

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

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

|                          |                          |                          |                                     |                          |                          |
|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|--------------------------|
| 10X                      | 14X                      | 18X                      | 22X                                 | 26X                      | 30X                      |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12X                      | 16X                      | 20X                      | 24X                                 | 28X                      | 32X                      |

Donald Mac Donald Leach

# THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

LORD, bless and pity us, shine on us with thy face,  
That th' earth thy way, and nations all may know thy saving grace.—Ps. lxxvii. 1, 2.

Vol. 7.

FEBRUARY, 1856.

No. 2.

## CONTENTS:—

| FOREIGN MISSIONS.                  | PAGE. | Polynesia.                           | PAGE. |
|------------------------------------|-------|--------------------------------------|-------|
| New Hebrides.                      |       | Death of the young Prince of Tahiti, | 24    |
| Aneiteum, Letter by Rev J. Inglis, | 17    | MISCELLANEOUS SELECTIONS.            |       |
| Marc. Death of Mrs Creugh, -       | 21    | Waldensian Deputation to Scotland,   | 25    |
| OTHER MISSIONS.                    |       | The Religion of Japan,               | 26    |
| South India Christian School Book  |       | Burmah, &c.                          | 27    |
| Society, -                         | 21    | News of the Church,                  | 28    |
| Old Calabar.                       |       | Finance.                             | 29    |
| Opening of Church at Creek Town,   | 23    | Notices.                             | 31    |
|                                    |       | Acknowledgments.                     | 32    |

## Foreign Missions.

### NEW HEBRIDES.

#### ANEITEUM.

BY THE REV JOHN INGLIS.

Aneiteum, often but incorrectly called Anatum, is the most southern island of the New Hebrides. The harbour on the south-west side of the island, as laid down by Captain Oliver, R. N., as in lat 20° 14 S., long. 169° 49 18 E., variation of the compass 10° 30 E. It is a small and rather a poor island, from thirty to forty miles in circumference. It consists of a congeries of mountains, the two highest of which are nearly 4000 feet in height, which are intersected by three or four large and a great number of small valleys. The hills are steep, and the valleys, for the most part, deep and narrow. A small stripe of alluvial land along the shore, with the lower part of the larger valleys, include the most of the cultivated land on the island, and contain the principal part of the population. The lower and middle parts of the mountains next the sea are mostly formed of red ferruginous clay, and are scantily covered with herbage and brushwood. On the upper parts, the soil, though stony, consists of a rich black mould; and dense forests cover the summits of the mountains. The island, as might be expected, is well watered; and the ingenuity of the natives is seen in nothing perhaps

so much as in the canals they have constructed for conveying the water to irrigate their plantations. There are swamps in different parts of the island, which are valuable as taro grounds; but from being imperfectly drained, are also productive of ague and fever.

The principal fruit trees on this island are the bread-fruit, the cocoa nut, the horse chesnut, and a few others of less value. The papaw apple, which has lately been introduced, grows well and is fast spreading over the island. Taro is cultivated in considerable quantities, and may be considered as the bread of the land. Sugar-cane and bananas are both extensively cultivated, and are staple articles of food. Yams are produced to a very limited extent on this island, but on Tana they are produced in great quantities. Maize appears to grow well, but is as yet very little cultivated. Pumpkins and melons also grow well. The sweet potato and other bulbous roots are common all over the island. The Cape gooseberry has been introduced and thrives well; but the common fruits and culinary vegetables of Britain come to no perfection here. Pigs and poultry are the only live stock that the natives possess, and these are not numerous,—although, as peace may continue and civilization advance, they will doubtless increase; the cows, goats, and sheep, at the two mission stations thrive well.—Around all the island, but especially at the principal harbour, fishing is one of

the regular and almost daily pursuits of the natives. The fish, however, are not very plentiful, and are for the most part of an inferior quality. A good many turtles are caught from time to time.— This is an island on which, by a moderate industry, an abundance of food may always be raised, but where the spontaneous productions of the earth and the ocean are much less abundant than they appear to be in the eastern groups. This may partly account for the natives being, in the estimation of the Samoans and Raratongans, niggardly and stingy with their food. They have indeed little generosity. Their feasts and presents of food among themselves are all given on the selfish, publican principle of receiving as much again.

In mechanical skill, the natives of this island, and indeed of all this group, are greatly inferior to the natives of Eastern Polynesia. Being evidently a much earlier migration than the Malays, they had brought less civilization with them, and being longer dissociated from the civilized world, they had lost more of what they originally brought. Their canoes, houses, ornaments, and weapons of war, show the least possible skill in their form and workmanship. But they are quite an improvable race, and are eager to imitate their superiors. Already their houses are assuming a greatly improved appearance. In their movements they are active and energetic; they work well at any kind of unskilled labour, and in a short time make good domestic servants. The island is divided politically into six principal districts, and each of these into about ten or twelve sub-districts; each of the sub-districts is governed by a chief. In the days of heathenism, there was a chief for each of the principal districts; but his office appears, from all we can learn, to have been more of the priestly than the kingly character, though both offices were generally combined in the same person. The power of the chiefs on this island is very limited. Ever man appears to do very much what is right in his own eyes. Formerly the men who were most distinguished as warriors, or famed as disease makers being most dreaded, possessed the greatest influence. Under the reign of heathenism, both in civil and religious matters, fear, and not love, was the grand ruling principle by which obedience was secured.

There is neither a town nor a village on the whole island. The system of cot-

tage farming is in a state of full development here. There is no large proprietor, no powerful or wealthy chief.— Every man sits proprietor of his cottage and his garden. The waste lands belong to the tribe; what each man cultivates belongs to himself. But this system, so warmly advocated by many in England, is not good as an exclusive system. Here we have no capitalists, no division of labour; every man cultivates his own garden, builds his own cottage, hews out his own canoe; every man does every thing, and hence he does nothing either fast or well. The mission stations, however, are becoming the germs of villages, and the arts of civilized life are fast springing up around them.

It is earnestly and extensively believed that the climate of the New Hebrides group is extremely unhealthy. From what I saw and heard when I visited this group in 1850, I fully concurred in this opinion at that time. And I readily admit that there are apparently good grounds for this opinion still. The French mission on Aneiteum was given up on account of the sickness of the missionaries; the sandal-wood establishment on this island was broken up partly on account of the sickness to which the men were so often subject; several of the first members of this mission suffered much from sickness; and all the Samoan and Raratongan teachers on this ground have suffered from ague and fever, and other diseases, and several of them have died in the very prime of life, in consequence of the diseases peculiar to the islands.— Still, after residing nearly two years on this island, after a calm and careful review of all these cases, and the circumstances under which they occurred, I am now fully of opinion that this is not, upon the whole, a peculiarly unhealthy group of islands. Aneiteum is perhaps as unhealthy as any island in the New Hebrides; it is certainly more unhealthy than some of them. Natives of Futuna, one of the islands nearest to this one, when they visit Aneiteum are subject to ague and fever as much as Samoans or Raratongans; yet we do not now consider this island as particularly unhealthy. This is not a climate like that of New Zealand, nor like that of Tahiti, nor even like that of New Caledonia, or the Loyalty Islands. It would be foolishness here in the extreme to tamper with the laws of health, and few could live long here as they might list with impunity;

still, now that, by the dear-bought experience of the first missionaries and others, the causes and character of the diseases most prevalent on the island are known, I am clearly of opinion that there is much less to be apprehended on the ground of sickness than was at one time believed. The causes of intermittent fever, and ague and fever, the diseases most prevalent in these islands among foreigners, may in general be either removed or avoided; and with proper care, by the blessing of God, an average amount of good health may be enjoyed.

