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

Vol 5.

DECEMBER,

[No. 12.]

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Our six months' dearth of foreign intelligence has been happily relieved by the arrival of two large packets of letters from Aneticum. The first half of Mr Geddie's letter to the Board appears in the present No.; and from this, our readers have a fair specimen of what may be expected in future Nos. If Mr Geddie has nothing but *mercies* to record, the friends and supporters of the mission should have nothing but *thanksgiving to present* to the God of missions; whose bounteous Providence and all-subduing grace have been so signally manifested. It appears that the schools are in a most prosperous condition, and that the attendance on public ordinances is so rapidly on the increase that the idea of enlarging the Church, as intimated in the last correspondence, has been abandoned, and a new building was in course of erection with sufficient accommodation for 1200 persons. The organization of a Church at Mr Inglis' station, with the cheering tidings that eight heathen converts have been admitted to the *fellowship of the saints*; and the opening of a suitable edifice with accommodation for 900 persons, are events which should be quite as refreshing to the Presbyterian Church of Nova Scotia, as they must be to the Reformed Presbyterian Church of Scotland. We have inserted letters from Mrs. Geddie and her daughter Charlotte Ann, under the impression that they possess sufficient interest to render their public appearance desirable.

What mother, can restrain the tear of sympathy, when called to witness the parental struggle, which attends the separation of our missionaries from their children, at that period of life, when the solicitude of early training is about to be repaid by the buoyancy of spirit, ardour of affection, and expansion of intellect, attendant on ingenuous youth, as it hastens on to womanhood. Among the many acts of self-denial which are required of missionaries in a heathen land, it is questionable whether any be more severe than this. It is the strong wrestling of parental affection with itself, and the true issue can only be determined by that imperious sense of duty, which teaches the Christian disciple to forsake houses, brethren, sisters, father, mother, wife, *children*, lands for Christ's sake.

It must be extremely gratifying to such as contributed to the large assortment of clothing which left Pictou last July, to find that there is such urgent demand for the fruit of their bounty, and doubtless all our female contributors will persevere in this course of *well-doing*, for already *they reap*.

The meeting of the two sisters at Walthamstow; and the return to Nova Scotia of the eldest, are topics which we believe the friends of the mission education fund will diligently ponder, as proffering an ample reward for past, and a powerful stimulus for future effort. There is but one farther point of interest which merits editorial remark, and that is, the many *open doors* which now in-

vite our young and ardent candidates for the ministry, to enter into abundant but successful labor. How painful will it be to announce the departure of the John Williams on her outward passage with but one ordained missionary from our Church, while three have been solicited so urgently, and with such goodly prospects of success. It can no longer be said that the home field requires all, when we have probationers on our roll, that are much more numerous than our self-sustaining congregations; and we hesitate not to say that however claimant any of our mission stations at home, there is not one that can present the claims upon the devoted missionary, which the New Hebrides group now present. It will be a sad reflection on the missionary spirit of the ministers and probationers of the Church, if another year shall elapse without any farther proffer of service from the foreign field. The difficulties of the work are yearly diminishing. Already, enough has been accomplished to diminish by one half the trials which Mr Geddie met so undauntedly, and overcame so successfully. The survey of the Islands now going forward on the part of the British Government is not, we conceive, for merely scientific purposes. A great commercial depot may yet be established there, and then, these distant and neglected Isles will become as desirable a residence as any British Colony can afford. At all events, whatever be the ultimate object of our Government, it is indisputable that the facility of intercourse with Britain will soon be extended. Again, then, we point our ministry, and that of sister Churches in Britain and Canada to the paramount claims of Western Polynesia.

Home Department.

The Presbytery of Pictou met at Mabou, Cape Breton, on Monday 18th ult., for the purpose of ordaining, and inducting, Mr James McLean to the ministry and pastoral charge of the congregation formerly under the care of the Rev. Wm. Millar. Rev. David Honeyman preached an exceedingly appropriate and lucid discourse on Acts 26 chap., last clause of the 16th, and the whole of the 17th verse: "Unto whom now I send thee, &c." Rev. Jas. Bayne presided; giving a narrative of the previous steps which had been taken by the Presbytery and people, putting the questions of the Formula to the candidate elect, and the members of the Church, and offering the ordination prayer; Rev. David Roy addressed the newly ordained minister in very suitable and impressive terms; Rev. James Watson followed with a pointed and practical address to the people, and the Rev. Mr Millar concluded with the Apostolic benediction.

This is, we believe, the first ordination service that has ever been held in Cape Bre-

ton, by the Presbyterian Church of Nova Scotia; and contrasts very remarkably with the settlement of the former minister who was ordained in Nova Scotia and sent over without any formality to take the solitary charge of a "little flock." If we are not misinformed, the long period of twenty years and upwards, passed away, without any visit from any ministerial brother, and never until this interesting service was performed, did a Presbytery visit Cape Breton. It is matter of surprise, not that our tenure of that important Island is so feeble, but that it has survived such long continued inaction. The root of the matter must be deeply implanted in the hearts of the faithful few that have now realized their ardent desires, and received into their bosom the return of importunate and long continued prayer. No one could witness the impression which the ordination service produced, alike on the aged and the young, without forming high anticipations of the stability and growth of this deeply interesting con-

gregation. The ability and zeal of the young minister will find room and verge for prudent, persevering, and we may safely add, successful display. He is now the only settled minister of our Church in an Island that presents numerous and very interesting stations for missionary labor. With that blessing, without which no ministry, however talented and devoted, can prove successful, there will soon be added two new congregations; and then, that Presbyterial action which has infused so much life and energy into the things that remained and were ready to perish, will be secured under far more favorable circumstances than at present can be obtained. In the mean time the Presbytery of Pictou have given good earnest, that nothing will be wanting on their part to nurse the *small one* into a *strong nation*.

Narrative of the state of Religion in the Presbyterian Church of Nova Scotia, 1854.

It must be interesting to every friend of our beloved Zion to know as much as possible of her statistics and of her finances; that they may see how she is lengthening her cords and strengthening her stakes, and thus extending the Redeemer's Kingdom. But it should be no less interesting to ascertain whether pure and undefiled religion is flourishing amongst us, lest we have "a name to live while we are dead," as to vital godliness. The result of the call of the Synod to report on this subject, has been general, but not universal; though perhaps as much so as could be expected for a commencement. We therefore proceed to give a summary of the materials placed at our disposal for this purpose.

