sprung up. While they were waiting till the squall might pass off Waihai, who was one of the boat's crew, came to Mr. Geddie and told him that he had some misgivings as to the advisableness of their

going. His chief reason for so feeling was that a short time before a party from Ananase had been round to Aniligauihat, and all their intercourse had been with the heathen party. He thought that if they had had any real desire for the Word of God, they would have called on the missionary and the christian party. His opinion therefore was that the visit should be deferred. To this Mr Geddie agreed, and an unspeakable mercy it was that he did so, as in all probability had he gone, his own life, or that of the boats' crew, would have been in imminent danger. It was on the *same day* that Mr Geddie arranged to go to Ananase that the young man Waiwai was killed. There seems no reason to doubt that the whole affair was a plot of the natives to get Mr Geddie into their power. To this day they continue bitterly opposed to the *lotu*.

In March 1851, another attempt was made to destroy the mission premises. It was thwarted through the efforts of Noah the chief who is a staunch friend of Mr Geddie. There is much reason to conclude that it had a similar origin to the former. It is a melancholy fact that the Missionary meets with the bitterest enemies to himself, and the most formidable opponents to his work among men of his own color.

The house of Munamuna, one of the teachers, was also burned by a native who was paid by a *foreigner* for doing the deed.

The horrid practice of *strangling widows* still continues among the heathen. Mr Geddie and the christian party succeed however in saving some among them.—The greatest difficulty generally arises from the unwillingness of the widows themselves to be saved. A woman will run to strangers and beg of them to strangle her if her own family will not do it, or she will try and do it herself. Nor is it quite confined to widows. Only a short time ago, a woman was strangled at her own request, on the death of her son. The youth had no wife to accompany him to the other world, and his mother chose to do so. The probability is that ere a very great while these remnants of the reign of darkness and superstition will cease throughout the island. The light is fast spreading, and they cannot live in the light.

London, April 8th, 1853.

Rev. James Bojue, Secretary of the Board of Foreign Missions of the Presbyterian Church of Nova Scotia.

MY DEAR SIR,—I am in the receipt of your letter of the 9th February, and avail myself of an opportunity of replying to its contents.

With regard to the accidental omission of the allowance to meet the Teacher's salary, in your remittance for the present year, we shall not fail to honor any order you may make on that account, to be covered by your future remittance.

I regret that I have hitherto been unable to ascertain the facts regarding the order for providing materials stated to have been forwarded to us by Mr. Geddie some years ago, but if you can instruct us by an early post as to the particulars of the order—whether for paper or otherwise, the order shall be executed, and the articles dispatched to meet the "John Williams" at Sydney. At all events, as it would appear that you remitted £10 for that special purpose, we shall of course give you credit for the amount.

Your wishes in regard to the liquidation of the amount due to our Society for the 15 reams of printing paper borrowed by Mr. Geddie from the Samoan Mission, shall be followed. The sum will not, however, amount to as many pounds.

The allowance to your missionary of £100 for salary, and £5 for each of his children, is in conformity with our own practice. With respect to the case of those of our missionaries who send their children to this country for education, which we always encourage, we allow the sum of £15 per annum for each child while actually at school, which covers the expense exclusive of clothing, but that sum supersedes the grant of £5, allowed for the child when under the care of the parents.

Your statement in reference to the detention of Mr. Geddie's supplies at Sydney by Dr. Ross, notwithstanding the offer of the captain of a whaler to take them on to the island carriage free, appears to me wholly unaccountable, and certainly requires explanation. I can only at present remark upon the statement, that such an omission would be so entirely at variance with Dr. Ross's business habits and his uniformly zealous efforts to promote the comfort of the missionaries, that I am inclined to think he must, in the instance referred to, have had some strong and suf-

ficient reason for detaining the supplies. I shall not fail, however, in writing to Dr. Ross, to mention this serious ground of complaint, with a view to obtain an explanation, and to prevent the recurrence of such inconvenience in future.

I herewith send you an extract from the Journal of our missionaries Messrs. Murray and Sunderland, on occasion of their late visit to Aneiteum and the other islands of the New Hebrides, you are probably, through Mr. Geddie, in possession of the facts there related, but I thought the corroborative testimony furnished by our own brethren would serve to give additional interest and value to the intelligence you may have received.

The claims of the New Hebrides mission are great and urgent, and though, under existing circumstances, we are unable to aid it to the extent we could desire, we are in hopes that one or two of our missionaries in Samoa may ere long be located at some of the unoccupied islands of the group, and thus, by combining their plans and efforts with those of Mr. Geddie at Aneiteum, promote the extension of the gospel in those dark lands.

I remain, my dear Sir,

Yours very truly,

ARTHUR TIDMAN.

Foreign Secretary of the London Missionary Society.

Extracts of a letter from Mrs. Geddie to Mrs. Waddell, dated Sept. 1852.

I am happy to be able to inform you that our prospects are most encouraging. We have had numerous accessions lately.—Indeed there is but one small district that still holds out against the Nelaigabenna. We have our hands full of work. Mr. Geddie has just completed his fourth book. He has worked at it night and day for some time. There is a constant demand for books and we are rejoiced to see it.