The common diseases of this island appear to be mild, or at the least seldom fatal. And while intermittent fever, and fever and ague, are the diseases to which foreigners are most exposed here, it would appear as if other diseases common in Britain would be unknown in this group. For persons predisposed to consumption,—a disease so prevalent and fatal in Britain,—or affected with diseases of the chest, there is a reason to believe this climate would be highly favourable. During eight months in the year, the climate is both healthy and pleasant; and during the other four months, if the causes of sickness are properly dealt with, a permanent residence

in these islands need not be dreaded.— Since our arrival in these islands nearly two years ago, Mrs Inglis and I have enjoyed a fair measure of good health; and the other mission family have done the same. Natives of Samoa, Raratonga, and the other eastern islands, will long be exposed to ague and fever, and the other diseases of the group, at least till they are acclimated; because they have neither the knowledge nor the means requisite for protecting themselves. But missionaries who are acquainted, in some measure, with the laws of health and diseases, and who have the means at their command of protecting themselves against damp and malaria, need to entertain no serious fears of this climate,

The following register of the winds, weather, and temperature for 1853, which I kept, will convey the most distinct idea that I can furnish of the climate. I am sorry that the want of a barometer and a rain-gauge prevents me from making this table more complete; especially as the barometer is of as much importance as the thermometer for indicating the conditions of the atmosphere, on which the salubrity of a climate depends.

METEOROLOGICAL REGISTER FOR 1853.—ANEITEUM, NEW HEBRIDES, LAT. 20° 8' S., LONG. 169° 49' E.

| Months.    | FAHR. THERMOMETER.       |         |         |                 |                 |              |                | WINDS.         |                  |          |           |          |           | Weather.  |                |            |               |             |    |
|------------|--------------------------|---------|---------|-----------------|-----------------|--------------|----------------|----------------|------------------|----------|-----------|----------|-----------|-----------|----------------|------------|---------------|-------------|----|
|            | Average height in shade. |         |         | Maximum height. | Minimum height. | Mean height. | Maximum range. | Minimum range. | SE. Trades days. | S. days. | SW. days. | W. days. | NW. days. | NE. days. | Variable days. | Fine days. | Showery days. | Rainy days. |    |
|            | 6 A. M.                  | 2 P. M. | 8 P. M. |                 |                 |              |                |                |                  |          |           |          |           |           |                |            |               |             |    |
| January    | 77                       | 84      | 79      | 88              | 72              | 80           | 13             | 0              | 7                | 19       |           |          |           |           |                | 13         | 16            | 2           |    |
| February   | 78                       | 85      | 79      | 89              | 72              | 81           | 14             | 1              | 8                | 18       |           |          |           |           |                | 20         | 4             | 4           |    |
| March      | 75                       | 84      | 78      | 89              | 68              | 79           | 18             | 2              | 9                | 18       | 1         | 4        |           |           |                | 24         | 5             | 2           |    |
| April      | 74                       | 81      | 76      | 84              | 64              | 77           | 18             | 3              | 7                | 24       |           |          |           |           |                | 19         | 7             | 4           |    |
| May        | 74                       | 81      | 75      | 85              | 66              | 77           | 13             | 1              | 6                | 25       |           |          |           |           |                | 17         | 13            | 1           |    |
| June       | 69                       | 77      | 71      | 82              | 62              | 72           | 15             | 1              | 8                | 15       | 6         | 5        |           |           |                | 25         | 2             | 3           |    |
| July       | 68                       | 75      | 70      | 83              | 58              | 71           | 15             | 2              | 8                | 11       | 8         | 5        | 2         | 3         | 1              | 25         | 4             | 2           |    |
| August     | 68                       | 75      | 70      | 80              | 62              | 71           | 11             | 3              | 7                | 11       | 11        | 1        |           |           |                | 21         | 9             | 1           |    |
| September  | 68                       | 77      | 70      | 82              | 60              | 72           | 17             | 3              | 10               | 10       | 8         | 2        | 1         | 8         |                | 26         | 2             | 2           |    |
| October    | 70                       | 78      | 72      | 84              | 60              | 73           | 19             | 2              | 9                | 20       | 7         |          |           | 1         |                | 22         | 8             | 1           |    |
| November   | 73                       | 82      | 75      | 86              | 72              | 77           | 11             | 4              | 9                | 21       |           |          |           | 5         |                | 19         | 9             | 2           |    |
| December   | 75                       | 84      | 77      | 88              | 70              | 79           | 12             | 1              | 8                | 24       | 1         |          |           | 2         | 3              | 20         | 8             | 3           |    |
| Whole year | 72                       | 80      | 74      | 85              | 65              | 76           | 14             | 2              | 8                | 216      | 42        | 22       |           | 3         | 41             | 18         | 251           | 87          | 27 |

It will be seen from this table that the mean temperature in the shade, at this station, during the last year was 76° (in Samoa it is about 78°), the highest 89°,

and the lowest 58.6. The number of fine days was 271; and indeed the most of the 87 showery days might be set down as fine, though not as fair days. On the wet days, however, the rain often descends in torrents. Like the other regions of Polynesia, this group is occasionally visited by hurricanes. From December to April is the period during which gales and hurricanes arise. Since my arrival here, there has been nothing that could properly be called a hurricane; but during both the hurricane seasons, there were three or four tremendous gales, which made great havoc among the native plantations, and blew down a number of trees. During the last stormy season, a French corvette and a bark were wrecked on the New Caledonia reefs. Thunder-storms do not appear to be frequent, but they are occasionally violent, and sometimes bordering on the terrific. The volcano on Tana has been very quiescent for many months, and our earthquakes here have been few and slight. Although this climate is very humid, the clouds are in general high; there are no fogs, and the dews are seldom heavy. The nights are often clear and beautiful, and every part of the firmament is bespangled with stars. At one season or another every constellation in the heavens is visible, from the Southern Cross to the great Northern Bear. I felt quite delighted the first night that I saw the *Plough*: it was like seeing the face of an old friend. From the great breadth of ocean around us, and the general prevalence of the trade-winds, the atmosphere is kept cool and pleasant, and during a great part of the year the salubrity of the climate is secured. The natives are in general healthy. They have I think, more stamina in their system than the New Zealanders, when attacked by severe disease they neither sink so rapidly, nor is their recovery so often hopeless. About twelve years ago, a most fatal epidemic appeared on this island, and, I believe, extended to other islands of the group. From the description given of it by the natives, it appears to have been dysentery. Great numbers died, and the survivors were so weakened, that in many cases they could not consign the dead to the sea,—their mode of disposing of the dead in the days of heathenism; they were left in the houses where they died. The population seems to have been considerably reduced before the epidemic disappeared.