Of the thirty-six congregations of which our church is composed, nineteen have reported, either directly or through the medium of the clerks of the Presbytery. There are also 12 or 15 missionary stations, some of which are regularly organized, and ready to receive pastors, from which no reports have been received. From the Presbytery of Pictou we have received a combined report of nine congregations, leaving six unreported. From the Presbytery of Halifax three several Reports, leav-

four unreported; and from the Presbytery of Truro the same number, leaving the same; and from the Presbytery of P. E. Island a combined Report of five congregations, leaving two unreported.

The combined Report of the Presbytery of Pictou exhibits various items of increase of membership, &c., which, as they appear in the statistics, we need not particularize. There, as it belongs properly to this department, "that domestic and public worship are attended to,—that the ordinances of the gospel and the schemes of the church are well supported. The Sabbath school and Bible classes are prospering. In two of them prayer meetings are well attended, and in one, but indifferently. In two of them the work of the Spirit seems to be advancing; in a third, though hope is entertained, the session decline giving any decided opinion. Two other sessions report unfavorably. They fear personal and family religion are much neglected, as Sabbath desecration prevails; but indications of Providence lead them to hope for improvement.—

Three other Sessions report, both favorable and unfavorable circumstances,—much to discourage—yet not without prospect of improvement from good attendance on public ordinances, increase of religious publications, &c. One of these is struggling on under very trying circumstances of depression and error; though its stability as yet is not thereby impaired. Another, though weak, is contributing liberally to the support of ordinances and the schemes of the Church, and is making exemplary progress, considering its late priviledges. Another session reports gradual progress, though much to lament and bewail—that public ordinances are well attended, and family worship generally observed, and the Sabbath sanctified; and there is a growing desire for religious instruction in almost every part of the congregation.

The combined report of the P. E. Island Presbytery exhibits—one session, lamenting much coldness in spiritual things; much difficulty in finding qualified persons willing to undertake Sabbath schools; much backwardness in the young who have entered the Church by baptism, joining the communion; therefore much need for prayer for the outpouring of the Spirit, and they are not

without hope, as the preaching of the gospel is well attended. In another congregation these things are more promising. The young more generally join in communion; Sabbath Schools are well attended; yet even here much coldness, in the midst of a fair outward appearance. In another congregation, which was lately as sheep without a shepherd, much indifference prevailed; but as it has lately obtained the services of one to go in and out and break the bread of life among them, there is a decided improvement. From two other congregations, though the clerk had received no formal report, yet from personal knowledge, he believed the one to be prospering as well as any other on the Island; and the other was making more rapid progress than ever it has done before, in consequence of the concentration of pastoral labor, made effectual by the Divine blessing.

The three reports from the Presbytery of Truro exhibited a fair attendance on public ordinances—the Sabbath sanctified—family worship attended to by many, and the schemes of the Church generally supported—Sabbath Schools and Bible Classes in operation, though not universal, and much good resulting from Presbyterial visitations and the circulation of religious publications; though they complain much of the neglect of communion, and that their reasonable expectations of increase are not realized, notwithstanding a very promising attendance on public ordinances, and a cordial welcome to the pastors throughout their respective congregations, and even of the elders alone in their respective districts.

The three reports from Halifax indicate—that in regard to vital piety there is great need of fervent prayer and energetic action. One session without venturing an opinion, says: “matters in this particular might be worse.” Two report that Sabbath Schools and Bible Classes, are existing and improving, and that many are anxiously enquiring “what they shall do to be saved”—that the services of the sanctuary are appreciated, and Christian liberality, in regard to the schemes of the Church is increasing.

In endeavoring to sum up the whole of the preceding reports, we shall apply the rule laid down by our Savior him-

self, viz: “Ye shall know them by their fruits;” which is applicable to congregations as well as individuals. For as we judge of an orchard as well as of a tree by its fruits, so may we judge of a congregation or a number of congregations, comprising the whole Church, as well as of a single individual.

Respect to the ordinances of Divine appointment, is one good fruit of religion. Here, though there is doubtless much room for improvement, yet when we consider the scattered location and limited circumstances of many of our congregations, we must affirm that they exhibit a respectable attendance and reverential attention to the ordinances of Divine appointment.

Bible classes, Sabbath schools, and family instruction, are fruits of religion, which seem to be rapidly increasing. There have been 16 of the former and 10 of the latter added during the last year, as may be seen by comparing the last two statistical returns. This indicates encouraging progress in this department. Another good fruit of pure and undefiled religion is, respect to the Christian Sabbath; and though there is no doubt much desecration thereof, not visible to the eye of man, and which is much to be lamented, as it is visible to the all-seeing eye of God, yet a great advantage has been gained when outwardly the Sabbath is sanctified.

Morality of conduct and purity of language are good fruits of religion, because its seat is in the heart, and “out of the abundance of the heart the mouth speaketh;” and also “out of it are the issues of life.” Now though there are exceptions to be met with in both these particulars, as is painfully evident from the cases of discipline which occasionally occur; yet on viewing the progress attained in this respect we have reason to “thank God and take courage.” As for general and religious intelligence and good moral conduct our people will bear a comparison, according to their circumstances, with any sister Church, or any other denomination.

Again: liberality in support of the ordinances and of the schemes of the Church for the continuation and the dispensation of the gospel, is a fruit, and a good fruit of pure religion; and of the existence of this fruit, though far short

of the titho duo, we have abundant evidence in the financial returns given in to the Synod. There we find enough for all present demands, and much to spare for an enlargement of these schemes. The people are there saying in the most effectual way, by their liberal contributions—enlarge your plans—“lengthen your cords and strengthen your stakes,” and we will supply the means.

Finally, the spirit of harmony, peace and friendship which prevails, with some unimportant exceptions, in our Church in general, and among the office-bearers in particular, is a fruit of pure and undefiled religion. Of the existence of this fruit, we have abundant evidence, so prominent as to amount to ocular demonstration. This union, peace and harmony of sentiment and design, together with the success which has attended our schemes in general, and education and domestic and foreign missions in particular, indicate, we

trust and hope, that the spirit of our Divine Master, the Prince of Peace, is smiling upon our efforts to promote his glory, and the spiritual welfare of those over whom the Holy Ghost has made us overseers, and the extension of the Redeemer's kingdom; and that he will finally crown our feeble and imperfect efforts with abundant success, and cause it to react in refreshing our own souls. Let us therefore “not be weary in well doing, for in due time we shall reap if we faint not.” And let the people whom he has committed to our care persevere and abound in every good word and work, that they and we may receive at last the welcome, “Well done good and faithful servants, ye have been faithful in a few things, I will make you rulers over many things; enter into the joy of your Lord.”

