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

Vol 4.]

FEBRUARY 1853.

[No. 2.

CONTENTS.

LEADER—Report of Special Meeting of the Board of Foreign Missions—17-18. FOREIGN MISSION—Extracts from Mr Geddie's Correspondence—19-21,—Extract of a letter from Rev. H. Nisbet—21. HOME MISSIONS—Meeting of the Seminary Board—21,—Letter from Mr Smith—22,—Letter from Mr McCurdy—23,—Notices of Pby.—24,—Letter from a Layman—25. MISCELLANEOUS,—Bible Society Jubilee—26,—Old Calabar—27-28,—Madagascar—29-30. NOTICES—30-32.

Agreeably to notice in last No. of the Register, the Board of Foreign Missions held a meeting for the transaction of general business, but especially with a view to recent communications from Aneiteum, and their bearing on the vexed question of Mr Archibald's withdrawal from the mission. We are aware that great anxiety still prevails throughout the church on this subject, which has been so long pending, as a source of disquietude to the friends and well wishers of our foreign enterprise; and possibly, the deliverance which the Board has now given, may be, to some such individuals, unsatisfactory, because not distinctly stating the minute details which lead to and flowed from *this painful and disastrous event*. We cherish the hope, however, that with very few exceptions, all further solicitude will be prevented by what is now published with the Board's sanction. To have been more explicit would not have served those exalted interests which should never be sacrificed to the craving appetite of curiosity, however laudable. If the church entertain confidence in the Board as now constituted by synodical authority, and with full powers to conduct the affairs of the mission, *their judgment given in the full knowledge of all the facts* should be held as satisfactory to every reasonable mind. To prosecute farther

inquiry would only tend seriously to embarrass those operations which have been so happily crowned with the Divine blessing. We counsel then, and that most earnestly, all parties so far to honor the deliberate decision of the Board as to cease from all efforts to extort what they have judged prudent to conceal. With these prefatory remarks we now introduce the minutes of the meeting above referred to.

GREEN HILL, January 19th, 1852.

Board met after prayer by the convener. Were present, the Rev. Messrs Roy, Baxter, Waddell, Bayne and Patterson, and Messrs J. W. Dawson, Daniel Cameron, and Ebenezer McLeod.

Read the official communication recently received from Mr Geddie, also extracts from a private communication from Mr Archibald to the Rev. Jas. Waddell. From these documents, it appeared that Mr A. resigned finally his connection with the mission on October 4th, 1850, although he did not leave the island till October 1851.

With regard to his resignation and the circumstances connected therewith, the Board experienced no difficulty in adopting the following resolutions:—

1st. That on consideration of the official documents transmitted by Mr Geddie, and a private letter from Mr Archibald to their

late Secretary, the Board, while regretting that Mr G's protracted silence as to the precise cause of Mr A's resignation has produced an influence unfavorable to the prosperity of the mission, appreciate the motives by which he was actuated therein, and readily express their unabated confidence in the prudence as well as ability with which he has hitherto conducted the affairs of the mission.

2nd. That, while satisfied, from the admissions of Mr Archibald, that his resignation was matter not of choice but of necessity, the Board highly approve of the spirit which he manifests, and cordially express their earnest desire for his future well doing.

3rd. That a copy of these resolutions be published in the Register, and that a copy also be sent to Messrs Geddie and Archibald.

It was farther agreed that Mr Waddell be appointed to communicate with Mr Archibald's relatives, in answer to the memorial presented by them to the Board."

Other points in Mr G's communication were then taken up and disposed of, so far as they required the action of the Board. Of these, it is of consequence to note first, the complaint made in consequence of the supposed neglect of the application made for printing material, some years ago. Our readers must have so frequently observed similar appearance of neglect on the part of the Board, that we deem it necessary to renew the statements repeatedly made in vindication of the faithful discharge of this department of their duty. Delays and oversights do occur, but not in Nova Scotia. In selecting the London Missionary Society as the medium of communication with Annetum, it was considered by the whole church, that the most favorable course was pursued; nor do we now know of any other that ought to be regarded as preferable.— However deeply to be regretted, these complaints are felt to be, by our friends, the only effectual remedy will be found in those increased facilities of conveyance which are now so rapidly encircling the entire globe.

The ends of the earth will soon be in closer

contiguity, than were the extremities of the most civilized kingdoms, in the days of our immediate ancestors. With regard to the complaint made by Mr Geddie that the application to the Board for printing paper had not been attended to, it was found on reference to the minutes that the sum of £10 was remitted in July 1849 to the London Missionary Society, in order to meet this application. The Secretary was directed to write to Dr Tidman to this effect, and to request him to replace the loan of printing paper from the Samoan mission out of this remittance; and farther, it was agreed to recommend to bible societies, in connection with the British and Foreign Bible Society, to prefer the claims of Mr Geddie to its sympathy and support in, his efforts to print the scriptures in a language hitherto unknown as a medium of divine truth, the language of the Oceanic Negro or Papuan race. The board also directed the Secretary to hold similar communication with said society, and if necessary to transmit for its examination the specimens of printing which have already been prepared under Mr G's oversight.

The recommendation of Mr G. that the Board should open immediate correspondence with the Reformed Presbyterian Church of Scotland, was most favorably entertained, and the Secretary was instructed accordingly. Agreed, also, that in future an official letter be despatched to Annetum every three months, adverting to whatever intelligence may have been received from the mission during each interval, and communicating any resolutions which the Board may from time to time see cause to adopt.

Ordered that enquiry be made at the Secretary of Lon. Miss. Soc. as to their mode of providing for the education of their missionaries' children, in order to regulate the practice of the Board in this matter.

[Extracted from the minutes of B. F. M.]

JAMES BAYNE, Secy.

In order to encourage effective agency for the Register, it was agreed, that every Agent forwarding payment, or becoming responsible for the payment of 12 copies, shall have one copy free of charge.

## Foreign Missions.

In the absence of any intelligence from our missionary of more recent date than the communication published in last number, we gladly avail ourselves of the following from the London Miss. Magazine, and the Ecclesiastical Missionary Record of the Presbyterian Church of Canada. Although there may be nothing novel to many of our readers in what is here presented, it is yet of consequence to accumulate the ever growing testimony which is borne to the efficiency and permanency of the Aneiteum Mission. Moreover, the journals of Mr Geddie, which have been forwarded to the B. F. M., have not been so exhaustive of details as many have desired.

### POLYNESIA—NEW HEBRIDES.

The opportunities of communicating with this remote groupe being of rare occurrence, the latest intelligence is not of very recent date; but we feel pleasure in giving the following interesting particulars transmitted to our missionaries in Samoa by the Rev. John Geddie, of the Nova Scotia Mission, now labouring at Aneiteum, New Hebrides, respecting the Mission in that island, together with some brief notices of the labours of our teachers in the Hebrides and Caledonia. Under date 1850, Mr Geddie writes:—

“We have now entered on the third year of our Mission. In taking a review of the past, though we cannot discover marks of signal success, yet we can see enough to cause us to thank God and take courage for the future. During the first year of our residence on this island, the average attendance on our Sabbath-day services, after the first excitement was over, was about ten persons. The average attendance for the second year has been about forty-five. Our third year commences well, for, as yet, the number has been about eighty. It has all along been our practice to itinerate on the Sabbath-day; and thus we have access to many who do not attend our public instruction. I will now give you a very brief outline of my labours.