We are very busy collecting materials for our new church. All are assisting—the men and boys gathering wood, making lime, &c.; the women and children collecting the pandanus leaf for the thatch. The natives have never been accustomed to steady employment and we have to talk to them like children and encourage them to persevere.

Native food is not very plentiful in this district, and our boarding school girls are often very short. I have lately persuaded them to commence a plantation for them-

selves, and I hope by next year they will have a supply of their own.

My girls are very steady, nice girls. One of them whom we call Mary Ann is, we hope, a pious girl. She was formerly a very bad character, but she has become quite changed. She is a very interesting person, and a great comfort to me. I can with confidence resign to her the charge of the morning school. All my girls assist in teaching in the morning, and I teach them in the evening.

On Monday they wash—on Tuesday starch, fold and beetle the plain clothes. On Wednesday they iron. You would be surprised to see how well they do the clothes. They make and bake the bread, sweep, dress the children, &c., &c. Some of them can sew very neatly; but the younger ones know little about it, as we have been so very long out of materials that I have not been able to give them instructions in that department.

We have had out one supply of goods since we came here, and that was a very small one. Those which arrived in Sydney last December are there yet. Were it not for the things so kindly sent by friends in Nova Scotia, and a large parcel of children's clothes sent by my dear friend Mrs. Bullen, we should have been quite short. As it is, we have nothing to give the poor natives who come from a distance, and who have nothing to cover them. Since I commenced this letter two young men from a distant district have come with *taro*, for which they wish a piece of cloth in payment, but I have none to give them. Poor Lucy has had no shoes for many months but what I have made for her, and when the ground is the least damp she must stay in doors altogether.

I am wearing my last pair of shoes, and they are nearly done. You will think I am very discontented. Not at all. I am quite happy—but we are getting out of patience. Perhaps I should not have mentioned this for you cannot remedy it, but I know you will sympathize with us. I am thankful to say that we have never been out of flour, but had we not been able to purchase some corn bread from a whaler and a bag of flour from a vessel that called here lately, we should have been quite out.

The foreigners are leaving. Poor people, they have tried all in their power to prevent the natives from embracing christianity, and when they could not succeed, they are leaving the island in a rage. They are really to be pitied. They do not value the gospel themselves, and would prevent those that do, from enjoying its blessings.

Our dear children are quite well. Our little boy is a stout, healthy child. Lucy can read very well, and is making fair progress in writing.

Give my kind love to friends in River John. I am often afraid lest friends at home should suppose that we do not appreciate what they have done, and are doing for us. But this is not the case. We feel very grateful to all who take an interest in our work.

Mr. and Mrs. Inglis are well. Mr. Inglis is here just now. It is a great comfort to have them here.

I hardly know what I am writing, for there are a great many strange natives about asking questions, and I do not like to send them away, poor things. I do hope I shall be able to write you more leisurely next time.

Home Department.

[For the Register.]

Having an occasion to send a communication for the Register, I may as well embrace the opportunity of intimating that Mrs Hugh Dunlap, senr, has just handed over to me six dollars, as a donation to the funds of the Foreign Mission. I shall transmit the money to the treasurer by the first conveyance.

In very thankfully acknowledging a second donation from the Rev Mr Roy, in aid of the theological library, I beg leave earnestly to press the claims of the library

on the attention of brethren and others at this season of the year. With many valuable books in possession, it is yet far behind. A very considerable number of indispensable books must be procured by this time next year, in some way or other. The professors should be indebted to the library, and not the reverse, as has been the case as yet. The professors must have books whatever may become of the student. Besides, of the books bearing on the daily business of the classes, there ought to be not only duplicates, but almost

double duplicates, in order to give the students a fair chance of thoroughly investigating and digesting every subject as it passes under review, and while still fresh in the mind.

At this season of the year, the managers of the charitable funds of the church are in the practice, (in dividing the money) of giving small donations to a great variety of objects, all very worthy, as the French Protestant Church, Jewish missions, &c. Now, I earnestly beg our friends to remember the public library of our own Seminary, as an object not less worthy than it is nearer home. The smallest sum will be thankfully received.

JAMES SMITH.

For the Register.
TO "PROMPTER."

DEAR SIR:—I have just read in the last Register your proposals with regard to the Seminary. Your scheme may be the best that could be adopted. I presume that it is your intention to invest the £6,000 when raised in such a way as to secure 6 per cent per annum. But why would you not be satisfied if the yearly interest on the different shares is secured to the Seminary. I know a congregation that is very favorable to the Seminary, and that is not able just now to take shares to any extent, as all the money in the possession of its members is needed to pay debts and other lawful claims; but with all its difficulties there is a willingness to take two or three of £50 shares by paying the yearly interest on them. It is thought that the money, if it were spared, would be just as safe in the hands of its owners as to lend it on estates already encumbered, as is sometimes the case. I have only farther to request that Prompter would let us know why a guarantee for the annual payment of the interest would not answer as well as the whole sum paid at once. Let those who have wealth give liberally for the erection of a suitable building, and I think all that can be raised immediately will be required for that purpose.