All of which is respectfully
submitted.

JOHN I. BAXTER.

Foreign Missions.

ANEITEUM, NEW HEBRIDES,
South Pacific Ocean, May 26, 1854.

Dear Brethren,—

Several months have elapsed since the date of my last communications to you; but the fault is not mine. Had any opportunity occurred of sending letters to you, I would not have been silent so long. I am at all times as anxious to write to you, as you are to hear from us.

Since the date of my last letters I have scarcely anything to record, but a series of mercies. We have just passed through another tropical summer, but the health of the Mission families has been graciously preserved. Some of us have indeed suffered from occasional attacks of intermittent fever; but these have been so mild, that we have been able without interruption to pursue our labors. The goodness of God to us in this sickly clime makes us wonder, and I hope, thankful also.

The Missionary work at the principal stations, and throughout the length and breadth of the Island, goes on steadily and encouragingly. The natives appear to advance in christianity and civilization. We see much around us to cause us to thank God and take courage. Our

esteemed associates—Mr. and Mrs. Inglis—are doing much good in the part of the Island where they reside. A Church has recently been built under Mr. I.'s direction, in that quarter. It is a plastered building, and contains 600 persons with a verandah capable of giving shelter to 300 more. I was present at the opening of it, and preached on the occasion. Eight persons were baptised at the time, a church formed, and the ordinance of the Lord's Supper dispensed. About 1000 persons from different parts of the Island were present. The whole occasion was one of deep and solemn interest. O that some of you could have been present to unite with us in the solemnities of the day. How it would have gladdened your hearts to hear a thousand voices raised, to celebrate the praises of God in a land so lately one of the “dark places of the earth.”

At the station where I reside, the Church which was built less than two years ago, has become too small. When it was erected, we did not anticipate the need of a larger building for several years, but God has executed our expectations. It became a question with us some time ago, whether it would be bet-

son to enlarge the present Church or erect another of suitable dimensions and style. The latter was unanimously agreed on. The work was commenced with great vigour about two months ago, and we hope to complete the building in another month. The new church will contain 800 persons, with accommodation for 400 more under the verandah, which surrounds it. Men, women and children have wrought at it with remarkable zeal. It will, when finished, be a substantial building, and it occupies a commanding and lovely site.

The cause of education advances very favourably. The natives desire to be taught, and they evince capacities for improvement not at all inferior to the Malayan race, who occupy the Eastern Islands. There are on the Island at present, 26 Schools, attended by about 1500 scholars: thirteen of these schools are in the district occupied by Mr. Inglis, and thirteen in my own. The two Schools at the principal stations, are each attended by 130 scholars. In addition to this, Mr. Inglis and I have an afternoon class, to improve as far as possible our present teachers and prepare others. At a more advanced stage of the Mission, we contemplate the formation of an educational institution, of a higher character than our present schools, with a view to the training up of a native agency for the work of God on this and the neighbouring Islands. Our great aim at present is to give the natives the word of God in their own language and teach them to read it, with the prayer and hope that the Holy Spirit may open their minds to understand it, and incline their hearts to receive the truth in the love of it. The safety of these Islands must under God, depend on the knowledge which the natives have of divine truth. No island in these seas, when once evangelized by the Protestant missionary, is now safe from the intrusion of the agents of Rome. But if we can only instruct the natives in the knowledge of God's word, there is little to be apprehended from priestly influence. Popery is a system that withers and wanes before the light of divine truth.

Visitation is another branch of Missionary duty, to which we endeavour to devote a due portion of our time. The natives are like children, and require

constant oversight and watchfulness. If a village is left unvisited for a few months, the natives are apt to become lukewarm. Our teachers and scholars also, require the wholesome stimulus of an occasional visit. These visitations are always agreeable to ourselves, and I trust by the blessing of God, profitable to those for whose benefit they are designed. The natives are always glad to see us, and give us a most hearty welcome wherever we go. I often contrast visitation now with what it was in the days that are past, and feel thankful to God for the change. My visits were then undertaken in obedience to the stern voice of duty, and frequently at a considerable risk. I have many times, when I drew near my intended destination, paused and meditated the prudence and propriety of landing. Before venturing on shore I have watched the eye, countenance, and motions of the crowds of naked, painted and armed savages before me, to see if I could discover in these anything that would indicate intentions friendly or hostile. But whenever I go now, a cheerful and happy group are ready to meet me. Men, women and children crowd around with every demonstration of good feeling; and if Mrs. Geddie and the children should happen to be with me, the scene is still more exciting. And the person would be regarded as a heathen, who did not shake hands with every one of us, and greet us with the friendly salutation—*Ak aiheng vai yeg*. What a mercy that we are enabled to prosecute our duties on this so recently barbarous island, with as little apprehension of danger as you experience in the prosecution of your duties at home. The person must be blind indeed who cannot discover in such a change of feeling on the part of persons once bitterly opposed to the introduction of the Gospel among them, something more than the work of man.

About six months ago I made the circuit of the Island in company with Mr. Inglis, who had never been round it. Our journey was performed on foot, and occupied five days. We were accompanied by all the principal Chiefs of the Island and several other persons. Our whole company numbered between forty and fifty persons. We held meetings at all the villages through which we pass-

ed. Our meetings in all were twenty-four in number, and two of these were held in Heathen villages. The people had been previously notified of our coming, and were prepared to receive us. We were most hospitably entertained everywhere, except by the heathen. The best that the land could afford was plentifully furnished to our whole party. Every where we found taro, fowls, sugar cane and cocoa nuts in readiness for us. We had every reason to conclude, from the conduct of the people, that large as our party was, we were most welcome visitors wherever we went. In our company there were several Chiefs of importance, who had never seen many of the places that we visited. In the reign of heathenism, few dare venture beyond the boundaries of their own districts. O what a change the Gospel has wrought on this Island. The natives themselves are amazed at it, and truly say that it is the Lord's doing. May they duly appreciate that holy word, which wherever it is embraced and believed, brings peace on earth, good will towards men. During our visit, nothing surprised us more than the rapid improvement of the natives, even in the remotest parts of the island. It exceeded our most sanguine expectations. It is our design to visit as soon as convenient, the interior of the Island, and if possible search out every family in the mountains and valleys of Anciteum. The weather was unfavorable during our visitation; and in consequence of this, several of the natives took fever and ague by the way, and were either obliged to stop or return to their homes. Of the whole party who set out with us, about one-half were more or less affected. Neither Mr. Inglis nor I suffered, and we returned home as well as when we left.