There is also another opinion respecting this group that deserves to be noticed. It is currently believed that the natives of all these western groups are pre-eminently savage and treacherous. The natives of this and of the other groups are certainly treacherous and savage. The murder of John Williams and Mr Harris at Erromanga, of the French bishop at the Solomon group, of the Samoan and Raratongan teachers at Fate, Futuna, Tana, and the Isle of Pines, and the numerous sanguinary affrays that the natives have had with sandalwood and other vessels, are sufficient proof of this character. Moreover, they are cannibals,—some of them are said to be fearful cannibals; and on this island, from time immemorial the wife was strangled on the death of her husband, and infanticide and other barbarities have also been practised. But with all these facts in view, I still very much doubt if they are worse than the Eastern Polynesians, or even anything like so bad as they were before they embraced Christianity. When revenge or cupidity is excited, they will act like savages. When white men come first among them, it seems always to be the first thought with the natives how they can kill them. But, nevertheless, when we compare them with the Tahitians, Marquesans, Tongans, Raratongans, Samoans, New Zealanders, and other Malay races, almost every change that can be preferred against the Papuans, on this and the other groups of Western Polynesia, can be more than paralleled in the history of the Malay races. So far as I can learn, their wars never partook of that sanguinary, exterminating character for which the wars of the Malays, have been often so remarkable. On this island, at least, women and children were in general safe. Slavery appears to have been unknown. Their weapons are not deadly; a light wooden spear is the principal weapon on this island; they have also light bows and arrows, but very few clubs. They possess no fire-arms. They have no fortifications of any kind. There is nothing in any of the islands bearing the slightest resemblance to a New Zealand pah. Their wars on this island appear to have been carried on by an open, fair-fighting, without treachery, yea, almost without strategy, and in all these respects quite differently from the wars of the Malay races, and hence in a manner far less deadly than theirs.

From all that I have seen of the natives both of this and the surrounding islands, instead of their being, as many suppose, little better than incarnate demons, I should be disposed to characterise them, except when under the influence of passion or superstition, as a mild, timid race. They are more addicted to lying and stealing; but far less bouncing, reckless, and savage, than the New Zealanders and the other Malay races. And when they are brought under the influence of the gospel, they become docile, peaceable, and trustworthy in a remarkable degree. Even the Erromangans, whose name has become a proverb, are now found to be among the mildest and most docile natives in these seas. The five Erromangans that lived at our station for upwards of three months were the most docile natives I have seen. It was in revenge for great injuries that they perpetrated such barbarities.

#### DEATH OF MRS. CREAUGH.

In our last No. we inserted an account of the last voyage of the John Williams, which contained a notice of the settlement of two missionaries on the Island of Mare. From the following extract from the *London Missionary Chronicle*, we regret to learn, that death has already invaded the little band. It should be a matter of devout gratitude to God, that though more than nine years have elapsed since our missionary band left Nova Scotia, and though during that time they have been exposed to many dangers, yet hitherto no breach has been made among them.

Mrs. Creagh, with her husband, the Rev S. M. Creagh, quit England so recently as the close of 1853, and having been appointed to a new and interesting sphere of labour on the island of Mare, Loyalty Group, they arrived, after a temporary sojourn at Samoa, at their final destination in October of the following year. Mrs Creagh was at that time in high health and spirits, and looked forward to years of active service in the cause of the Gospel, but it was otherwise ordered on her behalf; and, in less than four months from her arrival on the island, she was called to depart and be with Christ.

"My beloved wife," writes Mr Creagh "has been called away by our Master, and I am left alone to mourn her irreparable loss. I feel now as though my earthly all were gone. \* \* \* \* It seems

a strange providence that we should have been permitted to reach the field of labour in good health and with good prospects of extensive usefulness, and that, before we had fully entered into our labours, that one of our number should be called away. Surely God moves in a mysterious way, his wonders to perform." Mrs Creagh was taken ill about two months after our arrival in the island, and continued ill for about two months. \* \* \* She died on the 6th of February, 1855. I did not know of the danger of her state more than three quarters of an hour before she died."

### OTHER MISSIONS.

#### INDIA.

##### SOUTH INDIA CHRISTIAN SCHOOL BOOK SOCIETY.

The following paper is from the pen of Mr John Murdoch, who has been engaged, with great success, for several years, in preparing religious tracts for distribution in Ceylon, and who has now become the Secretary of the important Society in Southern India, the objects of which are here described. Mr Murdoch has, by the authority of the Synod, been recognised as an agent of our Church; and this link may yet lead us to undertake missionary operations in the great destitute, and promising field of India.

The United Presbyterian Church has now, for the first time, an agent in India. This is one of the largest and noblest missionary fields in the world. Nearly three thousand years ago it was noted for its rich products, and the progress made by its population in the arts and sciences. Interest has been awakened in it, in modern times, by the oppressed condition of its inhabitants, their moral degradation, and their gigantic system of idolatry, with its obscene and bloody rites. Second only to China in extent, it surpasses it in freedom of access, and in being placed, by Providence, under British rule.

The claims of India have been acknowledged by Christians, since with the adjacent island of Ceylon, it contains one-third of the entire missionary force. In 1852, there were, in all, 443 missionaries, 698 native catechists, and 2015 schools, with 78,776 scholars.

The chief object of the Synod's agent is to endeavour to elevate the standard of the native catechists and the vernacu-

lar schools. The climate of India is such as to forbid the hope of European missionaries evangelizing the country by their own direct efforts. The work must be mainly done by natives under European superintendence. It is evident, therefore, that so far as human instrumentality is concerned, the progress made will principally depend upon the character of the Hindoo agents. Hence their improvement is a matter of the utmost importance. The question is, How is this to be accomplished? It cannot be done by oral instruction. One man could not do it, nor could the missionaries of other denominations be expected to allow it, if practicable. The press is to be the medium employed. The agent of the Synod is to devote himself to the working of a society to provide books of the following nature:—

I. *Books for Catechists and Schoolmasters*—At present, in many cases, in addition to the Scriptures, they have only a few tracts. They require treatises on the Evidences and Doctrines of Christianity, a Commentary on the Scriptures, a Manual for Teachers, etc.

II. *Books for School*.—The vernacular schools are wretchedly provided with books on which account their usefulness is greatly diminished. An educational service will be prepared, based on the works of the best authors, and illustrated with engravings. The means of preserving health, by proper diet and cleanliness, will be explained; the importance of female education will be urged; instruction will be given suited to the moral condition of the Hindoos, and the way of salvation will be pointed out.

III. *Books for Sunday Schools*.—The number of schools of this kind is very small at present; but by a vigorous effort, probably *two thousand* native Christians might be induced to engage in the work. A Guide for the Teachers, Notes of Lessons, etc., are necessary.

Mr Murdoch, the agent of the Synod, laboured several years in Ceylon supported by the Rev Dr Robson's congregation, Glasgow. In March 1854, he visited the Tinnevely missions to obtain catechists to instruct some of the Tamil coolies employed in the coffee estates in Ceylon. He then saw the great want of books, which led to the formation of the South India Christian School Book Society. A commencement was made with the Madras Presidency, because with a population of forty millions, it contains

more native agents than all the rest of India taken together.

The society, thus established, met with warm support. Lord Harris, the governor, became patron; the Bishop of Madras, president; and some of the ablest scholars in the country, belonging to ten different missionary societies, became members of committee. An appeal was made for funds to the Europeans in Madras, and about L.300 was subscribed, with which 20,000 school-books were printed. Mr Murdoch, the secretary, resolved to visit Scotland to promote the objects of the society. The scheme was brought before the Synod, and the Mission Board was authorized to engage him as an agent of the Church in India, to be supported partly by the Synod, partly by the Wellington Street congregation. He consulted Drs Brown and Eadie on the books most suitable for catechists, and obtained hints from Archdeacon Allen, Professor Morley, and other distinguished educationalists as to what may be done for the improvement of schools in the East. Aid to the Society's funds was solicited from members of the United Presbyterian Church, and L.239.5s was obtained. Of this sum nearly one-half was contributed by friends belonging to Dr Robson's congregation: John Henderson, Esq of Park, gave L.50, and Messrs J. and D. Paton of Tillicoultry, L.30. The committee of the Religious Tract Society, feeling the "vast importance" of the object, voted printing paper to the society to the value of L.150. The committee of the Church Missionary Society voted L.50 to the Society, "as calculated, under the Divine Blessing, greatly to promote the efficiency of their missions, as well as the cause of education in India generally;" and for a similar reason, the committee of the Wesleyan Missionary Society made a grant of L.53.