Yours, &c.,

May 14. PRACTICABLE.

We do not wish to anticipate or prevent the answer which "Prompter" may be disposed to give "Practicable", and instead of comparing the advantages and disadvantages of the two schemes, we would simply suggest that both may be so united that the

advantages of the one would to a great extent counteract the disadvantages or supply the deficiencies of the other.

There can be no doubt that the *punctually paid* interest of shares taken, if the stock be so secure as to be available on the decease of the shareholder, or his inability from any cause to meet the yearly interest, would be quite as good as the entire shares paid up and invested at the same rate of interest. Indeed, where the donor thought proper thus to hold the stock in his own hand, a great deal of trouble and injury would be avoided which even now is felt by the educational Board to be oppressive. Large sums of money cannot always be invested at the highest rate on the best securities, and for lengthened periods. The system of loaning small sums for short periods has been abandoned as altogether unsatisfactory and mischievous in its results.

It is evident that before our Educational Institution can be placed on a permanent or desirable basis, the resources, both of our men of wealth and our men of moderate means must be drawn forth; and, who does not know? [that with our church, the latter far outnumbers the former class.

Let parties choose their own method of giving; ; but as in the multitude of counsel there is wisdom, perhaps some large hearted and wise headed projector may *prompt* to a scheme more *practicable* than any which has yet been projected.

Since writing these observations, the communication of "A Minister" has come to hand, and we readily give place to it, deferring any remark to a future number. when farther correspondence on the same topic may appear.

For the Register.

MR EDITOR:—In the last No. of the Register I notice a communication, proposing a scheme for the Seminary.—The spirit manifested by that writer I highly approve, but his scheme will, in my opinion, require some modifications before being practicable. I would particularly suggest that instead of the various sums being payable at once, they should be made payable in yearly instalments, extending say over four years. There are many who might give £5 a year for four

years who would not or could not give £20. On this plan there is room for a few of even a higher class than any mentioned. I would say that he might put down five to give £100, or £25 per annum for four years. The other classes might also be a little modified. Now, as one, I have no doubt that if the Synod will go into the matter heartily, they can within the next four years raise six thousand pounds. We have reason to believe, from present appearances, that the state of the country during that period will be the most favorable for such an effort that has occurred for a long period. Our church has yet done nothing worthy of itself in the way of contributions to the institution. When we look at what she did in the days of our forefathers we have reason to feel ashamed. The following extract of a letter from Dr McGregor in 1805, when it was first proposed to establish a seminary for the training of young men for the ministry, will show what our church even then was capable of: "The increasing demand for ministers seems to intimate the necessity of raising them in this country. The great expense of every thing here render this undertaking next to no less in our circumstances, yet Mr McCulloch has sanguine hopes. *Pictou people have subscribed £1,000.* We expect great assistance from Britain and Ireland. We intend to send Mr M'Culloch home to

beg." The scheme was abandoned at that time, but when taken up some years after it is known to all what the church then did.

But if we are to succeed as our fathers did we must commence as they did, viz., by larger contributions from the ministers themselves. In the subscriptions made in 1802 Dr McGregor stands for £20, though his salary was not more than £100, and I think even less. And when the Pictou Academy was started, I have been informed that each of the three first ministers of Pictou, Dr McGregor, Mr Ross and Dr McCulloch, contributed £50. At present the question seems to be, have the ministers of the present day the same devotedness, the same liberality, and the same love for souls which characterized their fathers? If they have, the thing is practicable; and before the synod of 1854 comes round we may be able to report that the whole amount is subscribed.

I need not speak of the beneficial consequences of such a measure. It would at once provide buildings, library, apparatus, &c., to place the institution upon a footing of stability. To those who may think the sum larger than necessary, I would say that they can have little idea of what is necessary for, such an institution. The whole sum would not provide what would in older countries be considered a third rate library. A MINISTER.

Miscellaneous.

IRELAND'S MISSION FIELD.

Ireland is a field of delightful missionary interest now, because so many missionary agencies occupy it, with great zeal, and large success. One of these, which may be viewed as pioneer to others, has been long worked successfully by Episcopalians, Presbyterians, Baptists, and others, and has for its object the religious education of the native Irish, through the medium of their own language.

A single extract from the last Report of the Irish Society will convey satisfactory information as to the sphere occupied, and the good done, by this species of missionary agency. "The committee report 667 schools, 29,119 scholars, 38 inspectors, 60 clerical superintendents, 20 missionaries, 3 lay agents, 166 Scripture readers, several new places of worship, to meet the demands for church accommodation of vast

numbers of converts from Romanism; and all this effected and maintained against violent intimidation, with threatened loss of property and life, and endured with martyr's courage and faith."

The Mission Society for the Islands and Coast of Ireland, the Achill Mission, the Dingle and Ventry Mission, have so long enjoyed public confidence, and been upheld by public generosity, that they need only be mentioned as patriarchal institutions, which have lived to see, in the fruit of their own labors, and in the increasing prosperity of many young Societies around them, the results of Heaven's rich blessing on many an anxious day of toil and fervent prayer. The Irish Evangelical Society, supported by Congregationalists has twenty ministerial agents and thirty Scripture readers, whose labors have been greatly blessed, and who have

provoked to love and good works many other creeds and names.