### THE SABBATH.

“The Sabbath is, of course, our most important day. At half-past eight o'clock,

A. M. we meet for divine service. The conduct of the natives in the chapel is, in general, decorous, and any impropriety now ineets with such marks of disapprobation from the audience at large as seldom to require any rebuke on my part. At ten o'clock, A. M. our Sabbath-school meets. Mrs. Geddie attends to the females, while I take the men and boys. Attendance in all, about forty-five. At four o'clock, P. M., we again assemble for worship. I give a short sermon or address, and call on one of the natives, whom I have previously instructed to prepare himself, to give a short address also. There are three natives whom I can now call on, with some degree of confidence, to address their countrymen. Their addresses are very simple, pathetic, and effective. It would warm your hearts, to hear these poor islanders who have but just emerged from heathenism themselves, pleading with their ‘brethren, their kinsmen according to the flesh,’ to abandon their superstitions and turn to the Lord.

### RESULTS.

“Many of the natives have thoroughly abandoned their superstitions, and, professedly at least, are worshippers of the true God. Family worship is regularly observed in many houses. A few, I trust, are not far from the kingdom God. Several of the natives have lately cut off their long hair, and say that they wish to give up all their dark customs. The little party who have joined us are objects of deep interest, and awaken our most anxious solicitude. How very peculiar and perilous is their situation? They have not yet any portion of God’s Word in their own language, and on verbal instructions, communicated very imperfectly to them, they are entirely dependent for their knowledge of saving truth. All surrounding influences are likewise of an adverse character. May Israel’s Shepherd feed them and keep them!

### INDISCRETION OF YOUNG CONVERTS.

“I fear that the Christian party are not always prudent in their intercourse with the heathen. They have just given up heathenism themselves, and now that they see their former folly, it is no wonder that they speak of the old system in a way that is displeasing to its friends. But this

is not all; indiscreet acts are sometimes committed. One of my neighbours, not long since, went to a sacred grove, broke down the altar on which offerings were presented to the gods, and cooked his food with it. Another altar was also broken down by a party of women; and they felt themselves justified in the act, because they saw the fragment of a Samoan canoe in it. Our servant boys are likewise blamed for eating the bananas, and destroying other food given in offering to the gods; and, I fear, they are not guiltless. Such an act, at one time, would have been regarded as the certain forerunner of death. But a more serious affair than all occurred some time ago. We were making some alterations on our premises, and sent off a few natives for wood. They found some, very convenient for our purpose, in a spot that had been held sacred from time immemorial. Fearless of the spirits who inhabited it, they set heartily to work, and cut what they wanted. As soon as the heathen party found it out, they were filled with horror and rage. They threatened the lives of two, who were more deeply in the affair than the others (one of them the chief's son), and the destruction of the plantation of a third. As soon as I heard of the affair, I went to the offended party, and endeavoured to allay their excitement. They seemed satisfied, when I promised to forbid similar conduct in time to come. They say that their gods will send sickness and death among them, as the punishment of these sacriligious acts.

#### PERSECUTION OF CONVERTS.

“But while I lament such indiscretions as I have noticed, which, in an abstract sense, cannot be said to be morally wrong, yet, I must say, that in some instances our friends have much to bear. They have been reviled and, in some measure, persecuted, and all manner of evil falsely said against them. We could record many interesting incidents relative to the intercourse of the Christian party with their heathen friends, but they would be out of place here. I would just mention one fact, which came under my own observation some time ago. I went into my yard one day, and saw a native woman standing there with a large club in her hands. I soon recognized her as the mother of a young man and woman who had, for some time previous, been living with our native domestics. They had come for religious instruction. The old woman was

much excited, and had apparently been scolding her son, who was there also. I asked her what was the matter. She made no answer; but her son replied, that she had come for him and his sister to go and do some *nedo aupat* (dark customs), in view of an approaching feast. I remonstrated with her on the wickedness of her conduct, and told her that they were welcome to remain on the Mission premises, and that no person should compel them to leave for such a purpose. While I spoke to her, she shed tears—whether of affection and rage, I know not; but she left, threatening to kill the daughter when she could find her inland.

#### STRANGLING.

“The horrid practice of strangling goes on to a much greater extent than we anticipated. Mothers are often strangled when a son dies. I have known a young man and woman to be put to death when a petty chief's wife died. An instance occurred, since we landed on this island, of two women being strangled when a child of some rank died. During the past year, I interfered in three places; and, in two of the instances, the women were saved. Truly, ‘the dark places of the earth are full of the habitations of cruelty.’

#### WAR.

“You will regret to learn that this island has been visited by war. It broke out in July, last, and fighting continued every day for about two months. The war was commenced by the people of Annautehai making a sudden and night attack on the people of Aneito. The district of Annelligauhat, where we reside, unites with Annautehai; and, in the present instance, their aid was expected. As soon as I heard of the war, I went to Nohat, the chief, and entreated him not to interfere; and, I am glad to say, that the Christian party here declared, with one voice, that they would not fight, as that was opposed to the Word of God. The aggressive party, finding themselves in the minority, sued for peace. Hostilities are suspended for the present. Three men were killed, and, I think, as many women strangled. One of the killed was cooked and eaten; the other two would probably have shared the same fate, but their bodies were saved by their own party. A great many have been wounded.

## ENCOURAGEMENTS.

"My opinion is, that heathenism has received its death wound, and now we shall only have to combat with its expiring struggles. The contest may yet be severe; but, with a vigorous agency and Divine blessing, it will not be of long continuance. But another Missionary is indispensable for the work; and may I cherish a hope, that one will soon come from some quarter or other 'to the help of the Lord against the mighty' in this dark land! An evangelized island in the midst of these dark groups, where the feet of them that preach the gospel of peace have never trod, would be a lovely spectacle

## OUT-STATIONS

## FATE, TANA, MARE, AND LIFU

"The remarks which I have made about this Mission have a peculiar reference to the station at which I reside. At the out-stations, the work has been interrupted by the sickness of the teachers; and therefore, at most of them little has been done during the year.

"A sandal-wood vessel touched at *Fate*, and saw both the teachers, on the 5th of June last. They heard no complaints from them. So I hope they have not suffered much from sickness.

"I had letters from *Tana*, last month. The teachers were well, and had much encouragement in their work. The natives behave kindly towards them. I had about fifteen Tanese living in a spare house on the Mission premises, between two and three months. They behaved very well. I am not aware of their stealing a single article from me, though they had much in their power.