The total amount, yet obtained, is far below what is necessary. To make a beginning on a very moderate scale the following sums are required;—

|                                  |       |
|----------------------------------|-------|
| Cost of books for 400 catechists | L.400 |
| “ for 1200 vernacular schools    | 600   |
| “ for 200 Sunday schools,        | 100   |

L.1100

One-half of the above has yet to be raised. For this an appeal is specially made to the members of the United Presbyterian Church. All other denominations in Britain support expensive missions in India. Were our Church to

provide them with Christian literature, the value of the vernacular schools would be nearly doubled, and the growth of an intelligent piety would be promoted among the native churches, which would thus become better prepared for self-support, and for diffusing around them a knowledge of the gospel. Such a disinterested act for the spread of Christianity, would be fully appreciated by the devoted men of the different societies labouring in India.

Nor will the usefulness of the Society terminate with missions. The subject of National education, which has attracted so much attention in Scotland, has been decided in India. Grants in aid are to be given to all schools, Hindoo and Mohammedan, as well as Christian, that come up to a certain standard, as far as secular knowledge is concerned. Good books, if very cheap, although imbued with Christian truth, would find their way into heathen schools, and do good where the voice of the missionary had never been heard.—*U. P. Missionary Record.*

### OLD CALABAR.

#### OPENING OF THE CHURCH AT CREEK TOWN.

The Rev. F. M. Waddell gives, in a letter, dated 20th September, the following brief notice regarding the opening of the church at Creek Town. This house, which is composed of galvanized iron, was sent out from this country several years ago, but, owing to the difficulty which was felt in procuring boards for the flooring, and other requisite things, it has not till lately been finished. The meetings for public worship on Sabbath have hitherto been held in King Eyo's Yard. Now, the missionary has a comfortable place in which he can proclaim the glad tidings of salvation, through faith in Christ, to the perishing children of Africa. Our readers will be gratified to know, that the first house erected there for the public worship of the true God, is attended each Lord's day by an audience of from 250 to 300 persons; and they will unite with us in the prayer, that this place may prove a Bethel, a house of God, of which it may be said, that multitudes were "born there."

Mr Waddell thus writes:—"At length I have the happiness of reporting to you the completion and the opening

of our church in this town, after its being so long on hand. The principal hindrances and difficulties which have delayed it, I have detailed in previous communications. However, we have got it all done at last, neatly, and comfortably, and substantially, to the satisfaction of all, and the admiration of many. It stands on a gentle rising, at the head of the principal street, in the centre of the town, and almost in a line from the landing at the beach in this mission house, which, appears above it. It was opened for the public worship of God on the second Sabbath of September; and I had the presence and the aid of the Rev Messrs Goldie and Edgerley on the occasion. Mr Goldie and I conducted the forenoon service, from half-past nine to eleven o'clock; and Mr Goldie and Mr Edgerly the afternoon service, from half-past four to six o'clock. The congregation was larger than I expected, and filled not only the house within, but the verandah outside. Between 300 and 400 persons were, doubtless, there in the forenoon. In the afternoon not so many; yet the inside was well filled—with, at least, I may say, 250—which I consider to be as many as we will have regularly for a while. Besides the regular Sabbath school, from three to half-past four, we have begun reading and catechising classes for a short time both before and after forenoon service, so as to gather in and occupy the stragglers and idlers.—Last Sabbath also, the house was more than filled forenoon, and well filled afternoon. King Eyo and most of the other chief men were present both days, and they say that they will always come. At the close of our first service in our church, King Eyo spoke a few proper words to the assembly about keeping Sabbath and coming to church regularly. He spoke of his own accord. Oh, that the day and the house of God may be blessed to himself, and to them all to lead them in the ways of life. I bless God that I have seen the work of the Lord so far advanced. It is more than I expected when I came first here.—The sight of that house and congregation, and the belief that there was a people of God among them, though yet few and weak, was cheering, yea, overcoming: for the little one shall become a thousand, and the small one a strong nation. Brethren, pray that the Lord may hasten it in His time.—*16.*



## POLYNESIA.

DEATH OF THE YOUNG PRINCE OF TAHITI.—The long tried Queen of Tahiti has been called to experience another mournful proof of the instability of all earthly good in the death of her eldest son and the heir to the semblance of power left to her by the French Protectorate. For some weeks previously, the Rev William Howe had, by the express desire of the queen, held a series of daily religious meetings at her house, primarily for the benefit of the dying prince, but which also were attended by large and interested audiences.

In the subjoined communication, dated 29th May ult., Mr Howe describes in a graphic manner the last hours and death of the youthful prince, and the ceremonial of the public funeral, by which all classes in the island testified their sympathy with the bereaved queen.

“I did not anticipate that I should be so soon called upon to fulfil my promise, made on the 28th of last month, to inform you of the issue of the Prince Ariiame's illness, as I had no idea that his course would terminate so soon. I had attended the meetings at the queen's house from the 20th of April up to the 12th of May, much to my own satisfaction, and hope, to the eternal benefit of the youth. He had always received me with much pleasure and appeared to pay very particular attention to what was said in the exposition of the Word, but he said little. About the fifteenth day of our meeting, however, I found him alone in the verandah, when I asked him a few plain questions, to which to my surprise and delight he replied most readily, and expressed his deep abhorrence of the practices in which he had indulged when in health, and stated his determination, should his life be spared, to set a different example before his people, and to encourage only the observance of the gospel.—He at once expressed his confidence in the willingness and ability of Christ to save him. When we commenced the meetings, I named this conversation in his presence. The queen and her husband (his parents) were deeply affected as well as those present; and all appeared to feel that we had obtained an answer to the most important part of our petitions. His mind continued calm, and his patience was remarkable during the few remaining days he continued with us.—He was present at our meeting on the evening of the 12th, and appeared quite

as well as usual. I left him about half-past eight o'clock in the evening, and the only difference I perceived in him was that his hands were very cold, which he remarked himself as he shook hands with me. I left without any idea that he was so near his end, but a little before three o'clock on Sabbath morning a messenger came for me, to say that he was much worse. I hastened to him, and had just time to remind him of the power and love of the Saviour, and to encourage him to rest in Him. He opened his eyes and tried to speak, but he could not, and in two minutes after he was a corpse. He was just three months short of being seventeen years of age. I prayed with those present, and returned home in company with the French doctor who had attended him. . . .

“Wednesday last, the 23rd, was fixed upon as the day of interment, the procession to leave the queen's house at half past six in the morning. The number altogether was computed to be about six thousand.