The effects of the Gospel on this Island are now on many points very obvious. The superstitions, abominations and cruelties of Heathenism are either past or rapidly passing away. War is no longer heard of, and good feeling and friendly intercourse seem now to be firmly established among those who from time immemorial were deadly foes. The last act of cannibalism took place about two years ago, and I feel that I do not hazard much in saying that cannibalism will never more be practised on this land. The strangulation of widows may,

I think, be numbered among the things that *were*: the Christians of course do not practise it, and the Heathen are afraid, for the horrid practice has been denounced by all the men of influence on the Island. Infanticide, which was practised to some extent, has about disappeared, now that the value of human life is becoming better understood.—Feasting and dances are now confined to the Heathen, and are of rare occurrence; and those who profess Christianity are ashamed of these things.

The tone of moral feeling is fast rising among the Christian natives; and lying, stealing, quarrelling, conjugal infidelity, and other immoralities, are no longer regarded as venial sins. The ten commandments are now recognized as the standard of right and wrong, and moral character is tested by that holy and unerring rule of action. The man who gives way to sin—it matters not what is his rank—falls in the estimation of the people and loses influence. This disposition to esteem or despise men, without distinction of country or colour, according as their conduct agrees or disagrees with the law of God, gave rise to that opposition on the part of a few reckless and wicked foreigners, which at one time threatened the destruction of this mission, but above which, by the blessing of God, it has triumphantly risen.

In the performance of religious duties the Christian natives are in general very exemplary. The Sabbath is well observed. It is a day of rest from all labour and amusement, and the whole day is spent in the public and private exercises of religion. All cooking is done on Saturday, the name of which is *radat o ratta*, that is, the day to cook food.—Family worship is observed every morning and evening, and our weekly religious meetings are well attended. There is now a regularly organized Church at each of the stations, and the conduct of the member is in general consistent and exemplary. There are also hopeful appearances of piety in many others.

A new order of things is fast taking the place of practices, which have from time immemorial been observed. This island, so lately the scene of the worst abominations of heathenism, is fast undergoing a great moral revolution. The transition is like that from the darkness of midnight to the light of day.

We begin to feel as if the words of the Prophet were to some extent fulfilled in the experience of these Islanders, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

The temporal advantages of Christianity are also becoming extensively felt throughout the island. With the security of life and property which the gospel has introduced, the spirit of industry is being awakened among the natives. Neat and comfortable grass-houses are now supplanting the hovels in which they formerly lived, and the soil is now cultivated to an extent before unknown. The natives now raise an abundant supply of food for their own use, and the time is not far distant when they will have a surplus to dispose of to vessels calling at the island. In the days of heathenism, when a man planted, if his food escaped the spoliation of an enemy, it was almost certain to be *tabued* by the chief for a guest. The laborer seldom reaped the fruit of his industry, and thus the stimulus to work was gone. But now there are no enemies to fear; and in those districts where christianity has the ascendancy, feasting is abolished.

But while I write this, do not misunderstand me. If you saw our island as it *was*, and as it *is*, you would say that a great work has been done; but you would also say that a great work still remains to be accomplished. A hopeful beginning has been made on Aneiteum, but after all, it is only a beginning. It is only the fresh blossoms of Spring that we witness; the matured fruits of autumn are still distant. There is much to encourage labour and effort, but nothing to warrant the conclusion, that our objects are nearly accomplished. The native converts are as yet the moorest children. Their knowledge is necessarily limited, and their faith rests more on the word of man than on the word of God, which they possess only to a very small extent in their own language. Their Missionaries sustain much the same relation to them that the parent does to his children. And though in the ardour of their newly-awakened zeal, they are ready to say—"All that the Lord hath said will we do, and be obedient;" yet were the influence of the Missionary withdrawn, they would rea-

dily fall before temptation, and many would return to their former bondage. The intellectual and moral elevation of a nation is not the work of a few years, but of generations. But these Islanders, with all their degradation, are a people of much promise: and by the blessing of God on our labours and those of our successors, the Aneiteumese will rise up to be an eminently Christian and highly civilized race.

ANEITEUM, June 1, 1854.

My Dear Sisters,—

As an opportunity has unexpectedly occurred for sending letters to Sydney, I embrace the opportunity for sending you a hurried letter, but the notice is short. We have not heard from you since the John Williams returned from Sydney last November. We are now anxious to hear from you. We had a letter from dear Charlotte lately, also one from my sister Ann, by H. M. S. "Torch." The "Torch" will be returning to Sydney ere long, when we will again have an opportunity of writing you. We are all pretty well, with the exception of dear Elizabeth, who has been subject for the last fifteen months to attacks of fever and ague; and although the paroxysms are light, still she looks very pale and delicate, and is very nervous. We took a cruise among the islands last year, in the J. W., hoping it would do her good; but she did not appear to derive the least benefit from the change. Lucy is healthy, and is growing tall. Poor dear child! the time is now drawing near when she must leave us (we shall look for the John Williams in two months hence); I cannot bear to think of it. It seems almost too great a trial thus to part with our beloved children—a trial that time does not lessen. I feel the separation from my dear Charlotte more now than I did the first year after she left us.

Johnny is a healthy, stout boy. He is very forward of his age. He can speak both the Aneiteumese and English languages, as well as if he were six years old. He is very lively. He will miss dear Lucy much, as he is very fond of her; and, I am sure, Lucy will often long to see him.

We are very busy as usual—indeed, from Monday morning till Saturday,

we are busily engaged. We are building a new *large* Church, as our former one is now too small. Mr G. is busy every day at it. We are also building now houses for our boys and girls. I and my boarding-school girls are busy preparing dear Luey's outfit. I merely cut and set—they do all the sewing. Our sitting-room is like a dressmaker's shop continually. Besides my own girls I have all the women, who choose to come every other day, sewing. We make shirts, trowsers, bonnets, caps, &c. We are getting quite out of clothing for our poor natives again. You have little idea of the quantity of clothing we dispose of in the year, still our people are not half clothed. They have got a considerable quantity of cloth lately from H. M. S. Torch. She is a steamer, and, while surveying the Island, uses wood instead of coal. Our people cut a large quantity, for which they received cloth. The Torch is tender to H. M. S. Herald, which was here last November, and by which we sent you letters. There are some very fine young men among the officers. The Director of the Torch, a namesake of my own (Macdonald), is a very fine young man. We think he is serious, &c. The vessel is now at the Figi's, but will be back in three weeks.

Our dear friends—Mr. and Mrs. Ingles—are well and doing much good in their district. We get on most harmoniously and happily together. I must now conclude, as Mr. G. has taken possession of the other side of the sheet.