"I had letters from *Mare*, about two weeks ago, and a visit from a native of that island who lives with the teachers, and speaks the Samoan language with

ease. The teachers are well there, and give an encouraging account of their work. One of the teachers went over to *Lifu* lately. Peace has been restored on that island, and all parties are now anxious for teachers.—*London Miss. Mag.*

*Extracts of a letter from the Rev. Henry Nisbet, Missionary in Samoa, to his brother the Rev. James Nisbet, Oakville.*

SAPAPALII, SAVAH, SAMOAH,  
March 25, 1852.

The *John Williams* came to anchor a few days ago. The Directors have sent us out only one new missionary to reinforce the Samoan mission, and none for the New Hebrides. So the prospects for those poor benighted islands are to all human appearance, anything but cheering. There is now something in the situation and family circumstances of almost all the mission families in Samoa, that would be an effectual hindrance to any of us going to 'be west as a permanent appointment; and then too we are now so short-handed here, as to make it difficult to draft any off.

We have felt much for the native teachers to the west, owing to the great delay in the return of the *John Williams*. They must wonder much what has become of her. May we hear that the Lord has been their support and their strength! We have been rejoiced to hear, that in some of the stations there have been tokens of success, which we hope have continued to increase. Especially at Aneiteun, where the Rev. Mr. Geddie pursues his arduous and lonely course, have there been cheering indications.

At the ensuing meeting of the mission, we must appoint a deputation to visit all our stations in the New Hebrides and New Caledonia groups, as the *John Williams* now proceeds in that direction.

## Home Department.

A meeting of the Board of Superintendance was held at the Seminary, West River, on the 20th Decr., to carry out the resolution of last Synod, with reference to the appointment of a second Professor. "That while the Synod is exceedingly desirous to appoint an additional Professor as soon as practicable

in the mean time it does not see its way clear to such action but would direct the Board to adopt such measures as they may deem expedient for bringing out more fully the resources of the Church to enable the Synod to make such appointment." Approved that the following appointments be made in

compliance with the Synodical direction, Rev. Prof. Ross to visit the Congregation of Upper Settlement, East River, Truro, Upper and Lower Londonderry and Economy; Rev. G. Patterson, Halifax and nine mile River; Rev. P. G. McGregor, Windsor; Rev. John Cameron, Upper Stewiacke and Gay's River; Rev. Prof. Smith, Musquodoboit; Rev. David Honeyman, Maitland; Rev. J. Watson, Greenhill, Primitive Church and James' Church, New Glasgow; Rev. David Roy, Merigomish; Rev. E. Ross, West River; Rev. Messrs. R. S. Patterson and Isaac Murray, to visit the congregations in the Island, in whatever method they may consider most prudent. With regard to St Mary's, Yarmouth and Miramichi, it was found impracticable to make any appointment, further than that the ministers of these respective congregations adopt the most advisable means to test their liberality with respect to the proposed scheme. The above named brethren are urgently requested to accept the several appointments, and use all diligence to have their reports forwarded to the Board by the first of May ensuing.

Presbyteries are recommended to instruct one or more of their Probationers to bring the matter before each mission station and vacant congregation.

The following instructions were agreed upon for the guidance of the several deputies. Shew the necessity of the institution—its dependence upon the voluntary contributions of the church, the duty of our members to support it, and the absolute necessity of combined and steady efforts to ensure success. Funds necessary to support two professors and defray incidental expenses, £370 per annum; to meet which there are the yearly interest of monies invested, amounting to say £80, donations, and annual contributions. The second source of income has hitherto been very productive, but upon its continuance it would be extremely folly to place dependence. We must look to stated contributions from the entire church, as our main support for this and every other general scheme. From Jan. 1852, to Jan. 1853, contributions from congregations and societies amounted to £115. Collecting cards

will be hereafter issued to each congregation, but in the mean time the brethren should proceed to secure the "free will offerings of the people," taking good care at the same time that the disposition and ability of each congregation to forward yearly remittances be faithfully tested. It is expected that the above intimation will be accepted as official notice, by all parties concerned, and that they will govern themselves accordingly.

*For the Missionary Register.*

STEWIACKE, Jan. 14, 1851.

Herewith I send you two legacies from two worthy men of my congregation, lately deceased. The first consists of five pounds from the late Mr Eliakim Tupper; and the other, of ten pounds, from the late Mr Hugh Dunlap. Mr Tupper allowed that his should go in aid of the foreign Mission. Mr Dunlap wished that one half of his should be devoted to the same object,—the other half he left in my hands to be disposed of as I thought best.

With a strong natural desire in favor of the Seminary, I have yet made up my mind, in present circumstances, to give it to the Home Mission.

The example of these two men is highly worthy of imitation. It shows the value that good men attach to religion at all times, and especially in view of eternity. In respect to personal property, Mr Dunlap had the greater wealth; but both of them were in the practice of contributing annually not less than four pounds for the maintenance and extension of religion. They were both liberal men, and did much good in their life time, and as if this were insufficient, they bequeathed to the church, in the prospect of closing their account with this world, these donations, to indicate still farther the interest they felt in the cause of God in the earth.

Liberality in favor of religion is evidently on the increase in this congregation, and I think it not unsuitable on this occasion to mention the circumstance. Our contribution for the Bible society this last year is greater, I believe, than it has ever been before; and I expect that our collections in favor of the other schemes of the church will be in the same proportion. And I entertain a belief that the liberal spirit manifested by this congregation is an index of the growing liberality of our

congregations in general; and in short, of the prosperity of the whole church. Dr Anderson was in the practice of saying that a missionary spirit was the life of the church. I believe that the truth of this is in the way of being verified in our own experience, as well as in that of other churches.

This gives me an opportunity of correcting a sad misprint in our last statistical table, in respect to this congregation. Forty pounds, that should have been credited to us, in the column of miscellaneous contribution, the printer has dropped into the line below, and so has transposed our ample contribution to our worthy friends in Onslow:—I say the *printer*, for the framers of that table could never have committed such a mistake.

I remain yours respectfully,

JAMES SMITH.

*For the Register.*

AMHERST ISLAND. Canada West,  
Jany. 1st. 1853.

THE REV. JAMES BAYNE:—

My dear sir—I am indebted to you or some unknown friend for the December No. of the Missionary Register. It was like good news from a far country, at this distance from the home and church of my fathers, and the scenes of my earlier labors in the gospel. I was delighted to learn, from my brother's report of his late missionary tour to Harvey, that at length a portion of my scattered flock had been visited by a minister of our church. This was but tardy justice. Their position and patience were entitled to an earlier notice. The wonder is that they had not lost heart, and united with those respectables who are not above *gathering where they have not strayed*, and with whom it is an act of condescension to look after the fruits of other men's labors over the top of their spectacles.

These people are too much endeared to me by many considerations to be soon forgotten. It was my lot to make their acquaintance ere they had yet done carrying their seed and provisions on their backs from the older and then distant settlements. The many scalding and blistering walks and rides by which I was enabled to minister to them while they dwelt solitarily in the wood, are too well remembered to admit of my ceasing to care for their spiritual well-being. It was for this that I sought to labor, with much imperfection, when no man was like

mindcd to care for their state. For many years after the settlement was formed they had little to impart to the messenger of truth, but the kindly greeting and the lion's share of their good barley loaf. It is otherwise now, and only fair that modern tourists should mark the difference. It cheers me now to learn that the good seed scattered broad-cast in rough places has found a generous soil, and enough of fruit appears to give the earnest of a richer harvest to come, when *he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him*, Psal. cxxvi. 6.