The itinerant system of Methodism qualifies it for such a field as Ireland; and in Ireland, since the days of Wesley, Methodists have labored with their accustomed zeal, and with much success. The Primitive Wesleyans have twenty missions in Ireland, comprising not less than 400 mission stations or congregations, which are so widely scattered that their missionaries have travelled not less than 42,000 miles during the past year, and have paid 48,000 family visits for reading Scripture and prayer. The other chief Methodist body have eighteen missionary stations, and twenty-five missionaries in Ireland; and in their last report they say that such an amount of success has been realized as to afford cheering hopes for the future.

No missionary society has, of late years, engaged more of public attention than the Society for Irish Church missions. It employs 13 ordained missionaries, 1 lay superintendent, 3 lay agents, 83 readers, 41 teachers—making in all 141 agents employed, besides 274 teachers, who instruct 3,520 Romanists in reading the Irish Scriptures. These missionaries officiate in 21 congregations, having an average attendance of 3,892; all of these being either settled converts from Romanism or inquiring Romanists sufficiently emboldened to defy the vengeance of the priests. In the appeal which the bishop of Tuam has made for the building of eight new churches and the enlargement of two others, on account of the success of these missions, he says, that in the district there are 13 congregations of converts and inquiring Roman Catholics, and 24 schools, in which 2,500 children are taught the Scriptures.

A single fact gives every man the means of judging of the Society's success. In the district of Galway there were, ten years since, not more than 500 Protestants, there are now between five and six thousands. Or, look to the district of Doon, on the borders of Limerick and Tipperary. What Doon was, may be judged from the fact that the sale of a cow, not long ago, was effected there by a very strong force of police and military, supported by artillery, who were opposed by 60,000 men. From hill and dale, from mountain and bog, these thousands came at the command of the priest. The priest's power was lately tried in the same district. "Every man, from the Shannon to

the Galtees, will come at my call," said the priest. "to shout and groan at the bishop of Cashel. The bishop came, but neither priest nor groaning mob was there. And why? The power of the priest is gone. In 1818, after three years labor of Irish readers, eight persons in the parish of Doon renounced Romanism; and in another year, ten more. Then came a period of terrible persecution, but the truth of God triumphed; and now, in that district, there live not less than 800 converts from Romanism, while at least 200 more have carried reformed hearts to lands beyond the sea, or the land beyond the grave; thirty-two are either acting as teachers and readers or preparing to teach others that truth which has made themselves enlightened and free.

The Society for Irish Church missions is carrying forward a bold and successful system of aggression on Romanism, in some of the large towns of Ireland, by maintaining with Romanists friendly controversy on the leading tenets of their system, and, in a loving, religious spirit, overturning their errors, and establishing scriptural truth. Such is the interest awakened among Romanists by this system, that sometimes a thousand of them are present at a single meeting in Dublin; and such is the success that 150 converts from Romanism have, in a single district of our metropolis, joined the communion of the E-stablished Church. It has been repeatedly published, on high authority, that, in the diocese of Tuam alone, there are 10,000 converts from Popery; and the Rev. Wm. Marable, in his pamphlet on Irish Church Missions, states that 30,000 converts have, within the last two years, been, by various societies, brought out of Romanism. In Connaught, the chief sphere of the Episcopalian mission in Ireland, as well as in Tyrone, Kerry, Birr, and other places, the Irish Presbyterian Church, aided by the Free Church of Scotland, have, for many years, employed a varied agency. What renders the Presbyterian mission in Connaught so peculiarly interesting is, not its scriptural schools, though they contain 2,000 Roman Catholic children; nor the industrial system, though the means of earning a livelihood have been furnished to very many; nor the teachers, readers and missionaries, though they command the love and admiration of all who knew them—the delightful, joyous, and hopeful feature of this mission

is, that in its rise, progress and prosperity, it is a student's mission—cherish, supported, and raised to its present great prosperity by the young candidates for the Presbyterian ministry. The sending forth of their first missionary, Michael Brannigan, one of themselves, is no tale of yesterday; he went alone into the wilderness; he went every where, preaching the Word to Irish Romanists, in the Irish tongue; he established schools; he introduced industry; he triumphed over opposition in many a savage form; he was agent, in the time of famine and pestilence, for a large and varied benevolence; he was the breaker up of the way, over whole counties, for others who now profit by his labors; and the news of his trials, toils, and success, created a wide interest, and kindled a noble zeal, which continue steadily to furnish for the Connaught mission field large means and self-denied, faithful men. Ten more of their number have gone after him, to the same field, volunteers for the privations, oppositions, and hardships of wild Connaught—their aim being to convert Romanists, not to a sect, but to Christ; hence some of them labor under the special patronage of pious Episcopalians; and all of them have so endeared themselves to the poor Roman Catholics of the west, whose children they teach, and whose homes they visit in the hour of sickness and death, that wherever they go they are received with a thousand hearty Irish welcomes; and so open is their field, and so multiplied are their opportunities for good, that their prayer and cry is, that God would send forth laborers to cut down the ripe and ready harvest.