Your affectionate Sister,
CHARLOTTE.

MISSION SCHOOL, Aug. 14, 1854.

My very dear Aunt,—

I received your letter a few days after I returned from the holidays. This is letter-writing day, so I wrote to papa and mamma, and I have enclosed yours. I was very glad to hear that you were quite well, as I am. I spent my holidays at dear Mrs Bullen's. We bathed ten times while we were there. I liked it very much. We went out to tea a great many times, and one lady took us to the National School children's treat: they walked in procession to the grounds of a gentleman, where they were to have tea. They played at some games, and then they had tea in a field, while a

band from the Industrial School played sometimes. After tea, some ladies threw sugar plums among them (which they scrambled for), and gave them each a tract.

Mrs. Fay has left, and Miss Sprigg has come in her place; and I like school a great deal better now—everything is so nice and in order. I have not written to you since before the prize day. My prize was a beautiful edition of "Longfellow's Poems." Since we have been out for the holidays, the Chapel, which was very shabby, has been done up, and looks very nice. Last Wednesday some of us went to Mrs. Peachey's to tea. (Mrs. Peachey is a friend of Miss Thodeys. She keeps a school for young ladies not far from here.) We had tea on the lawn, and played; and when it got cold we played in doors.—This is the letter writing day. I have written to papa and mamma, and my brother and sisters.

Every month we have a day for writing letters, also an approbation holiday. The approbation holiday was on the 29th of last month.

You wished me to tell you what magazines I receive. I have the Missionary Record of the United Presbyterian Church, the Juvenile Missionary Magazine, and the Register. I like the two last, but I do not care much for the first. Autumn is coming very fast: the leaves are falling off the trees. We are going to have a rockery in the garden.

Miss Sprigg says, the best way to send the birds is to direct them—Mrs. Fox, Mission School; Miss Geddie, Walthamstow, Essex. Would you be so kind as to send a few seeds at the same time? Please to give my love to all my aunts and cousins, and accept the same from your loving niece,

CHARLOTTE GEDDIE.

MISSION SCHOOL, Sept., 1854.

Dear Cousin Mary,—

I must just write a few lines to you. I long so to see you. Perhaps this time next year, I will be with you. You must write as soon as you can (please dear), and tell me all that you are doing. I want to come and help you. Where is Cousin Jane? Is Willy better? I hope so. The School is very much altered, now that Mrs. Fay has left; and I like it much better. Miss

Sprigg teaches us. This afternoon is a half holiday, and I intend to work.

Do you ever write to Cousin Charlotte? Give my love to her and all I

know, and accept the same from your loving Cousin,

CHARLOTTE.

Miscellaneous.

OLD CALABAR.

DUKE TOWN.

Interesting Communion Service at Creek Town, where Twenty-two Persons showed forth the Lord's Death.—No communion service having been observed at Creek Town since Mr. Goldie left us, in accordance with the wishes of church-members there, I went up on the afternoon of Sabbath, April 9th, preached, baptized a child of one of the members, and dispensed the Lord's Supper. Mrs. Anderson, Mr. Sutherland, Dr. Eastwood (our present medical attendant), and a goodly band of Duke Town young people, accompanied me. On that occasion, six young men communicated for the first time, viz., five youths who had been baptized a few weeks previously, and George B. Waddell, with whose name and previous history as an emancipated slave from a slave ship, and subsequently as a domestic in the family of Rev. Mr. Waddell, you are already acquainted. Having made application for admission to the Lord's table some months before—having been repeatedly examined as to his knowledge of divine things, and having given much satisfaction at each examination, and having (in the absence of a session,) been approved by all the members of the church at the station, I felt that it was but duty to him, to the church, and to the Head of the church, to admit him to the table of the Lord.

Including some from Duke Town and some from Old Town, twenty-two communicants united in showing forth the death of their Lord in the presence of a large number of deeply-interested spectators. It was to myself—I think I may say, to all of us—a season of refreshing. We found “the communion of saints” to be both pleasant and profitable. Mr. Thomson delivered the concluding address in the Calabar language. I was glad to learn from Mr. T. that other young men at Creek Town, among whom is King Eyo's second son, is very anxious to be received into the fellowship of the church.

The Martyr Spirit.—On the following

Friday (April 14th), King Eyo and his gentleman took to task the young men who had joined the Church. As Mr. Thomson has written you an interesting account of the important and deeply-interesting procedure of that day, I shall not here enter into particulars. I shall only remark what I stated to our young people here at the prayer-meeting last Wednesday evening, that the demeanour of the young men at Creek Town, on the occasion referred to, is an illustration and evidence of the truth of the text, “The word of God is quick and powerful;” the ever living and life-giving word, the ever strong and strength-giving word; producing similar effects in all who cordially embrace it in every age and in every land. We see its life and power in the case of Joshua and Caleb; in the case of Shadrach, Meshach and Abednego, &c. &c.; in the case of martyrs in former years in Britain itself; and more recently in Madagascar; and in the case of these few young men in Old Calabar.

Baptism of David King, 1st May.—

About two months ago, I intimated to you the marriage of the young man who calls himself David King. I am happy to be able now to announce something of far greater importance respecting him, namely, his baptism. I think I formerly stated to you (it was on his own authority), that he is a grand-son of the late king Eyamba. He did not exactly stand in that relationship to Eyamba. His mother's mother was king Eyamba's queen, or head wife, but Eyamba was not his mother's father. Her father was the “big Duke Ephraim, who reigned before Eyamba's accession to regal power. David has long been wishful of being admitted into the church, but two considerations induced me to delay his reception; first, I wished him to understand “the way of the Lord more perfectly” than he did when he first applied for baptism; and second, I felt somewhat at a loss how to act in regard to him from his position as a slaveholder. In order to clear the way of future difficulties

On this point, I drew up a declaration on the treatment of servants, which having read and explained to him, I asked him if he was willing to subscribe. This he cheerfully consented to, and attached his signature in presence of Mrs. Edgerly, Mr. Sutherland and myself. I enclose a copy of the declaration. The path of duty seeming clear, this young man was yesterday (April 30th.) received into the fellowship of the church by being baptized into the name of the Father, and of the Son, and of the Holy Ghost." He is the first native man who has made a profession of religion at this station, and I need hardly add, that he, as well as the other converts, has a claim on the sympathies and prayers of the parent church. Young Eyo and the most of the native members from Creek Town were present at our after-service yesterday, when D. K. was baptized. At my request, young Eyo addressed the Duke Town young men, many of whom were present, on their duty in regard to the Gospel of Christ. After I had finished the English portion of the service, he delivered a long and powerful address on the subject assigned him. He spoke in Efik, and was listened to with deep attention. A considerable portion of his address was taken up in replies to some statements which it appears some of the natives of Calabar against the Bible, and against their joining the church. He rebuked their sophistries in a very masterly manner; he brought them at once "to the law and to the testimony," as the grand test of truth, and exposed their utter worthlessness. I have every reason to expect that his address will be productive of good.