My good brother will allow me, I trust, to correct his statistics in one particular. He appears to state, quite unintentionally, it must be, that after the place was laid off by government, it was immediately settled by nearly seventy families. According to this, there would have been now two hundred families at the rate of their actual increase since. Your readers may wonder why such a place and people are in a position to need the sympathy he bespeaks for them. He must have meant the statement to apply to the present time. At my first visit to the settlement, I found twenty-five to thirty heads of families, including several young men not then in houses of their own. They had at that time been about two years in the Bush. Owing to extensive tracts of land around them being locked up in the hands of absent proprietors, the actual settlers during my time were not greatly increased by immigration. Some of these, I understand, have since been brought into the market; and the original settlers have been joined by a goodly number of their friends from the old country, within the last few years. By referring to my memoranda, I find that the church, including the whole settlement, was organized on the 23rd of Aug. 1840. The Lord's Supper was dispensed for the first time on the following Sabbath. Four elders were ordained, and a membership of 47 admitted, by certificate and otherwise, in connection with the Presbyterian Church of Nova Scotia. The membership had increased to upwards of one hundred, and the heads of families to about fifty, by the time I left, three years ago. Altogether the baptisms were 101, the births not many more, and the marriages 17. No deaths occurred for the first five or six years, if my recollection serves me; but about twenty graves may



be counted at present in the burial ground by the new church.

In September last, on leave of absence for three weeks, I made a hurried visit to New Brunswick, where part of my family had spent summer for the benefit of health. I gladly availed myself of the occasion to dispense the Lord's Supper once more to the members of this little flock. The notice was too short and contingent on the accidents of a thousand miles travel. The church, though the day was rainy, was well filled. It accommodates some 250 sitters. To me it was a precious season. It contrasted agreeably with the crowded state of former meetings, for the same solemn occasion, in the old log tabernacle, which was wont to be filled, or nearly so, by the communicants alone. Yet the primitive building was greatly missed. I should like to have seen it standing as an Ebenezer to remind us of pleasant and profitable Sabbaths in other times, were it not that a better had risen out of its ashes. May there be peace within its walls and sanctified prosperity within the private dwellings around it, until the whole population of the rising settlements, with their future generations, come to dwell and worship in "the House not made with hands."

As one who has all along humbly shared in my brother's "solitary labors," I trust that it may be permitted to me to unite with him, in earnestly pressing the claims of these people and many others in that part of New Brunswick, on the immediate attention of your Home Mission. My personal acquaintance with four provinces, drawn from the large edition of nature's own map, enables me to affirm that there is probably no better field for missionary enterprise, in proportion to its extent, on this side the Atlantic. It has been too long neglected, many of its best points have slipped through our hands. But yet it may be occupied to some advantage. Already it ought to have been the seat of a flourishing presbytery; and might have been, if the fostering care of our older churches had been extended, in a small measure, to cherish the hardy pioneers of the forest and of the missionary effort. This is the grand secret, under God, of the remarkable success that has attended the Canadian mission, these last twenty years.

Yours, sincerely,

DAN'L. McCURDY.

On Wednesday, the 5th of Jany., the Presbytery of Prince Edward Island met. Messrs Henry Crawford and John McLeod having gone through their regular exercises, were licensed to preach the gospel, and immediately sent to perform missionary labour throughout the island. Thus a needful, and we trust a welcome supply will be afforded to our vacancies which have hitherto been doomed to experience many silent Sabbaths. No doubt many, in our vacant congregations, are ardently longing for the time when they shall be no longer as "sheep without a shepherd," when their "eyes shall again see their teacher," and when they shall have one stately to break to them the bread of life. May the Lord hasten it in his time, and may these young men now licensed to preach the gospel, some of the first fruits of our Theological Seminary, prove the prelude of an abundant harvest.—[Com.

The Presbytery of Pictou met in Salem Church, Green Hill, on the 18th inst. Mr John Currie, student of theology of the 2nd year, delivered a homily on John iii. 16, and read an essay on the qualifications of a student of theology. Both exercises were approved, and he was encouraged to prosecute his studies, and farther exercises were assigned him. A memorial from the Rev. Hugh Ross, to be reinstated as a minister of our church, it was agreed to refer to the Synod *simpliciter*. Reports were received of missionary labor within the bounds of the presbytery by Messrs Byers, McCully and Grant, probationers, which were approved. The remainder of the meeting was occupied with considering remits from the Board of Domestic missions, appointing supply, and other matters of little public interest. The presbytery will meet for presbyterial visitation at Merigomish on Tuesday, 8th March, sermon by Rev. J. Bayne, and in Primitive Church, N. G., on the following day, sermon by the Rev. James Waddell.—Com.

We have admitted the following communication to our pages, chiefly on the ground of the ardent christian spirit which it breathes, for the spiritual welfare of the Church. At the same time our correspondent should be aware, that it is the practice of Presbyterian ministers to visit from house to house in company with the district Elder, and that the subject of address and conver-

sation in such cases is understood to be, experimental religion. We cordially commend, however, the effort made to quicken the office bearers and Ministers of our Church to increased spiritual activity in their respective stations. The Eldership is the peculiar glory of Presbyterianism, and were all who hold this sacred office to act agreeably to its spirit, a season of refreshing would soon visit the Churches.

Mr. Editor:—I have a suggestion to make through you to the ministers and elders of the Pres. Church of N. S.

I take it for granted that in every one of our congregations there are not only souls but many souls going down day by day and step by step to everlasting destruction, and also that our ministers and elders each and all feel deeply that they are responsible for these souls, and that they can only be discharged from their responsibility by having done—not as much as their neighbors—not as much as is convenient—but *all in their power* to save them. I cannot, I do not suppose that any are indifferent to this great burthen which God has cast upon them, and which they have voluntarily assumed.

To all such, then, I would respectfully suggest, as a useful and desirable means to be adopted, the following plan of operation:—Let the session of each church meet, and prepare a list of all the members and adherents of the church, and let them solemnly resolve, that in the strength of divine grace, they will, in private, deal earnestly, and within a certain limited time, with each of those individuals, upon the important subject of the salvation of their souls. The session might thus work together or singly, or which might be preferable, they might follow the scripture example, and go forth two and two. They might with advantage begin with the professors, or they might adopt some other system; only let it be done on some systematic plan which would enable them to reach every one of sufficient age within a limited time, say two or three months. Notice of the plan might be given from the pulpit, and a solemn appeal made to all, to facilitate the labors of the session, and especially to submit themselves cheerfully and prayerfully to the proffered instruction.