I have reserved to the last a reference to my own favorite charge, the Belfast Ladies' Relief Association for Connaught, not certainly because I think it worthy of only the lowest room. On the contrary, I believe it to be such an institution as should engage the sympathy and support of the Evangelical Alliance, being, in fact, an evangelical alliance in miniature, a female evangelical alliance, composed of exactly such materials as your own, and directing its energies to the elevation of woman's state in Connaught, by giving her an honest industry for her own support, and an education in the truth of God—qualifying her for the present life and the life to come.

With these great ends in view, we have sent, to the care of Christian ladies in

Connaught, fifty-six female teachers, whose superior Christian worth and usefulness had distinguished them at home, and these have introduced into seventy districts, and among two thousand pupils, with their families and friends, such fruit of industrial training, that the wages of our pupils amount to seven thousand five hundred pounds a year; and such a taste for religious instruction, and such a spirit of Christian liberty, that, in spite both of the priest's whip and curse—the whip and curse he unmercifully uses—our noble little Romish girls, the most of them the poorest of the poor, many of them orphans, and not a few of them formerly beggars, continue to attend our schools, to read and commit scripture, to sing hymns, and teach others to read and sing, and, in one word, to furnish such delightful evidence of improvement and reformation as to fill us with joy and comfort, like what an approving parent knows when he says to his dutiful child, "My son, if thy heart be wise, my heart shall rejoice, even mine."

The subject of Irish conversion from Romanism has lately assumed such importance that the *London Times* has devoted to it articles of great weight and power. It is not, however, in any paper favorable to protestantism, but in the organs of popery themselves, that we find the most convincing evidence of the reality and extent of the work of reform. "We repeat," says the *Dublin Times and Evening Post*, in November 1851, that it is not Tuam, nor Cashel, nor Armagh, that are chief seats of successful proselytism, but this very city in which we live. We learn, from unquestionable Catholic authority, that the success of the proselytism in almost every part of the country, and, we are told, in the metropolis, is beyond all the worst misgivings could have dreamt of. There is not only no use in denying these statements, but it would be an act of treachery to the best interests of the Catholic Church to conceal them, or even to pass the matter over as a thing of no great moment. But there is no Catholic who does not regard the movement—if he be a sensible and sincere one, and not a brawler and a mountebank—with, we were going to say, dismay, but we shall substitute for the word, indignation and shame."

OLD CALABAR.

STATE OF HEALTH AMONG THE EUROPEANS AND NATIVES.

By letters received from the Rev. Messrs. Goldie and Edgerley, dated 14th and 17th December, we learn that very considerable sickness prevailed at Old Calabar during the close of the year. The Rev. Mr Goldie says, "This seems to be the year of the visit of the periodical sickness which occasionally cuts off many in the river, and gives to the climate its bad name. Almost all the Europeans in the river are sick. With one exception, the crews of all the ships are almost entirely laid down by sickness. I trust there will not be such a mortality as there was in the year previous to the establishment of the mission, but the greater part of the smoke season is yet to be passed through. I earnestly hope that no breaches will be made on our mission band. The natives suffer fully as much from the sickness as the Europeans, not having the preventive and curative means which the latter possess, and not knowing how to use them though they had. Our sympathies and efforts have been a good deal called forth in their behalf, but it is not always that our aid is sought or accepted, 'use and wont being as powerful here as elsewhere in fixing habits and usages.'" We are happy to add, that in a letter dated 4th January, Mr Goldie says, "The smokes continue, but the health of the river is much improved, and very few cases of sickness among the shipping terminated fatally."

CAFFRARIA.

THE LONG WAR NEAR A CLOSE

The Rev. Mr Niven says, "The Cape Mail which arrived on the 1st April, brought intelligence from the recent scenes of war, between the dates 8th and 22nd February. His Excellency had reached King Williams Town, British Caffraria, and proclaimed peace with Kreilli, now the sole independent border chief of the Xosa Caffres. The latter, in suing for peace, represented by his envoys, that his territory had been invaded by Boers and English, each commando taking away a great many cattle, and that he had never gone to war, but blamed the Geikas, for whose sins, he alleged, he had been punished. He sent by the hands of his deputies, ninety head of cattle and a bundle of assegais, as a peace-offering, and begged these presents to be accepted in full

of all demands. He expressed a desire for the return of the British resident, the trader, and the missionary, to Butterworth, whom, he said, he had protected, and used his endeavours to recover their property.

"The terms of the peace concluded by his Excellency with Kreilli, are to the effect that the Indive and Kye rivers form the boundary between him and the colony. He is not to molest the Tambookies, who are our subjects, and a portion of his neighbours,—is to protect the lives and properties of British subjects whom he may allow to settle in his country, on his own terms, restore stolen cattle and horses, traced into his limits, and deliver up to the British authorities all fugitive criminals from the Colony.