Baptism of Two Young Women.—
Monday, May 8th.—No appearance as yet of the mail steamer. Her long delay enables me to report that other two members were added, yesterday, to the church at this station. Their names are *Louisa Gold* and *Antika Angwan*. Both have been in the mission house since 1849. The former is a native of the country of *Ehoi*, and to be about a month's journey distant from Old Calabar. She appears to be about sixteen or seventeen years of age. The latter is a native of the neighbouring country of *Ibo* (or *Ehoe*), and seems a year or two younger than the other. They have both, for some months, been anxious for admission to the church, and after un-

dergoing many examinations in regard to their knowledge, and their walk and conversation being such as the other members of the church approve, they were, yesterday afternoon, baptized and admitted to the table of the Lord. Six of the young men from Creek Town observed along with us the ordinance of the Lord's Supper. In regard to the two girls just named, I regret to say that they are still slaves. One belongs to Henry Cobham, the other to Antika Cobham. They thus "stand in jeopardy every hour." They may be demanded from us by their masters at any time, and we have no ground on which we can resist the demand. They are not only liable every hour to be withdrawn from our instructions and our protection, but to be sold into hopeless slavery in some distant land. May the Good Shepherd be their guide and guardian. They have joined the church with open eyes—fully expecting to be called upon to suffer in persecution for the sake of Christ and the Gospel. O that they may be found faithful, and endure even to the end! Immediately after their baptism, we sung that beautiful and impressive hymn in the U. P. Hymn Book, the 225th. The three first verses of that hymn have "emphasis of meaning" here, which I verily believe cannot be appreciated in Britain in the present age.

And art Thou, gracious Master, gone,
 A mansion to prepare for me?
 Shall I behold thee on thy throne,
 And thro' for ever sit with Thee?
 Then let the world approve or blame,
 I'll triumph in thy glorious name.

Should I; to gain the world's applause,
 Or to escape its bitterest frown,
 Refuse to countenance thy cause,
 And make thy people's love my own—
 What shame would fill me in that day,
 When Thou thy glory wilt display!

No; let the world cast out my name,
 And vile account me, if they will;
 If to confess the Lord be shame,
 I purpose to be vile still;
 For Thee, my God, I all resign,
 Content if I can call Thee mine.

Baptism of Two Young Men.—Monday,
June 5.—By a letter just received from Fernando Po, I learn that a mail steamer, having Mr. and Mrs. Waddell and Mr. Edgerley on board, has at length reached this island, and may be expected here in a few days. As the mail which should

have been here in April got no further this way than Sierra Leone, and as the coming one is considerably behind her time, I am almost tempted to retract what I wrote on May 1st at the beginning of this letter in regard to the steamers. We have not seen one of them since the morning of March 27th. It is to be hoped that they will soon revert to their wonted regularity.

You will be glad to learn that other three members were yesterday added to the church at this station. The eldest of the three, *Joseph Brainerd* by name, was in connection with the Wesleyans at Accra. He has been in this country for several months, possesses good abilities, is well informed, and is for the present assisting Mr Suther¹ and in school. The other two are natives of this country, and were admitted by the rite of baptism. The name of the older of the two is *John Antika Cobham*, a son of Antika Chobham's. He seems about sixteen or seventeen years of age. The name of the younger is *Thomas Eyamba*, whose proficiency in the Shorter Catechism I noticed to you, I suppose, a year ago. He appears to be about fourteen or fifteen years of age. Both are very sharp, intelligent youths. Thomas is a son of the late King Eyamba. You will observe from the late duplicate declaration respecting the treatment of servants that both have subscribed that document. You will observe also that the names of other two of King Eyamba's sons are attached to the declaration. They also are anxious for admission to the church; but as they had not such clear views on some important doctrines as I think a little diligent study of the Bible and catechisms would enable them soon to attain, I felt constrained to delay their admission. They both show a fine spirit, however; and having examined both to-day at great length, I find that both possess great additional light in regard to important points on which their knowledge was formerly defective, and in particular respecting the work of the Holy Spirit in the conviction, conversion, renovation and sanctification of men. I expect that they will be admissible at next communion.

Grief of a Mother at her Son becoming a Servant of Christ.—Thursday, June 8.—Thomas Eyamba's mother is in great wrath about her son having been baptized. Her strongest objection to the measure is, that her son will be allowed to marry only one

wife! A big gentleman like her son to be without twenty or thirty wives—the very thought of it is enough to break the poor woman's heart. She is also annoyed because he has come under obligations not to maltreat his slaves. She thinks, no doubt, that a little scorching now and then is necessary to keep the wretches in subjection, and that without cutting off of ears, extraction of sound teeth, etc., etc., it will be impossible to manage them. Thomas keeps cool and calm amid the storms by which he is assailed from various points.

White men doing what they will yet regret.—Some white men, it appears, tell the natives of Calabar that both slavery and polygamy are sanctioned in the Bible. I think that our countrymen who come here might employ their time much better than in the advocacy of such abominations as slavery and polygamy. Some of the more intelligent of our young men have sense enough to perceive that some must needs teach certain doctrines in order to justify certain practices; but the more simple are easily bewildered and perplexed. One of the native young men asked me the other evening; in "seriousness, to show him what part of the Bible forbids a multiplicity of wives. He can read well and I once requested him to read I Cor. vi. 2. He did so; and his own comments on the text showed that he quite understood it. He expressed himself quite satisfied on the point. He saw plainly that every man is permitted to have "his own wife"—not wives; and that every woman having her own husband," must mean that each woman have a husband for herself. Further, to confirm his faith, I bade him read Gen. ii. 24—"wife," not wives. 2d Mal. ii. 14—16, and the Saviour's declaration (Matt. xix. 4—6) respecting the original institution of marriage, in which he speaks of the *twain*—not the three, the ten or the twenty. "But are we told that some good men had more wives than one?"—"True; the Bible also tells us that Cain killed his brother—Achan stole the Babylonish garment—that Ananias and Sapphira lied, and so they became murderers, thieves and liars."—"But these were bad people."—"True; again; but Peter cursed and swore at times; and David broke the sixth and seventh commandments. Does that make it proper for any man to swear, kill or commit adultery?"