The first object in conversing with any individual, whether in or out of the church, should be to set him in earnest

about the concern of his own soul, *the second to set him to work, trying to save others along with himself.*

The first questions to be asked should be, what is your spiritual condition?—Why not seek salvation or growth in grace now? What are your hindrances? Christ should be laid before them earnestly and faithfully; their horrible danger if unconverted; their lack of spirituality, if professors, explained; and the necessity of immediate and earnest use of the means of grace enforced.

The next questions should be, *what are you doing for God?* What opportunities has God thrown in your way? How many brothers, or sisters, or children have you got? Can you not speak to them? Why not? Is there no one you can influence? Will you not immediately speak to such a one and such a one, and warn them to flee from eternal wrath? Will you not promise to go to such another one, and you and he kneel down together and pray?

I fear there are many sinners saying—We have an excellent church, and pure doctrines—many good people among us—discreet and pious elders—a learned and eloquent preacher, who tells us the whole counsel of God. We have fifty-two good sermons, full of divine truth, preached every year, and with all this we shall be sure to be saved by and by; and that not a few in the church are resting on the minister and elders, as though the whole responsibility lay on them. In the mean time, souls are lost! We are not making progress! We believe we are nearer the truth than others, and if so we ought to be bringing forth more, much more fruit than we are. God has honored us, along with others, in giving us a pure creed, and we must bring forth fruit accordingly. We should feel ourselves bound to do more than those who are less favored. We must not enter into a narrow, and jealous, and sectarian, proselytizing contest; but we must encourage a noble emulation—we must do great things for God, in proportion as we believe he has done great and wonderful things for us. We must set to work in earnest, with much exertion and fervent prayer; that God may give us fruit to his glory, and make us an example to other bodies of christians.

I believe there is nothing in the plan which I propose inconsistent with the holy scriptures, or the doctrines which

we, as presbyterians, profess, and I have a strong confidence that if faithfully worked out it will be the means in God's hand of producing a mighty revival of sound religion in our midst—a revival which will not be confined to ourselves, but extend itself to other churches throughout the length and breadth of the land.

In conclusion, let christians, and particularly those who have been by the Holy Spirit constituted overseers in the church of Christ, and who are therefore more especially bound to prosecute every good

undertaking, prayerfully consider what I have advanced; and even if it does appear to them not to be in accordance with the mind of the Spirit, let them not cast the matter idly by, as one of no moment, but let them adopt a better scheme, and go about it in earnest. Only let them up and be doing, for Satan is active, and while the church is more than half asleep, he is destroying precious souls and hindering the work of the gospel.

A. LAYMAN.

## Miscellaneous.

We willingly give prominence to the following notice of the Committee of the British & Foreign Bible Society, as their operations are an object of deep interest to all our Readers. The committee of the Pictou Auxiliary have already taken measures for a public demonstration on the 8th of March. The entire County will be invited to cooperate, and also all those branch societies which are connected with the Auxiliary. Farther details of this proposed celebration of the Jubilee will be communicated when they have been fully matured.

At a meeting of the Committee, specially summoned, held at the society's house, 19 Earl Street, Blackfriars, London, on Monday, December 6, 1852, the Right Honourable the Earl of Shaftesbury, President of the Society, in the Chair, it was—

*Resolved* :—

I. That the year commencing March 7, 1853, being the society's *Fiftieth Year*, be observed as a YEAR OF JUBILEE, with the view—Of specially commemorating the Divine goodness, so abundantly vouchsafed to the society in its origin, early history, and subsequent progress;—of bearing a renewed public testimony to the Divine character and claims of the Bible, and to the right of every individual of the human family to possess and read the same; and of promoting, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad.

II. That on Monday, March 7, 1853, at eleven o'clock in the forenoon, a special meeting of the committee be held at the

London Tavern, Bishopsgate Street (*in the room where the Society was formed in 1804*);—the Committee to be open to all Presidents and Officers of Auxiliary and Branch Societies;—That on Tuesday, March 8, a special public meeting be held in Exeter Hall, in the Strand, at 12 o'clock precisely; when a statement shall be presented, containing a brief review of the history and operations of the society; to be followed by other public meetings in the metropolis in the Autumn of the year, should it be found desirable,

III. That all Clergymen and Ministers throughout the Empire, friendly to the Society, be respectfully requested to present its objects and claims to their congregations, by preaching sermons, and making collections in its behalf. When there is no local impediment, it is submitted that March 13, being the first Lord's Day in the Jubilee Year, would be appropriate for the purpose.

IV. That it be recommended to all the Auxiliaries, Branches, and Associations in the United Kingdom, and the Colonies, to celebrate the Jubilee, by setting apart a day, most convenient to themselves, for a special public meeting; to be preceded (if not already done) by sermons and collections in the various places of worship.

V. That a special Fund be opened, to consist of Donations, Congregational collections, Sunday School contributions, Juvenile and other offerings, and to be called "*The Jubilee Fund*" of the BRITISH AND FOREIGN BIBLE SOCIETY.

VI. That the JUBILEE FUND be appropriated to the furtherance of the following objects, the Contributors to be at liberty to specify to which of those objects their

offering shall be devoted—1. Special grants of Bibles and Testaments to Prisons, Schools and Missions,—with other charitable and benevolent Institutions throughout Great Britain. 2. Special Grants to Ireland, in such ways as may hereafter be determined upon. 3. Special efforts in India, Australia, and other British Colonies, by Agencies, Grants, or otherwise. 4. Special grants to China, and such other parts of the world as may appear open to special operations. 5. The establishment of a special and separate Fund, from the annual produce of which pecuniary aid may be granted, at the discretion of the Committee, to persons in the employ of the Society, including the Colporteurs abroad; and to their widows and children, when in circumstances to require such aid.

VII. That these resolutions, together with an Address from the Committee, be sent to all the Auxiliaries and principal Subscribers in this and other countries, to be followed at intervals, throughout the Jubilee Year, by such other papers and circulars as may be calculated to diffuse correct information respecting the Society, awaken an interest in the present movement, and secure the permanent co-operation of all professing Christians in the accomplishment of the Society's great and glorious designs.

The secretaries of Auxiliaries, Branches and Associations, are requested to convene special meetings of their respective Committees, in order to take the subject of the Address and Resolutions into consideration.

#### OLD CALABAR.

##### STATE AND PROSPECTS OF THE MISSION.

We have much pleasure in presenting to our readers the following admirable address by the Rev. Mr Waddell, giving an account of the present condition and the prospects of the Calabar mission. Surely those that read it, will be disposed to bless God, and to take courage.

MY DEAR BROTHER,—According to your desire, I have thrown into the following form the observations which I made in the meeting of the Mission Board, on the 2d inst., relative to the present state of our mission in Old Calabar. As I write from memory, aided by only a few brief notes, there may be some difference between the spoken and written statements, yet not more, I trust, than might reasonably be expected.

I beg to assure the Board that it has been sorely against my will that I have at this time revisited Britain. But having fully detailed, in my letters from Calabar, all the circumstances which rendered it necessary, and the plans which I had desired rather to adopt, had I been able to succeed therein, I need not repeat them now. Suffice it to say, that Divine providence so shut up my way as to leave me no choice in the matter, either as to the time or the way of my return home.