“The rain fell in torrents nearly all the four miles of the way we had to walk; but, as we drew near to the place of interment, the weather cleared up, and the sun partially broke out and gave a rather more cheering aspect to the scene. The place in which the bodies of the royal family are deposited is a small plastered house, six or eight feet square, and each body is placed upon a bed.—When the house is full, the bones of those who have remained there the greatest length of time are removed, and the bed is left to be occupied by another.—The house is situated upon a point of land at Papaoa, the ancient residence of the kings of Tahiti, which is well sheltered with the sacred iron wood and other trees. It is on this point where the early Missionaries saw the human sacrifices suspended, on these very trees, soon after their arrival. Many a fearfully dark Pagan rite has been performed on this point. The native chapel stands on the spot where the point joins the main land, and is within view of the tomb. The pulpit had been brought out of the chapel, and had been placed opposite the door of the sepulchre, near to which and within view of its door is a little house, into which the queen entered on her arrival, and bewailed aloud the loss of her son.—About half an hour was occupied by the people of the several districts forming themselves round the ground, which was

done in the most perfect order. When all had arrived at their destination, a native preacher, one of my former students, ascended the pulpit and gave out a very appropriate hymn, written by himself, and which I had printed for him.—Mr Ormond then read and prayed; after which a volley was fired by the soldiers. Another hymn was sung, and Mr Darling delivered a short and suitable address founded on Rev. xiv. 13; ‘Vital spark of heavenly flame’ was then sung, and at its close I read the eight last verses of the fifteenth Chapter of 1st Corinthians, offered a few remarks of application, and read a translation of ‘Unveil thy bosom, faithful tomb, The coffin was then (according to ancient custom) placed on its bed within the house, by two men who had neither cat, drunk,

slept, or spoke, for twenty-four hours.—I then offered up prayer and pronounced the benediction. The soldiers then formed round the sepulchre, and fired their pieces into the air. Thus terminated this solemn and interesting service. The arrangement of the services made by the queen gave great satisfaction to all the people.

“On Sunday last, Mr Darling preached in the morning to a large congregation at Papea, on the nature of the Resurrection; and I preached in the large native chapel at Papeete to a very crowded house, from ‘In the day of adversity consider.’ I was listened to for an hour and twenty minutes with untiring attention, while I showed how this affliction might be converted into a blessing to the whole nation.”

## Miscellaneous Selections.

### WALDENSIAN DEPUTATION TO SCOTLAND.

The Rev David Kay, the able and esteemed minister of the Scottish Congregation in Genoa, has arrived in Scotland, deputed by the Waldensian Synod to collect funds for the erection of a church for the Vaudois in the important and flourishing city of Genoa. To the Waldensian people and church we owe a great debt. They form the link which unites the Church of the Apostles to the Church of the Reformation; for these men it was who transmitted the Gospel from primitive times to modern days.—Nor was this service any easy one. The history of Europe tells what struggles it cost them. Five centuries of proscription and martyrdom did that Church endure. They perished, but the light was preserved, and Christendom was rekindled thereat. Let us not forget their service; but let us give liberally to the men by whom God wrought the great deliverance in the earth.

There is much in the present position of the Waldensian Church to strengthen their claim on our help. That Church is the only effectual door through which we can enter Italy. Piedmont is a free country; the work of evangelisation may be carried on, if gone about with prudence, to almost any extent; but we wish our readers to note, it can be carried on by law not otherwise than in connection

with the Waldensian Church. The Piedmontese have not yet acquired the right of building churches, and forming themselves into congregations by openly seceding from the Church of Rome. But they can have all these rights by connecting themselves with the Vaudois, who are the only chartered and free Church, besides the Established Church, in Sardinia. Thus the Piedmontese, who for ages denied religious freedom to the Waldenses are now themselves dependant on that very people for their own religious freedom.

But the claim of this Church to our liberality is further strengthened by the singular advantages for prosecuting the work of evangelisation which Genoa presents. It is the first commercial city in Italy. It has lines of communication and trading relations with France and Switzerland on the one hand, and Central Italy on the other. It contains some twenty thousand refugees, from all the States of Italy. There is nothing to prevent access to these men, and their state of mind fits them for weighing favourably the claims of the gospel. A revolution is at no great distance, and when it comes, these men will flock back to the countries from which they came, and share in their government. In labouring among these men, we are preparing missionaries for all Italy—sowing seed which, sooner than we think, may yield

a rich harvest, in the vales of Tuscany, in other cities of Naples, on the shores of Calabria and Sicily, and even on the banks of the Tiber itself.

We do trust, therefore, that through the Waldensian deputy, the christianity of Britain will stretch out her hands, in this hour of expectation and promise, to the christianity of Piedmont. How zealously and efficiently Mr Kay has laboured for the good cause in Genoa we need not say; and of the effect of the operations in Genoa upon other regions, as far away even as the Crimea, we dare not speak; but we do assure our readers, that if ever there was a cause in which the old maxim held true, that "he that gives quickly gives twice," it is the Waldensian cause in Italy at this hour.—*Free Church Record for December.*

#### THE RELIGION OF JAPAN.

The religion of this country is as strange as the people themselves. Our short stay here has not afforded us much opportunity to become conversant with all their vocations and religious opinions. So far as I know of them, I will write you.—First, they have no Sabbath or weeks, but divide the time by moons and half moons. Hence the first and middle of each month is observed as a day of rest or recreation. On those days no appearance of activity is to be seen. All the houses are closed and the inmates spend their time in eating and licentious enjoyments, to such an extent the Russians say, as to become perfectly abhorrent to an enlightened mind. What takes place in their houses on those days I am unable to say, but I have noticed their excluding themselves from the streets on those days. Temples are built all over the country, where there is a spot sufficiently picturesque to meet their idea of a temple site. In the temple a priest lives, with as many wives as he wishes, and to all appearance leads a life of licentious debauchery. In front of each temple is a large bell which is sounded at certain hours of the day, or according to my observation, at any hour it may suit the pleasure of the Buns or Priests, and that is a signal that he goes to prayer. None come at the sound of the bell, nor does it appear that the object is to call the people in. The Priest sits down in front of an altar with a small taper burning, and with a small mallet in one hand and a string of beads in the other, he begins to hum or half sing a certain number of words—"Am

Jam Am," at the same time rapidly striking a wooden bell or tub, and then a copper one, and so on alternately for an hour or so, except sometimes he ceases to strike with the mallet, and rubs the beads together with both hands, and renders his voice finer or more slow and plaintive. This appears to be all the worship they have, and their belief is, that the priest can and must do all their praying. There appears to be no solemnity attached to this service by the people or their Priest: for go into a temple during prayer, and the Priest gets up and begins to laugh and ask questions, &c, the same as though we entered a shop. In short I am informed that the people in general have no respect for their Priests, but treat them as we would some outcast from society. The field for missionary labor must be unlimited here. I trust ere long that we shall see American enterprise exhibiting itself in Japan.—Not long since, some of the leading officers of this Government came to visit me on business, and their attention was attracted to a sacred picture or painting hanging on the wall. They asked me what it was intended to represent. Our Saviour in his Mother's arms. They asked if people in our country had wings. I said no, they represented angels. "Aha!" said they, "angels! we have none in Japan;" manifesting the most perfect surprise and ignorance of beings like us having wings. I asked them if they would not like some here. They said, "no; we like not angels." Yesterday, while these same officers were here discussing some question about my right to stay here, &c., the interpreter accidentally picked up my Bible lying on the table, and began to read aloud to me from the 1st chapter of Genesis; and he read our verses quite plain, and stopped, and looked to me and said, "What book is this?" I told him it was the Bible, the American book of religion; that all families had one, and it was the only book in the world that told how the world and he and I originated. I asked him to take it and keep it but he declined, saying "I cannot, although I would be glad to do so;" and at this time he got such a look from the other officers as obliged him to close it at once, and put it away. From what I have seen and what I can learn, I am convinced that the Bible and its teaching would produce a most wonderful and speedy change here; but whether or not the emperor would allow of its promul-

gation here, is more than I can say. I am under the impression that he would resist it most firmly. I do hope that before this year ends some will attempt to preach its principles here.—*Letter from W. Reid, to the N. Y. Journal of Commerce.*