Our Sabbath meetings have improved

POPULAR INFIDELITY.

The secular interests of 'Secularism' do not seem to be at all prosperous.—*The Reasoner* (the chief organ of the party, conducted by Mr. G. J. Holyoake, the leading apostle of Secularism), which used to be a respectably-sized journal, has now shrunk into the dimensions of a small penny tract, printed on wretched paper, and filled for the most part with scraps and fragments. A glance at a few of its recent numbers may convince any one that there is but little vigour, and much silliness, in its advocacy of Secular (or infidel) doctrines. In the number for January 22, for example, we find an article with Mr. Holyoake's initials, where the custom of the present day to allow the hair below the chin to grow, as a protection to the throat, is declared to be a proof that we live in a Secular age! A physiological suggestion by an Edinburgh physician, it is said, has wrought a miracle such as religion has not wrought for ages! Our readers will no doubt be at a loss to know how it can be made out that religion has any thing to do with the growth of the beard. As to this, Mr. Holyoake informs us, that the apostles curled their moustaches, and that Jesus Christ wore a beard. "The imitation of Christ," it seems, should reach thus far. Secular physiology has thus triumphed over religion!

Another number gives an account of the New Year's Festival of the London Secular Society, and informs us that "the intense cold [*quare*, external or internal?] affected the attendance," and made one of the speakers remark "that he would rather dance the Highland fling than make a speech." Even Mr. Holyoake had to stop in the middle of an oration, which he promised to finish on a warmer day. "Mrs. Austin Holyoake presided at the piano-forte, and, with her sister, sang during the evening. Several dramatic pieces, by Mr. and Mrs. Thomas and others, with various festivities, succeeded, to a late hour." Still, with all their appliances, Secularism was unable to engender heat. Among other instructive but painful documents we find a letter "from a late Morisonian," who subscribes himself, "one who has progressed from Calvinian darkness to Secular light." He speaks of those Morisonians and others who

reject the doctrine of eternal punishment, as being in a transition state—"pioneers of progress"—as having entered on a path in which they cannot consistently pause, till they have rejected the Scriptures, and embraced Secularism.—*News of the Churches.*

MATERIALS FOR PREACHERS.

In an important sense it does not belong to the church, but to God, to decide the question, who and how many shall become preachers of the gospel. He is the author of their regeneration; and when converted, it is his prerogative to call such as he pleases to the office of the gospel ministry. But there is also an important sense in which his people are responsible for the preparation of those materials out of which preachers are ordinarily called; and also for the proper direction of their minds to the question of personal duty with regard to this office. The materials for future ministers are generally found in the bosom of our churches; either as communicants, or in a state of ecclesiastical pupilage. Hence the churches may be properly appealed to on this subject; and if delinquent, they should be exhorted to employ scriptural means to bring young men into the sacred office. To the use or neglect of these means, may be ascribed, as we believe, in a great measure, the large difference between the number of candidates in different churches.

We could name one church which has been organized twenty-five years, and has furnished from her members twenty-five candidates; and a second, older and stronger than the other, which has furnished only two or three. The latter church too has enjoyed, as well as the former, some precious revivals of religion, and the additions to her communion have consisted of a good proportion of young men. But their attention seems not to have been called particularly to the subject of personal consecration to the ministry. As laymen, they are useful men; but many of them might have become acceptable and some of them able preachers. Can that Church give a satisfactory answer to the question, why they are not preachers? We consider it a great privilege for a church to have constantly among her members one or more candidates; and if this should be made one of the

objects for which she daily and weekly offered up her prayers, and should have its appropriate place in the instructions of the pulpit, we doubt whether she would remain long without enjoying this privilege.

RESISTING A CALL TO THE GOSPEL MINISTRY.

A well known minister, now deceased, informed the writer that he had received a letter from a friend to the following effect:—that he pursued a course of literary and classical studies with a view to the gospel ministry; but that under the influence of aspiring and ambitious feelings, fostered by worldly-minded and irreligious kindred, he was diverted from his purpose, and devoted himself to the study of law. He made gratifying proficiency in preparing for the legal profession, and had before him every reasonable prospect of success. But from the moment he determined to abandon the gospel ministry and study law, God appeared to forsake him; he lost his former spirit of prayer, and religious comfort departed from his breast. At length, under the pressure of strong conviction of duty, urged upon his conscience by an agent of the Board of Education, whom he heard preach, he was led to retrace his steps and consecrate himself anew, to the service of the Church, and to that sacred office to which, as he believed, he had once been called. The letter above referred to was written to inform his old friend of his decision, and to tell him moreover, that its influence upon his piety and Christian enjoyment was almost instantaneous; that his communion with God was no longer intercepted (as before) by insurmountable barriers; his graces seemed to have a more vigorous growth, and his "peace was like a river."

Perhaps there are many young men in the Presbyterian Church, who, against the call of God and their own convictions of duty, are turning away their minds from this high and holy vocation, to engage in some secular pursuit. If so, can they expect to be prospered? Especially, can they hope for "peace of conscience and joy in the Holy Ghost?" The path of duty is the only one in which a man can secure the Divine favour.

A GOOD OLD BOOK.

There is lying before us an old book,

with which is connected a most interesting history, strikingly illustrating several important truths relative to the enterprise of book distribution—We have space for but a few of the most prominent facts.

In the year 18—, a gentleman and lady travelling in P— County, Virginia, stopped during the heat of the day at a well known tavern in that part of the country. Their host was an open-hearted, kind, and honest man, but notoriously careless of divine things—a neglecter of the sanctuary, and entirely indifferent on all religious subjects. To entertain herself during the hours of rest, the lady asked him for some book to read. He apologised for his slender supply, while he handed her this old book and a few others. The book lacks a title-page, table of contents, some forty or fifty pages of the beginning, and we know not how many of the end. It purports, however, so far as can be seen, to be a compendious treatise of the great truths of the gospel, basing very fervent and earnest exhortations on clear and forcible summaries on doctrinal instruction. Thus, the original righteousness and happiness of man, and his fallen state; the method of recovery, as well as its necessity; the work of Christ, his humiliation and exaltation; faith, regeneration, the office of the Spirit, with collateral and subordinate topics, occupy the larger part of the work. It seems to consist of four parts, or books. The topics mentioned are treated in three of them, and the fourth, which is defective, treats of the Church and the ordinances, and practices of religion. After reading the book well ready to set out on her journey, the lady begged to buy it. Her host declined, and offered as a reason that it had belonged to his mother. The lady then asked him to promise to read it; to which he assented, remarking that he had made that promise to his mother, but had never kept it. For some time after his guests left him, he continued to neglect the old book. However, on a Sabbath when his home was quiet, and time was heavy on his hands, he undertook to fulfill his long neglected promise. But, as may well be supposed, such a man found such a book anything but interesting. He persevered, drowsing and weary as he was. Presently some of its statements arrested his attention; he became a little interested, but not enough to secure, at that time, perseverance in