*The climate and the health of the missionaries.*—To some persons it may seem strange, that within these few years, all the brethren and sisters from Calabar have in succession come to this country, and yet not all on account of their health. To me it seems that a favouring Providence ordered it; and I doubt not that to all candid observers it will yet appear in the same light. It has contributed to the health and comfort of the missionaries, and thereby to the stability of the mission; and I hope that it has contributed to the satisfaction of the church at home, by bringing before it the consistent testimony of all the brethren there, as to the important and interesting nature of the field we occupy, the progress of the mission work therein, and the prospects of extended usefulness that open before us in Calabar and circumjacent regions.

Though such frequent returns may not for the future be expected, as it is to be hoped that they may not be necessary, yet some tenderness on this point, towards your agents engaged in that field of foreign service, may for a while be found advisable, more than has usually been deemed necessary in other countries. The practicability of permanent residence, and of missionary operations there, by natives of northern climes, has been indeed fully proved. Yet is it unquestionably true that the climate of Calabar, in common with the Bights of Biafra and Benin, is wasting and debilitating, more than that of any other part of West Africa; and so long as a few missionaries are the only European residents over a thousand miles of that dreaded coast, and the agents of commerce deem two years on it a hazardous detention, and the term of her majesty's naval service thereon is limited to two and a half or three years, so long will christian prudence and kindness dictate that your fellow laborers there should, at no very distant intervals, revisit the land

and church of their fathers, to repair their wasted energies, both of body and spirit. It may, however, be reasonably expected, that as christian missions extend into the more salubrious districts of the inland hill country, and as the coast itself becomes better colonized, and facilities for intercourse between its different ports increase, the dread of the climate and its dangers will still more diminish, and that missionary operations will be carried on in Western and Central Africa as extensively and securely as they are in South Africa or Hindostan.

The general health of the mission agents and of the shipping in the river, when I left, was pretty good. Mrs Edgerly, you are aware, had been suffering much, but was nearly better. I am happy to add, that not only did we leave all friends well, but in peace and love. Whatever differences of opinion may at any time have existed between some of us—as may be expected while to arise among persons associated in a great work, on which they are all intent, with entire freedom of individual opinion and action—they have ceased; and for a long time we have enjoyed a delightful harmony in our intercourse and operations, which I trust will never again be interrupted.

Let me here observe, in passing, how much has been gained to our mission by the residence at Calabar, for more than three years, of Miss Miller and my child Jessy. Both were necessary parts of the great experiment which God has hitherto so wonderfully prospered. Miss Miller was the only one of our number who had not previously been out of Britain; and her going to the Guinea coast without a previous seasoning in some more favorable tropical country, according to the safe plan originally laid down, was deemed most hazardous. Many there were who, knowing how much the future welfare of the mission was at stake, and how great was the risk in this case, shared in the deep anxiety I felt for the success of the measure. By the mercy of God, the result proves that, with proper care, the youthful piety and ardor of the church may now be employed in the Calabar mission, without undergoing the tedious and troublesome process of several years previous acclimatizing in your Jamaica mission. Her case not being one in which daring might prove to be wisdom, I feared to push the experiment too far at the outset; and therefore, though her general health has not mate-

rially suffered from the climate, yet partly on that and other accounts, viewing the case in all its bearings, I deemed it best, agreeably to her own wishes, that she should avail herself of the opportunity of coming home for a season with my family. Her circumstances were peculiar—another opportunity for her might not offer for years, and I felt assured that she would go back to Calabar with much better prospects of prolonged usefulness, than if she had remained there much longer in the first instance. Whoever remembers the awful waste of missionary life in Western Africa and on the Guinea coast, and how much the cause of Christ was retarded thereby, during half a century previous to our entrance on the work at Calabar, will not condescend my caution in this instance. Miss Miller has proved herself a valuable member of the mission, and has gained the esteem of all engaged therein, and of those among whom she laboured.

As to my child, I took her out chiefly to prove that white children could also live there. The death of some children in the Baptist mission at Fernando Po had produced an impression to the contrary, which, if it should prevail, would be fatal to all protestant missions in those countries. Therefore, I consecrated my youngest surviving child to this service, trusting in the Lord that her life might be precious in his eyes. Some valued friends indeed, and among them two, well acquainted with that coast, whose opinions were authority, up to the last moment strongly dissuaded me from taking the child, as they said, to an early grave on a foreign shore; but it seemed needful, the cause required and deserved it, and I believed that the Lord would preserve her and make her a blessing. Now, blessed be His name, He has done so. With the exception of one threatening fever, she has been well and happy out there; and I hope, has in other ways served a good purpose. Being a great favorite with the people, she has exercised a genial humanizing influence among them, and increased their confidence in the singleness of our aim, and the purity of our motives in dwelling in their country. She completed the circle of the christian family, and showed the care that should be taken in the godly upbringing of children; while the facility and accuracy with which she acquired the native tongue made her soon helpful to her mother in talking to the people, and proved the superior advan-

tages of youth in learning to speak a new language. Her attainments in this way may in future years turn to good account in the mission.

*Progress made in acquiring the language and in printing.*—'This last remark suggests to me the first topic on the general affairs of the mission—the acquisition of the Calabar tongue,—and I am glad to be able to say that good progress has been made therein by nearly all the agents. By some more than others has progress been made, according to their age, and other circumstances. But either in speaking or reading it, in writing or printing it, every one has been helping forward the indispensable and most important preliminary work of mastering the native tongue. Several are able freely to speak in it, though perhaps not yet very perfectly, while others have only attained to write it by careful preparation, and to read what they have thus previously prepared. Besides the books already printed in that language, and of which copies have been sent home to you, I now present an unpretending, but I hope, a useful little book, called the *Calabar Primer*—a series of progressive spelling and reading lessons, systematically arranged. It is the last thing I was engaged in before coming away. Mr Goldie had his series of New Testament lessons in the press, and Mr Anderson has sent home, by me, a translation of the Gospel by John, to be printed in this country. All these little works are of a kind to help either in our schools or religious meetings, and we have now many in our schools who are now competent to read and understand them, as also to read and write in the English language. Ere closing this topic, let me add that the books which have issued from the Calabar mission press, under the care of Mr Edgerley, are highly creditable to him, and perhaps not surpassed in any mission or colony as specimens of well executed typography.—*Miss. Record.*

*To be Continued.*

#### MADAGASCAR.

*From the Evangelical Christendom :*

43, Finchley-road, St. John's wood,  
17th Dec., 1852.

My dear Dr. Steane, I lose no time in acquainting you that the hopes expressed in my last communication, relative to a change in the government of Madagascar, has

been fully confirmed by intelligence just received from the Island, *via* Mauritius; by which it appears that the young Prince has been called to share in the government of the country, in conjunction with his mother the Queen, as will be seen by the enclosed letters from Madagascar. They are free translations from the Malagas, and will be read with deep interest by all who sympathise with these persecuted people. It is a pleasing circumstance to observe, that one of the first acts of this young Prince has been to interfere on behalf of his poor suffering brethren, in arresting the revengers of blood from destroying any more, and "devising means by which the long banished ones may be restored."