### BURMAH.

Mrs Wade of the Baptist Board writes July 13, that 48 pupils had been regularly admitted into the theological school the current term. She speaks of the manifest presence of the Holy Spirit in the schools and in the distant jungles. More than *fourteen hundred* have been baptised by San Quala in the jungle regions of Toungoo. A work of almost equal interest is going on around Bassein, "besides all that is interesting in Rangoon, Henthada, Tavoy, &c., so that we feel that there never was a time when we had such reason to rejoice in God, to walk carefully, and to lie low in the dust, lest we grieve from us the blessed Holy Spirit." Mrs Ingalls writes, July 14, that a new bamboo zayat has been built, and the people frequent it, both from the city and the jungle. "In some of the distant towns, the Lord is moving the hearts of the people, who are asking us to visit them or send them preachers, to explain the way of salvation through Jesus Christ."—From Henthada, Mr Thomas writes, July 5, that he had baptised fifty-four since reaching Henthada. As many more converts from various points south, make up the number of Karen Christians in connection with this station to one hundred and ten. "Large companies of Karens constantly come to the mission-house for conversation and instruction. Six or eight assistants were preaching in the surrounding country, and others, who had been thus employed, were anxious to 'study the Scriptures once more, before becoming settled pastors."

### DR. DUFF.

Dr Duff is once more on the broad ocean, steaming towards India. His farewell address to the presbytery of Edinburgh still lingers on the ears of those who heard it, and has left a deep impression behind. When passing through London, his intercourse with Christian friends was almost entirely of a private kind. We have parted with one venerated missionary under solemnizing cir-

cumstances. He carries his shattered frame, but still ardent mind, back to the land of his former missionary achievements, resolved to lay his bones in its soil. Dr Duff never hopes again to see his brethren at home in the body. A voluntary exile for what remains of life, he will continue to spend and be spent for the sake of the Gospel till his work is done. This devoted man has left behind him a testimony to the importance of missionary work which was long needed, and which will yet be acknowledged as embodying a just estimate of its value, and a right gauge of the Church's duty.

### CARE FOR SAILORS.

Some thirteen years ago, about \$10,000 were collected in this country by Rev Mr Sawtell, for the building of a Seaman's Chapel at Havre, and about \$8,000 were contributed in addition by British Christians, to complete the work.—The American Seaman's Friend Society have ever since supported the preaching of the Gospel there, and much good has been accomplished. The number of British sailors entering this port is more than double that of American—it having exceeded 25,000 the last two years, but no aid has been received from British Christians in support of the religious worship there maintained. Mr Sawtell has devoted two months to visiting some of the principal cities and sea ports of England, Scotland and Ireland, to awaken an interest in the cause generally, and give opportunity to the well-disposed to sustain the chapel service in Havre; the season chosen for this labor proved a very unfavorable one; yet \$350 were secured in donations—and a way opened, it is hoped, for future co-operation on an enlarged scale.—*Congregationalist.*

### THE GOSPEL ON THE CONTINENT.

It is now twenty years since I came the first time to the old world. During that period I have made seven visits to Europe, and many portions of it I have visited often, and every country in it at least once. I can say, with truth, that I believe that a great and good work has been going forward, not equally, but really, in every Protestant country, and in several Roman Catholic countries, such as France, Piedmont, Belgium, and Ireland. There is a good movement in Bohemia, Moravia, and other German parts of the Austrian

empire, in favor of the evangelical faith among the dispersed and oppressed Protestants. In the central parts of Russia truth has been making some progress. Even in Spain, especially at Madrid and Barcelona, a good work is in progress—*Dr Baird*.

#### PROGRESS OF MISSION IN NEW ZEALAND.

About a year ago, Sir G. Grey, Governor of New Zealand, stated that he

had visited nearly every one of the missionary stations in those islands, and that he believed that out of 100,000 natives, there were not more than *one thousand* who did not profess Christianity. It is estimated that 50,000 of these native Christians are in connection with the Church (Episcopal) Missionary Society. All the arts of civilized life are springing up in the path of Christianity, and the island is fast becoming the very garden of the Southern Ocean.

### News of the Church.

The congregation of Stewiacke presented their pastor, the Rev. James Smith, with an address on the completion of their place of worship, particularly in reference to his efforts in regard to that undertaking. The address was accompanied with a present of ten sovereigns.

The Presbytery of P. E. Island, in connection with the Presbyterian Church of Nova Scotia, met at Lot 16, on the 11th, and at Lot 14 on the 12th instant, for Presbyterial visitation. The congregations assembling at these places were found to be in a healthy and prosperous condition. The questions put to the Ministers, Elders, and Managers, were satisfactorily answered. All seemed to work well together, and promptly and diligently to perform their respective duties. The financial affairs of the congregation were in a satisfactory condition, the salary being punctually paid. It appeared, however, that the labours of the minister were too onerous, the field of operation too large to be cultivated by one individual. The labors of two at least, would be required, that the people might receive a due amount of attention. It was recommended to the congregation to take this matter into their serious consideration, and endeavour to provide for the services of an additional pastor.

Next meeting of Presbytery was appointed to take place at Princetown, on the second Tuesday of February, 1856, for Presbyterial visitation. Mr Robert Laird was appointed to deliver a discourse; and he and Mr Donald Gordon to give in other exercises.—*P. E. I. paper*.

The Presbytery of Pictou met at Mer-

rigomish on Tuesday, 22nd ult. The state of the congregation there was the principal subject of consideration. For some time the pastor had from deficiency of support been obliged to devote a large portion of his time to secular employment. Twelve months ago an arrangement was made which it was hoped would obviate this necessity, and the present meeting was designed, principally to enquire how far it had been carried out. On investigation it was found that the arrangement made had been successful, at least to such an extent as to give promise of a more satisfactory state for the future. After minute enquiry, the Presbytery unanimously came to the following finding—that they are gratified at the extent to which minister and people have fulfilled their engagements, and exhort them to diligence to “set in order the things that are yet lacking.”

The attention of the Presbytery having been called to an attack upon them in a late number of the Free Church Record agreed to the following resolution:

Whereas there appeared in the November number of the Free Church Record a statement by the Rev. William Murray, Editor of that periodical and agent of the schemes of the Free Church, charging this Presbytery with showing attention to the Free Church congregation at Baddeck with the view of detaching them from their present connexion—and with ‘sending missionaries to Cape Breton to tamper’ with the Free Church congregations and preaching stations there, the Presbytery feel it their duty to repel these charges as utterly unfounded, and publicly to state that they have

in no instance acted in the manner thus charged."

"And whereas the said article also charges the missionaries of this church with 'pursuing a course fitted to retard the cause of union,' the Presbytery, while they cannot be cognizant of all the acts of their missionaries, feel it due to them to declare that the reports of their proceedings laid before this Presbytery afford satisfactory evidence of their having acted in a spirit of forbearance to their brethren of the Free Church."

Agreed to apply to the Home Mission Board for a supplement of ten pounds

to the congregation of Mabou for the past year.

A report of Mr Samuel Johnston's labours within the bounds of the Presbytery was read and approved.

Mr George Ruddie, student of Theology, read an exercise with additions on Acts ii. 31, and was examined on the first ten Psalms in Hebrew and the Epistle to the Ephesians in Greek. All these exercises were cordially approved of by the Presbytery.