"About the same time, Mani, and Mali, deputies of Sandili, appeared at King Williamstown, on behalf of their chief, to state, that he and Macomo, Anta and Tola with their counsellors, had evacuated their country and were now over the Kye, at the Tsono Junction; and th. Xoxo, Stock, and Woba, were also on their way to cross the Kye; that he, Sandili, had no more strength to fight with the English—had been beaten and driven from his country—had obeyed the Governor's word by crossing the Kye, and now begged to know where the governor desires him to rest in peace.

"These deputies had been admitted to an audience; but the result of the negotiation had not transpired when the mail left. It is daily looked for by this month's mail, which is overdue, (18th April.)

"The general vites applications for land in the 'Keiskamma Hoek,' on a piece of land on the opposite side of the Gxulu River from Uniondale. The application is restricted to 'persons who had fought nobly in the ranks of colonial levies and other corps, during the rebellion now happily suppressed.' This is a step towards the commencement of a town in the heart of the 'Amatolas.' It is not to extend beyond a mile from the military post erected there, which is to occupy the centre of the proposed settlement. The inducements to locate are not strong. Each building plot is to contain half an acre—an acre for for a garden—larger spaces for for general cultivation, and the pasture to be regulated by the officer commanding. These parts are on a three years' lease, not transferable for the first two years—and to be forfeited if not occupied at any time for six months. Rations for half a

year, and implements to be provided the guarantee, who are to be compensated in land or money, if the home government should afterwards quash the settlement. Every male above sixteen years of age is to carry a musket, and assist in defence of himself and the community in case of need.

"The anxiety of the various belligerent chiefs and the Governor for peace is manifest. In reply to a memorial of certain colonists for altering the boundaries, his Excellency refused the prayer, and uttered the following sentiment, alike honourable to his intellect and his conscience, 'It is time there should be peace, and that justice should prevail.' Pacific overtures from the native authorities between the Vaal River and the Keiskamma, have been cordially received. The rebel Hottentots are likewise surrendering to the British—all which makes it reasonable to conclude that within these vast territories, war has ere this time ceased, and the arts of peace been resumed, after being suspended for a period of thirty months. How and where gospel efforts is again to be made, is not as yet very clear. The work of the Ezras and Nehemiahs will soon follow, to pass along the note of action, 'Come and let us arise and build.'

"In the Trans-Vaal Dutch republic, however, the expulsion of the Rev Messrs Inglis and Edwards for remonstrating against the enslavement of the conquered natives under the mask of Servitude for a term of years, is an adverse symptom beyond the British lines. The deed is never-

theless significant of the shield raised by Christian missions in Africa, especially over the heads of the oppressed, and of the wholesome check they place on arbitrary power, whatever be the nation or race by which it is misdirected, while these institutions furnish and exemplify the true elements of mutual confidence and beneficial neighbourhood where ever secular expedient has signally failed. A Cape parliament will ere long liberalise, it is hoped, the republic with juster sentiments and a more generous policy.

"In the absence of letters this month from the scattered converts and their friends, it is gratifying to perceive that their impoverished circumstances continue to enlist the benevolent succours of sympathising hearts in this country. The Perth Ladies' Society has just now made up two boxes of valuable clothing and other useful materials, at a cost of £33, to be sent free of expense to the needy Caffre Christians connected with our mission. This will be a most seasonable supply for them at the present time, when the enlargement of peace will demand their every effort to procure seed corn, and some live stock, wherewith to lay again the foundation of self-support for themselves and their destitute families. Nor can these and similar donors conceive how such like palpable proofs of interest in their sible fellow-christians, will stimulate heart and hand in their own behalf, and convince the cast down that they have not been forsaken."—*Miss. Rec.*

Youth's Department.

TO THE JUVENILE READERS OF THE REGISTER.

Belle Vue, May 1853.

MY DEAR YOUNG FRIENDS:—Though I have not written to you lately, I have not lost interest in your welfare, nor have I been indifferent to your doings. No part of the Register is more interesting to me than the Youth's Department, and on none of the contributions which the Register reports do I reflect with greater pleasure than on those which come through children's hands. This is peculiarly the age of juvenile operations, and it is even delightful to contemplate the fruits of religious training, in finding our little ones come to the help of the Lord against the mighty; and to see indications among

ourselves that "out of the mouths of babes and sucklings the Lord has perfected praise." In a letter which I addressed to you some considerable time ago, I told you it seemed to me, that while the common business of the church was entrusted to older people, extraordinary things should be given to the children to do; and in some of our extra labors you have given us efficient help, for which you have our sincerest thanks. It is to direct your attention particularly to the extraordinary work which we are called this year to do, that I now address you. This you all, I hope, know is the year of Jubilee—the jubilee of the British and Foreign Bible Society—and efforts are to be made, throughout the widely extended bounds of

its operations, to make it a year of more enlarged beneficence and more extensive usefulness than any that has preceded it, in the history of this noble society. In this extraordinary work, I am anxious that your co-operation should be secured; and when you read this letter, I would like you to ask your pastors and teachers and parents about it, and see if there is not some way in which you may help to carry on this great and important work. Ask them to tell you all about the Bible and the Bible Society, and the Jubilee, and the things that are to be done in the Jubilee year, and to help you to devise plans to earn something by your own exertions, to promote the great and good cause. Get them to explain the hard words in this letter, if there are any you do not understand,—for I have put in some on purpose that you may learn their meaning, and then know all about them,—when you must write them again.