The prince appears to entertain the idea that a treaty of peace can only be duly entered into by the captain of a man-of-war, and has therefore sent to the governor of the Mauritius to request him to send a vessel to the port of Tamatave for that purpose. Unfortunately, there was no vessel of war at Port Louis at the time; and in the meanwhile, the French are on the alert to what is passing, and appear to be manœuvring, through their agents, to send a French vessel from Bourbon, that they may succeed in getting the treaty made with them instead of the English. But it is to be presumed that the Prince is better informed than to allow himself to be thus duped by designing men. The importance of the affair, however, demands prompt and decisive measures on the part of our officials at the Mauritius, or at the Cape, where there are always vessels at command.

The Directors of the London Missionary Society are in possession of all the particulars connected with the important change which has taken place in the government of Madagascar, and will not be slow in availing themselves of an opening so long and devoutly prayed for by a large section of the church of Christ. Thus this Society, which has been the honored instrument of scattering the precious seed, although called, in the exercise of patient submission, to witness their laborers driven from the field, and their converts scattered and driven to the "caves and dens of the earth," by the fiery hand of persecution, shall now be privileged to see them go forth again, "rejoicing, carrying their sheaves with them.

Yours sincerely

A. STEEDMAN.

P.S. The national flag has been changed, and is now "Rokotond-Radama."

"I come to see you with this letter. We have heard from the King, that he wishes to make peace with the English people.— He is only waiting the arrival of a ship of war at Tamatave to put affairs on the same footing as they were under Radama, his late father. The Prince has written to the governor at Tamatave, saying not to sell anything until the English come to make peace with us. The prime minister, Rainyharo, is dead, and his son now fills his place.

Saith your friend,  
Signed, RASAGNA."

"I come to you again with this letter.

The commander here at Tamatave is waiting for the English to come and make a treaty of commerce and peace between the two nations, as in the time of Radama.

The Queen has issued a law, by which all her subjects, who have left her country and gone to reside with the whites, may return to Madagascar.

'So may it be.' saith the Queen.

The Vangaindrano and the Faradifay nations are at war with the Ovalis. Ilaso, commander in chief, 14th honor, has left the capital, with 6,000 fighting men, to meet them. Ilaso is the son of Rainyharo, and fills the place of his late father.

Signed, RASAGNA.

## Notices.

Among the notices inserted in last number was an acknowledgement of the receipt of a "Complimentary Address to the Rev. Hugh Ross, by individuals resident in the Township of Onslow, chiefly in connection with the Presbyterian Church" and Mr Ross's reply thereto, as having come to hand too late for insertion. Since that time we have been informed that the insertion of these papers in our columns would give rise to controversy. Mr Ross is at present an applicant for re-admission to the ministry of our Church, having voluntarily abandoned connection with us for some years past. His case is now pending in the Church Judicatories, and by the last meeting of the Pby. of Pictou, it was referred "simpliciter" to Synod. Every step which would in any way prejudice the decision of the supreme Court, must be regarded by all parties, as unhappy. For these reasons the Editor sought and obtained the advice of the Board, under whose control the Register is conducted, and their conclusion was to withhold publication, but admit of such notice as would afford no ground of dispute. This we feel to be a very delicate position, but nevertheless with such authority to sustain us, we do not hesitate to occupy it. The ministerial services of Mr Ross in Onslow on a recent Sacramental occasion, proved to be highly acceptable, and a number of that congregation took opportunity to mark their sense of his spiritual labors, by a suitable token of their substantial sympathies, and an address expressive of their ardent desire for his prosperity, spiritual and temporal, as a christian and a christian minister. Mr Ross replied feelingly and appropriately, and along with his note to the Editor, transmits a Card, which we now insert.

CARD.—The Rev. Hugh Ross, respectfully tenders his grateful acknowledgement to the Pby. of Halifax, who, through the Rev. P. G. McGregor, have presented him with two pounds to defray his personal expenses to Halifax.

Subscribers are reminded that after this month, copies of the Register will be forwarded only to those who have sent orders with payment or security for payment. The Board at their last meeting, ordered that 2000 copies be struck off for February, and it is not improbable, that should our list of paid subscriptions warrant, we may issue 250 additional for January, so as to supply the wants of new subscribers, the former issue being quite exhausted before many new orders arrived. Should disappointment arise, our friends must allow that the notice given, frees us of all blame. To encourage agencies throughout the Church, the Board have agreed that every Agent who forwards an order for 12 copies with the money or the security of his personal responsibility, shall have one copy free of charge.

LICENSURE.—In another part of this No. notice is given of the Licensure of Messrs. McLeod and Crawford, by the Pby. of P. E. Island. We understand that in the Pby of Truro, at their last meeting, Mr Thompson received license to preach the everlasting Gospel, thus completing the list of the third year Students who were expected to be at the service of the Church during the present year. The Home mission staff of the Presbyterian Church of Nova Scotia now consists of 6 Probationers and 2 ordained ministers. There is little doubt that the numerous vacancies will now obtain ample and suitable supply.

The Literary and Philosophical classes of the Theological Seminary in connection with the Presbyterian Church of Nova Scotia will open at the West River on Wednesday the 2d day of March at 11 o'clock. It is hoped that all the students who design to attend this Session, will be careful to be forward on the first day, so that the Board of Superintendence may have an opportunity of meeting with them and completing all the arrangements laid down in the Bye Laws. An Introductory Lecture will be delivered by Rev. Professor Ross, which will be open to the public.

THE MISSIONARY REGISTER IN ACCOUNT WITH  
THE TREASURER.

1252.		DR.
Jan. 1	To paid for printing Reg.	£ 7 6 8
31	To do. February,	8 1 4
March 1	To do for printing	8 13 4
April 1	To do do	8 13 4
	" To Rev. J. Bayne postages and stationary,	0 8 9
30	To paid for printing	8 13 4
June 1	To do do	8 13 4
	" postages paid Mr Sinclair	0 1 10
	" paid J. McKinlay half year agency	2 10 0
July 1	To printing	8 13 4
Aug. 1	To do	8 13 4
Sept. 1	To do	8 13 4
Oct. 1	To do	8 13 4
23	To do for November	8 13 4
	" James Dawson & son for Reg- istor covers. per bill	0 8 5
Nov. 17	To do December	8 13 4
Dec. 1	To half years agency to J. D. McDonald	2 10 0
	" 31 Commission £82 at 2½ per cent	2 1 0
		£110 1 4