After appointing supply, the Presbytery adjourned to meet at West River on the first Tuesday of March.

## Finance.

### FOREIGN MISSION ACCOUNT.--(CONTINUED.)

#### RECEIPTS.

1855.

|         |   |    |    |     |
|---------|---|----|----|-----|
| May 7.  | Mr James Dawson, Pictou   | 1  | 0  | 0   |
| 22.     | William Matheson, Green Hill  | 5  | 0  | 0   |
| 23.     | Collection taken Prince Street Church, Pictou   | 20 | 7  | 5½  |
| "       | Contributions from three individuals, lot No 3, P E Island, for translating Scriptures at Aneiteum, per Mr R Gordon | 1  | 8  | 9½  |
| "       | From do. for aid to Seminary at do.   | 1  | 2  | 11  |
| June 8. | Cascumpeque Congregation and Sabbath School   | 9  | 0  | 0   |
| "       | Bedeque Congregation, and Miss A. Brodie Stanhope   | 13 | 0  | 8   |
| "       | 15. Young People's Missionary and Benevolent Society—R. Hill  | 1  | 0  | 0   |
| "       | " Ladies' penny-a-week Society do.  | 2  | 0  | 0   |
| "       | Mr Lawrence Millar, G. Hill, 5s. 2½d.; a friend at R. Hill 2s 6d.   | 0  | 7  | 8½  |
| "       | 20. A donation from E. W.   | 0  | 5  | 0   |
| "       | 26. Princetown, P. E. I. per Rev. H. Crawford   | 22 | 10 | 0   |
| "       | Collected at do. after Mr Gordon's farewell address   | 3  | 8  | 11  |
| "       | CoVe Head congregation per do   | 8  | 8  | 6½  |
| "       | N. of London do do  | 7  | 4  | 4½  |
| "       | St. Peters and Bay Fortune do   | 13 | 19 | 5½  |
| "       | Collection Temperance Hall, Charlottetown, per Mr Gordon  | 1  | 4  | 0   |
| "       | 27. Mr Robert Smith, Truro  | 19 | 18 | 1½  |
| "       | " for bell for Mr Geddie, 10s.; do for Mr Geddie's own use 40s.   | 2  | 10 | 0   |
| July 7. | Ladies' penny-a-week soc, lower end M. River, per Mrs Douglas   | 4  | 2  | 8   |
| "       | Mabou Cong. 20s.; Mr John McMillan, Antigonishe 5s. 2½d.  | 1  | 5  | 2½  |
| "       | Sabbath School, Antigonishe, for types  | 0  | 12 | 8½  |
| "       | Upper Londonderry, including 11s. collected by Miss Cotham for printing materials                                   | 5  | 7  | 6   |
| "       | Shelburne and Clyde £2 15 9; A. H. Cocken, Esq. 5s.   | 0  | 0  | 9   |
| "       | Miss Daily 7½d., Sarah Geddes 1s 3d, for printing press   | 0  | 1  | 10½ |
| "       | Helen Geddes 3s 1½d, Jane Nicol 1s 3d do do   | 0  | 4  | 4½  |
| "       | Richmond Bay including Lots 11, 13, 14, 16, 17, P.E.I. Cy. £30  | 25 | 0  | 0   |
| "       | St Mary's congregation  | 6  | 14 | 4½  |
| "       | Poplar Grove church, Halifax  | 10 | 0  | 0   |
| "       | Lower Londonderry   | 7  | 2  | 4½  |
| "       | Bible Class, Economy  | 1  | 0  | 0   |
| "       | Mr Philip Peebles, Canada   | 1  | 0  | 0   |
| "       | Half of collection taken at Missionary meeting  | 1  | 16 | 8   |

|   |   |            |
|---|---|------------|
| " | Newport *£5 16; Nine Mile River £5                        | 10 16 0    |
| " | Stewiacke congregation £16 2; John Dunlap, Stewiacke 50s. | 18 12 0    |
| " | Benjamin Tupper 20s; Mary Johnston do 5s 2½d              | 1 5 2½     |
| " | Thank Offering-5s; David L. Geddes 5s 2½                  | 0 10 2½    |
| " | From Halfridge, P.E.I.                                    | 0 5 0      |
| " | Bank interest on £350 at 3 per cent.                      | 10 10 0    |
|   |   | <hr/>      |
|   |   | £1052 18 2 |

## PAYMENTS.

|          |   |            |
|----------|---|------------|
| 1854.    |   |            |
| July 4.  | Secretary for copying-press, books, stationary, etc.                | £2 10 9    |
| "        | 10. I. & J. Yorstons, freight, insurance etc, of goods to Melbourne | 43 7 10    |
| "        | 15. Mr George N. Gordon, per order                                  | 10 0 0     |
| Aug. 7.  | Miss E Geddie, on Rev J Geddie's acct                               | 6 5 0      |
| "        | 26. Mr George N Gordon  | 8 0 0      |
| Oct. 13. | Sterling Bill for Mr Gordon £248 9 4 sterling—currency              | 310 11 8   |
| "        | Balance of acct. for Miss E A Geddie's education                    | 10 14 9    |
| "        | Mr George N Gordon  | 10 0 0     |
| "        | Secretary for postages, stationary, etc                             | 2 0 0      |
| Dec. 26. | do do   | 0 6 10½    |
| 1855.    |   |            |
| Jany. 1. | Balance of Register accounts  | 13 8 10½   |
| "        | 18. Mr George N Gordon  | 10 0 0     |
| March 6. | do do   | 15 0 0     |
| April 5. | Paid R Smith, Truro, carriage of mission goods and postage          | 0 5 3      |
| "        | 20. Mr G N Gordon   | 10 0 0     |
| May 8.   | Secretary for postages, stationery, etc                             | 0 15 0     |
| "        | 23. Mr Gordon, 3 month's salary, £25 sterling                       | 31 5 0     |
| July 7.  | Commission on £376 at 2½ per cent                                   | 9 8 0      |
| "        | Balance at date   | 558 19 2   |
|          |   | <hr/>      |
|          |   | £1052 18 2 |

July 25.—Examined this account and find it correct.

GEORGE WALKER,  
ALEX. FRASER,  
RODERICK MCGREGOR, } *Auditing Committee.*

## ABSTRACT OF FOREIGN MISSION ACCOUNT TO DEC. 1, 1855.

|                       |                             |             |
|-----------------------|-----------------------------|-------------|
| 1855.                 |                             |             |
| July 7.               | By balance in funds at date | £558 19 2   |
| Dec. 1.               | " amount received to date   | 80 19 ½     |
|                       |                             | <hr/>       |
|                       |                             | £639 18 11½ |
| Dec. 1.               | To amount paid out to date  | 564 17 7    |
|                       |                             | <hr/>       |
|                       | Balance in funds at date    | £75 1 7½    |
| Pictou, Dec. 1, 1855. | ABR. PATTERSON, Treasurer.  |             |

## SEMINARY ACCOUNT.

## RECEIPTS.

|         |  |           |
|---------|--|-----------|
| 1854    |  |           |
| July 3. | Balance of Account at date                                   | £177 3 2½ |
| "       | 15. From Cavendish. New London                               | 2 10 10   |
| "       | 19. Abr Patterson, 60s, Alexander J. Patterson, 60s          | 6 0 0     |
| Aug 19  | Ladies' Religious and Benevolent Society, James' Church, N G | 3 0 0     |
| "       | Mr T. Graham, 100s, Rev D. Roy, 20s, Mr Kenneth Forbes, 20s  | 7 0 0     |