And now I will tell you the plan I have taken to enlist the children within my reach, to give them regular instruction for their own improvement, and to get their help in this noble enterprise; and if there is anything in it that your ministers and parents approve, and you think you yourselves would like, then I shall be glad to have you associated with us, that we may "consider one another, to provoke unto love and to good works."

We have formed a "Juvenile Bible Jubilee and Benevolent Society." The objects of the Society are the instruction of the members and the securing of their aid in bible and benevolent operations.—The terms of membership are one penny per month. The meetings are to be monthly, when the contributions are to be paid, and a lecture delivered. Every member is considered a collector for the society, and authorized to solicit donations. Every alternate month's contributions are to be devoted to the Bible Jubilee fund, and the intermediate months to such scheme, for the improvement of members and others who may be within their reach, as shall be recommended at the previous monthly meeting. Our contributions for May have been devoted to an effort to procure for every family to which our members belong a copy of the "Child's Paper," published by the American Religious Tract Society, and we have already ordered fifty copies for that purpose. Some of your friends may prefer the "Sabbath School Visitor," published

by the Presbyterian Board of Publication, but the members of our society belong to different denominations, and we preferred, on that account, the one we have ordered. Both these papers are beautiful and instructive, and I would be glad if you all could get them, for you would read them, I think, both with pleasure and profit. The specimen that was submitted at our meeting was sent by a boy (who is away from home at school, to his little sister, telling her that when he was asked to subscribe for it he had no money, and sold his pen-knife in order to obtain it.

We propose to spend a month's contributions shortly, in the purchase of juvenile tracts, for circulation among the members and their neighbors. It is not intended that the members of our society shall depend upon indulgent parents to supply them always with the means of keeping up their membership. Some will save their pennies from money which they have been accustomed to spend in sweetmeats; others propose to give up indulgences to which they have been accustomed, that can less easily be spared.—One little girl has given up the use of butter, that she may have the money it would cost to devote to religious purposes. A little boy proposes to work in his father's garden, and by extra labor earn the sum he will require. Some were recommended to get a row of potatoes planted of their own, and to watch and weed and hoe, and sell them for this purpose; and I have no doubt that juvenile ingenuity will in many ways be exercised, and youthful self-denial practised, and personal improvement thus promoted, while efforts are made to promote the best interests of others.

Think, my dear young friends, of these things; and I pray God to direct you and those set over you in the Lord to such measures as he will bless for the promotion of your own immediate interests, and for the extension of the knowledge of his own glorious name, throughout the world.

I am very sincerely yours,

JAMES WADDELL.

A Micronesian Chief's Plan of Learning to Read.—On the island of Ascension, the chief who is next in office to the King, is called the Nanakin. The Nanakin of the tribe among whom the missionaries are, is a man of uncommon energy of character, and has more influence than the King himself. He is very kind to the mission-

aries, and one day when he called to them, they gave him a book that he might learn English, and taught him how to pronounce some of the words. He thanked them for it, and in a few minutes said to some foreigners who live there, "I am going to learn English; I am going to make the

couper and others help me; and if they don't I'll pound them." But he had already learned something of our need of the Blessing of God to aid us in what we attempt, and so he soon added, "You must ask the missionaries to pray to God to help me learn English."

Notices.

MONIES RECEIVED BY TREASURER, from April 20th to May 20th 1853

FOREIGN MISSION.

May 3. Collect. Prince St. Cong.,	£13	4	6
T. Mr Robt Smith, Truro,	11	6	10½
East St Peters—viz. Peter McCallum 10s., P. Sterns 5s., Wm. Sterns 4s 6d., Mrs Wm. Sterns 3s 9d.; from friends of Mission after Sabbath service 30s 10d. (5s 1d. Isd. currency),	2	5	I
20. Mr Keir's cong. (P. E. I. cur. £25),	20	16	8
From do. for Printing materials (£3 I. cur.),	2	10	0
From Kildare section Cascumpec cong., for Mr Goddie to educate natives (23s 3d. I. cur.),	0	19	4½
From do. do. for Scriptures to natives of Anciteum (23 3d I. e.)	0	19	4½

HOME MISSION.

May 11. From Rev. David Roy,	£1	0	0
20. Harvey settlement N. B.,	15	0	0
Mr Keir's cong., (50s. I. cur.)	2	1	8

RELIGIOUS.

May 3. Mr Robt. Smith, Truro Agent,	10	7	6
	6	2	6

FOR SEMINARY.