## CREDITOR.

Jan. 2	By from Rev. P. G. McGregor 40s, Rev. J. McCurdy 45s.	£ 4 5 0
	" Portapique 25s, Rev. E. Ross 20s	2 5 0
13	T. A. McKeen nabou 15s 9d, A. Thompson Antigonish 20s	1 15 9
20	Rev. R. S. Patterson 25s, Js. Mc Kinlay agent £8 5	9 10 0
31	Salem Ch. Cong. £5 13 6d, Mr Logan mid. Stewiacke 2s 6d	5 16 0
	" D. Hattie St Marys 16s 3d,	0 16 3
March 9	from Portapique	0 6 3
19	Js. McKinlay £24, Rev. James Ross, 2s 6d	24 2 6
May 28	from James McKinlay	6 0 0
June 1	Casempeque 27s 6d, postage returned Mr Sinclair 1s 10d	1 0 4
14	Rev. G. Walker 45s, Robert Smith Truro 20s.	3 5 0
15	from Jas. McKinlay 41s., Cove- head & West St Peters 32s 1d.	4 13 1
19	Yarmouth 31s 3d, Onslow £4 15 Windsor 50s.	8 16 3
July 24	from the Agent 56s, R. Smith Truro 8s 9d.	3 4 9
Sept. 4	from Agent 55s.	2 15 0
Oct. 19	Rev. Ebenezer Ross 20s.	1 0 0
Dec. 11	Agent at different times	1 18 1
31	Balance charged Foreign mis- sion fund at date	28 3 1
		£110 1 4

ABRAM PATTERSON, Treasurer.

## MONIES RECEIVED BY TREASURER.

From January 1st to 20th, 1853.

## FOR REGISTER.

From the Agent £22 7 9d; from Portapique 40s. For 1852, from James Church E. River £5 2 6d, from River John 8s 9d, from Maitland 20s.

## FOREIGN MISSION.

From Rev. J. Bayne for educating Charlotte A. Geddie, £11; Legacy from the late Blin-kim Tupper, Stewiacke, per Rev. J. Smith. £5; do. from Hugh Dunlap, per do. £5; Sarah Crockett Green Hill, 5s 2d; a friend at New Glasgow per Rod. McGregor, 10s; a friend as an expression of gratitude to God for his goodness during the past year, per Rev. D. Roy 5s 2d.

## HOME MISSION.

Legacy from the late Hugh Dunlap, Stewiacke per Rev. James Smith £5; from West Chester per Mr Samuel McCully £1 2 1d; Jew-entile missionary Society Maitland, per David Freize Esq. £4; East Branch East River, Ladies' Society per Rev. James Ross £1; Churchville Ladies do do do £1.

## FOR SEMINARY.

From Rev. James Ross the following sums, viz.—Mrs. John McKenzie, New Glasgow 30s, Sarah Crockett Green Hill 5s 2d; John Hugh-an, mount Tom 10s 5d; a pledge redeemed 10s E. B. East River Ladies' Society 40s; Churchville Ladies' Society 20s; Bible & Evangelical Society U. S. East River 50s; a friend in the congregation do £5. Stewiacke 60s. less 25s. expended for Books by Rev. James Smith;—Widow Campbell Scotch Hill 5s 2d.

Robert Smith, Truro, acknowledges the receipt of the following:

For the Foreign mission.—From Ladies of Birch Hill, middle Stewiacke, a piece Gingham and sewing materials, value £2 8 1d; Ladies of Salmon river, Truro, cloth and sewing materials, value £2 16 10d; Mrs. David Dickey and others, lower Stewiacke, 30 yards cloth, value £2 5s; Truro Congregation, half of Thanksgiving collection £7 3 7d, 6s from Mrs John Archibald and 5s from the Misses Archibald included in the above.

Home mission.—Truro Congregation, half of Thanksgiving Collection, £7 3 7d; from a friend 1s 3d.

For the register.—Cash from Hugh Dunlap Otter Brook, Stewiacke, 7s 6d; David Fisher, middle Stewiacke 7s 6d.

SEMINARY.—From Kempton, per Rev. Wm McCulloch. £1 10.

COLPORTAGE.—From the Convener of the Synod's Committee on Colportage we learn, that one of the Colporteurs will soon visit the town and neighborhood of Pietou. Having personally examined many of the publications thus brought to the door of each member of our Church and the christian public in this Province, we have no hesitancy in commending very highly the sound Theology, standard Literature, and deeply interesting reading, which the Presbyterian Board of Publication present to us at the same rates which are required of the members of their own Church. We particularly invite attention to the admirable series of Fundamental Tracts which briefly state, powerfully illustrate, and ably defend the distinguishing tenets of our Holy Religion.



Mrs Bayne acknowledges the receipt of 10s from the children's mission box of Roderick McGregor Now Glasgow, in behalf of the mission education fund. Also for the same object, £1 10s from the Ladies' Penny a week society in connection with Prince Street Congregation, western district.

J. & J. Yorston acknowledge the receipt of 36 yards homespun Flannel from Ladies of Merigonish.

The Print Dress and thread delivered by M. Geldert in December, was a gift from Mrs. J. McQuarrie, River John.

#### RECEIPTS FOR THE REGISTER.

From James Allan 1s 3d; Abram Patterson 2s 6d; Mrs Pottinger 1s 3d; Wm. Brown 1s 3; Mrs Robson 1s 3d; James Dawson, Mason 1s 3d; Rev A. Herdman 1s 3d; Mrs Arther 1s 3; Henry Lowden 1s 3d; Mathew Archibald 1s 3; George Ives 1s 3d; Joseph McNaught 1s 3d; Francis Beattie 1s 3d; Mrs W. Brown 1s 3d.

From John Colлие mid. River 1s 3d; Daniel McIntosh Providence 2s 6d; Rob. Stewart F. H. £2 6 3; John Adamson, Dalhousie, 16s 3d; David D. Logan Amherst 5s; Arch. Calquhoun 1s 3d; Rev E. Ross £1; Rev Robert Blackwood 5s; River John Cong. £1 18s 9d; A. Cameron mabou 1s 3d; D. M' L. Donald 1s 3; A. Archibald 1s 3d; Isabella Murray 1s 3d; Rev. R. S. Patterson £1 3 9d; Rev John McCurdy £2 15; Rev James Smith £2 13 9d; James McConnell 1s 3d; Franklin Sterns St Peters 1s 3d; K. McKenzie Charlottetown £1 12 6d; Wm Graham W. R. £1 10s; Rev Angus McGillvray 12s 6d; Wm. Brown merigonish £1 5s; David Smith W. R. 1s 3d; Sam. Garvin Richibucto 1s 3d.

#### 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 directed to meet the wishes of the Testator.

For the Seminary,—1 vol. of Dale's Christian Repository from Rev. A. Blaikie, Boston; a work on Chemistry from Rev. W. McCulloch.

#### FOREIGN MISSIONARY WANTED.

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

#### BOARDS AND COMMITTEES.

Board of HOME MISSIONS—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, Keir, 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 Mc Kinlay, 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, McGillvray, Watson, G. Patterson, and Daniel Cameron and James McGregor. Rev. Wm. McCulloch, Convener. Rev. J. Bayne, Sec.

Committee of Bills and Overtures.—The Rev'ds Bayne, Roy, and McGillvray, 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 Synodical 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.

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