reading, though enough to bring him back to the undertaking in a week or ten days. He now began to question the truth of the startling statements he read; then to attempt to verify the frequent references to Scripture. This, he often said, gave him no little trouble, by reason of his profound ignorance of even the order of the books of the Bible. However, he could not give up. His soul was touched. He began to see and feel that he was just the sinner there described. One perusal did not satisfy him. He gave the book another. But he was cautious that no one should see him reading it. In the course of a few weeks he had found his interest in the book transferred to the Bible, to whose contents its perusal had now introduced him. The more he studied the sacred page the deeper grew his distress, till he was led to prayer, and to a sincere and cordial resting on Christ for salvation.

Meanwhile, he had sought no counsel, communicated with no one, and though not himself knowing how to express the truth in words, was, by his conduct, a changed man. He now sought the house of God, and his neighbors were all sur-

prised one morning to see him appear in a Methodist chapel in his vicinity. He said he never retained the text, but the substance of the sermon was such a description of the great change, as may be heard from any evangelical pulpit. After the service he sought the minister, and began to tell his coincidence of views with what had been preached. He was still entirely ignorant of the terms for describing conversion to God; and while joyfully sensible of a most humbled, trusting, and prayerful frame of mind, made no pretension to be a convert. The minister, however, soon discovered that the enquirer had been taught of God, and welcomed him as one born from above, showing him how his experience justified the declaration of a belief, that he had been brought into a state of salvation.

The subject of this narrative still lives, a consistent and cheerful Christian, and most peculiarly and strongly attached to the great doctrines of grace. He values his "old book" most highly, and barely permits it to go out of his possession. Many efforts have been made to find a duplicate, but unsuccessfully.

Notices.

The following communication, having come to hand too late to appear in the Home Department, is inserted among the Notices, in preference to allowing it to remain over until next month.

[To the Editor of the Register.]

Having been privileged to open the campaign on behalf of the Special Effort for the Seminary, I beg to publish in the columns of the Register the subscription list so far as it has gone. I may mention that, finding a number of persons anxious to contribute, who desired longer time than had been first proposed, I have allowed each contributor to possess his own time of paying, whether at once or by instalments, payable yearly during a period not exceeding four years. Finding also that the greater portion of the contributors preferred giving to the Synod, either to be vested or expended, or to be divided between them as the Synod may determine. I have opened a third column for such sums. The following are the names of the subscribers, and the amount of their subscriptions—those for immediate expenditure being marked 'Ex,' those for investment being marked 'In,' and those which are left unrestricted being marked 'unres.'

A. J. Patterson,	" "	25	0
John Yorston,	" "	100	0
James Yorston,	" "	100	0
A. C. McDonald,	" "	12	10
Rev. James Ross, W. River,		25	0
Rev. G. Patterson, G. Hill,	$\frac{1}{2}$ ex. $\frac{1}{2}$ In.	25	0
Finlay Cameron,	" unres.	20	0
James McDonald,	" "	20	0
C. D. Hunter, Esq. Halifax,	" "	100	0
E. Tupper,	" "	50	0
Hon. Sam'l Croelman,	" "	50	0
Wm. J. Stairs,	" "	100	0
John Stairs,	" In.	100	0
Thos. G. Davidson,	" unres.	3	0
Wm. G. Madden,	" "	2	0
C. B. Pitblado,	" Ex.	1	5
Alex. McDonald,	" unres.	5	0
Rev. P. G. McGregor,	" "	10	0
Chas. Robson,	" "	10	0
E. Creelman & Co.,	" "	15	0
J. R. Forman,	" "	10	0
A. James,	" "	10	0
Wm. Annand,	" "	10	0
Thos. Bayne,	" "	10	0
James Scott,	" "	5	0

The congregation of Halifax is the only one to which I have appended as a congregation, and in that the subscription list is not yet complete. The other contributions have been by application to individuals.

GEORGE PATTERSON.

Mr. Patterson, Esq. Pictou, In. £50 0
John McKinlay, Esq., " unres. 25 0

Monies received by Treasurer from 23rd October to 23rd November, 1854.

HOME MISSION.

Nov. 23—From Annapolis Congregation, per Rev. P. G. McGregor, £6 0 0

FOREIGN MISSION.

Ladies' Benevolent Society, Princeton Church, P. E. I. 2 0 0

Female Society, Princeton, P. E. I., for printing press, 78s. Is. cur., 3 5 0

The 12 acknowledged in October Register from a friend to the cause in Canada, for Seminary should have been £2 5s

Catalogue of articles contained in the Mission Box from Princeton, P. E. I.

100 yds. of homespun cloth; 72 do. cotton; 4 do. handkerchiefs; 2 pairs of braces; 1 piece laco; 1½ lbs. patchwork; 1½ do. thread; ½ do. pins; 1½ doz. reels; 2 pairs scissors; 3½ doz. thimbles; 4 do. hooks and eyes; 18 do. buttons; 2 papers needles; 9 pairs boot laces; 3 bolts of tape; 3 pairs of socks; 1 flat and 1 cap; 1 cap and suit for chief Nohoot; 1 pair of slippers for Mr Geddie; 1 pair of boots for Mrs. Geddie.

Presbytery of Pictou will meet at River John on the third Tuesday of December.

Board of Foreign Mission will meet at same time and place.

FORMS OF BEQUESTS.

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

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

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

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

FOR RELIGIOUS OR MISSIONARY PURPOSES.

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

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

The Treasurer of the Mission Education Fund acknowledges the receipt of £3 7s., Is. cy., from the Sabbath Schools in Princeton congregation, P. E. Island: also £1, Is. cy., from the Female Society of the same congregation: also Is. 3d. from Miss Stewart, Lower Stewiacke, per Rev. David Honeyman.

FOREIGN MISSIONARY WANTED.

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

BOARDS AND COMMITTEES.

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

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

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

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

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

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

Committee of Bills and Oratures—Messrs. Bayne and McGilvray, and James McGregor,—Mr Bayne, Convener.

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

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

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

General Agent for the Register, FRASER & DEAYTLE, Junior, Pictou.