May 3. Mr Robt. Smith, Truro,	£4	0	0
JEWISH MISSION.			
20. Kildare section Cascumpec cong. (7s 6d. I. cur.)	0	6	3

☞ We have been requested to intimate that Mr McLeod, colporteur, under the direction of the Synod's Committee of Colportage, will visit Pietou town and its vicinity about the first week in June, with a new and well assorted stock of books, which have been issued by the Presbyterian board of Publication. These books, while containing nothing repugnant to our Presbyterianism, are by no means confined to the advocacy of the distinguishing tenets of the persuasion. Religion in its general aspect is so fully and fairly treated as to provide many excellent works which will prove highly acceptable to the enlightened Christian of every denomination. The prices are regulated on a scale which cannot but secure very extensive patronage from all the friends of cheap religious publications.

Mr McLeod will call at each house, and we bespeak for him a kindly reception and friendly encouragement.

☞ The Synod's Com. of Bills and Overtures will meet at New Glasgow on Tuesday 11th June at 10 a. m. Clerks of P'ys and other parties who may have business to bring before the Synod at its ensuing meeting, will please forward necessary papers to the residence of the Convener, prior to the above date, agreeably to synodical regulation.

JAMES BAYNE, Con.

☞ The Board of Foreign Missions will meet at New Glasgow on Tuesday 28th inst., at 10 a. m., to consider the application of a candidate for the mission vacancy, and other matters of importance.

PRESBYTERY NOTICES.

The Presbytery of Pietou met in Prince St. Church on the 10th ult. Rev. James Waddell reported his fulfilment of appointment to moderate in a call from the congregation of Tatamagouche. It appeared that said call had issued in favor of Rev. James Byers, late of Shelburne; that it was altogether unanimous, and that no barrier existed in the way of its regular prosecution. The Pby. approved Mr Waddell's report, and sustained the call as a gospel call regularly proceeded in. The moderator of Pby. therefore put it into the hands of Mr Byers, who was present, and after due deliberation intimated his acceptance thereof. The day of induction was fixed for 31st inst. Rev. G. Patterson was appointed to preach and preside,—Rev. G. Walker to address the minister, and Rev. J. Bayne the people.

Mr Matheson, student of the first year, and Mr Currie, of the second year, delivered each a discourse, which, after remarks, the Pby. sustained as affording creditable evidence of their growing proficiency as students of Theology. Farther subjects were assigned to be in readiness at a future meeting, of which due notice would be given them by the clerk of Presbytery. The various subjects remitted by Synod for the consideration of Presbytery were taken up, and particularly the remittent the admission of Professors in the seminary, being ordained ministers, to seats in Church Courts. After considerable discussion it was agreed by a majority to report in favor of granting this privilege to the principal of the seminary.

Appointments for supply of vacancies were then made. Mr Henry Crawford was missioned to Mabou and Port Hood, and Mr Grant to Toney River and Carriboo road, till next meeting of Presbytery.

Adjourned, to meet at Tatamagouche on Tuesday 31st May.

J. & J. Yorston acknowledge the receipt of the following articles for the Foreign Mission:—7 packages Cloth from Robert Smith Esq., Truro, per Mr Blair's conveyance; Cash 3s 1d, from John Ross, W. B. River John; 31 yds homespun Flannel, value £3 2, from Ladies of Merigomish, per Mr Olden; 21 yds Flannel from Ladies of St Peters and Lake P. N. Island, per Kenneth M'Kenzie Esq.

Robert Smith, Truro, acknowledges the receipt of the following, for Foreign Mission: 4 3-4 yds Cloth from Mrs Samuel

Archibald—value	£0 5 0
5 yds do. from Mrs Wm. Carlisle—	0 6 3
5 “ “ from Miss Carlisle—	0 6 3
Cloth and Sewing materials from ladies of Rev. Mr Wylie's congregation, Lower Londonderry—	2 0 0

BOARDS AND COMMITTEES.

Board of HOME MISSIONS—The Rev'ds. McCulloch, Watson, E. Ross, and Honeyman, with the Presbytery Elder of Truro and Upper Londonderry, three to form a quorum. Rev. Wm. McCulloch, Secretary.

Board of FOREIGN MISSIONS—The Rev'ds Baxter, Kelr, Roy, Walker, Bayne, Waddell, G. Patterson, and Ebenezer McLeod, and Daniel Cameron of West River, Alexander Fraser, of New Glasgow, John Yorston and J. W. Dawson, Pictou. Rev. James Bayne, Sec.

Educational Board—The Rev'ds 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 members, the Moderator and Clerk of Synod for the time being. Rev. James Bayne, Sec.

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

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

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, and James McGregor.

General Treasurer for all Synaodical Funds—Abram 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.

The Convener of the Synod's Committee of Foreign Correspondence acknowledges the receipt of £3 for the Protestant of France, from the Ladies' Penny-a-week Society, lower end Merigomish, which, with £2 from Salem Church Society for Religion purposes, has been forwarded to the Rev Dr Thompson of Edinburgh, Convener of the Committee of Foreign Correspondence of the United Presbyterian Synod.

The Treasurer of the mission Education fund acknowledges the receipt of £1 from Mr Robert Smith, Truro, towards the education of Miss Charlotte Ann Geddie.

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 licentiate 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.

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.

Publisher and General Agent for the Register—John D. McDonald, Pictou, N. S.