\* This sum, paid into Foreign Mission Fund by mistake. It should have been for Seminary, to which afterwards transferred.

|             |   |            |
|-------------|---|------------|
|             | " Mr T. Fraser Hill, 25s. several donations per Rev D. Roy. 43s 4d            | 3 8 4      |
|             | 20. Mabou congregation, per Rev J. Bayne                                      | 5 0 0      |
| Sept        | 16. A Member of Poplar Grove Church. absent when col was made                 | 2 10 0     |
|             | " A Friend of the cause in Canada   | 2 5 0      |
| Octr        | 12. Mr Chisholm, senr, 70s, Rev J. Watson, 16s 10d                            | 4 8 10     |
|             | 20. Mr E. Smith, Truro, quarter ending 30th September                         | 1 5 2½     |
| Deer        | 7. A Friend, Green Hill, 5s, Widow Campbell, Scot's Hill, per Rev J. Ross, 5s | 10 0       |
| <b>1855</b> |   |            |
| Jan.        | 15. Ladies' Seminary Society, Pictou. per Mrs O'Neil, for 1854                | 2 14 0     |
|             | 17. Mr Robert Smith, Truro, for Students' Library                             | 2 0 0      |
|             | " do do Seminary  | 2 10 0     |
|             | 18. Salem Church Society for Religious Purposes                               | 7 8 8½     |
| Feb.        | 10. James McDonald, Burney's River  | 1 0 0      |
| April       | 5. Mr Robert Smith, quarter ending 31st March                                 | 6 0 3      |
|             | 20. Congregation St Mary's for 1855   | 10 0 0     |
|             | " Congregation Gay's River and Shubenacadie                                   | 2 10 0     |
| June        | 15. Young Ladies' Religious and Benevolent Society, West River                | 2 0 0      |
|             | " Ladies' Penny a Week Society, do  | 5 0 0      |
|             | " do do do do   | 1 16 9     |
|             | " Mr William Smith, West River District, subscription for 1854                | 12 0       |
|             | 25. Collection Chatham, Miramichi, congregation, per Rev J. McCurdy           | 4 0 0      |
|             | " do Primitive Church, New Glasgow  | 29 7 7     |
|             | " do Little Harbour   | 1 13 10    |
|             | " Evangelical Society, Fish Pools   | 2 0 0      |
|             | 26. St Peter's and Bay Fortune, per Rev H. Crawford                           | 6 4 6      |
|             | 27. Mr Robert Smith, Truro  | 22 3 10    |
|             | " Returned Seminary Board by Mr Jacob McLellan                                | 27 10 0    |
| July        | 7. Mabou, C B, 20s, Poplar Grove Church, Halifax. £14                         | 15 0 0     |
|             | " Richmond Bay, including Lots 11, 13, 14, 16 and 17, J. Curry, £11 7s 1½d    | 9 9 3½     |
|             | " Lower Londonderry, £12 15s 1d, Nine Mile River, £7                          | 19 15 1    |
|             | " Upper Settlement, Musquodoboit, £5 17s 6d, Middle do, £4 5s 7d              | 10 3 1     |
|             | " Stewiacke, £7, Mr David L. Geddes, 5s                                       | 7 5 0      |
|             | " Balance charged Educational Board at date                                   | 17 7 11½   |
|             |   | £430 13 3½ |

(The remainder of this Account in our next)

### Notices.

The Philosophical classes of the Synod's Seminary will open at West River on Wednesday, 5th March, at 11 o'clock, when a lecture will be delivered by the Rev Professor Ross.

The Committee will meet at the same place on the day previous, at 4 o'clock, for the purpose of examining applicants for admission to these classes.

The Presbytery of Pictou will meet at West River on Tuesday, 4th March, at 11 o'clock.

#### Distribution of Probationers for February.

| <i>Probationers.</i> | <i>Presbyteries.</i> |
|----------------------|----------------------|
| Mr Robert Grant,     | Halifax.             |
| " Samuel McCulley,   | Truro.               |
| Rev Daniel McCurdy,  | P E Island.          |
| " Hugh Ross,         | Pictou.              |
| Mr William Keir,     | Truro.               |
| " Samuel Johnson     | Truro.               |
| " John Wm. Matheson  | Pictou.              |
| Rev James Thomson    | Halifax.             |

ber of the January and February Nos of the *Instructor* to ministers and others whom we thought likely to interest themselves in promoting its circulation. We have to request that such parties will let us know soon how many copies they have obtained subscribers for. Any persons wishing either the *Register* or *Instructor* may yet have them in the beginning of the year, but they are requested to forward their orders without delay, as after the present No. no more will be published than will meet the demand.

Delay in the arrival of the Steam Press, by which our Press work will hereafter be done, rendered our last issue more than a week later than our appointed time. But after we were prepared to mail, a second delay occurred, owing to the arrangement for the free transmission of the *Instructor*, and also of the *Register* when stitched, not being completed. Hereafter, we trust, our readers will have no cause to complain of a want of punctuality.

We have forwarded a considerable num-



**Acknowledgments.**

Monies received by Treasurer from 15th December, 1855, to 20th January, 1856.

## FOREIGN MISSION.

|  |    |    |   |
|--|----|----|---|
| Miss Sarah Crocket, Green Hill                     | L0 | 5  | 0 |
| Mrs McColl, Guysboro                               |    | 10 | 0 |
| " Israel Stiles, Scott's Hill                      |    | 6  | 3 |
| Mr R. Smith, Truro, half year ending 30th December | 42 | 16 | 3 |
| Mr R. Smith for a bell for Mr Geddie               |    | 8  | 6 |
| Mr R. Smith, Printing for Antequem                 | 3  | 10 | 0 |

## REGISTER FOR 1855.

|  |     |   |      |
|--|-----|---|------|
| Agent  | L14 | 8 | 1½   |
| Mr McKenzie, Shubenacadie, 7s 6d, Cameron McDonald, Gay's River, 15s |     | 1 | 2 6  |
| Agent for River John do Windsor and Newport                          |     | 2 | 12 6 |
| Mr Robert Smith, Truro   |     | 3 | 0 0  |
|  |     | 1 | 14 9 |

## HOME MISSION.

|   |  |   |      |
|---|--|---|------|
| Cape Sable Island                                   |  | 1 | 10 0 |
| Mr R. Smith, Truro, half year ending 31st December, |  | 3 | 19 3 |

## SEMINARY.

|  |     |   |   |
|--|-----|---|---|
| Mr R. Smith, Truro, half year ending 31st December | L13 | 2 | 6 |
|--|-----|---|---|

## SPECIAL EFFORT FOR SEMINARY.

|                            |    |   |   |
|----------------------------|----|---|---|
| Mr Hugh McLeod, West River | L1 | 5 | 0 |
|----------------------------|----|---|---|

Francis Beattie, junr, Pictou, acknowledges the receipt of the following sums on account of *Register* for 1855:—

|                   |    |    |     |
|-------------------|----|----|-----|
| John McQuarry     | L2 | 12 | 6   |
| Rev J. L. Murdoch |    | 3  | 0 0 |

The Agent acknowledges receipt of the following sums as payment for *Instructor* and *Register* for 1856:—

|                    |    |   |     |
|--------------------|----|---|-----|
| Rev James McKay    | L0 | 5 | 0   |
| Samuel Johnston    |    | 1 | 6 3 |
| T. A. McKeen       |    | 1 | 2 6 |
| David M. Archibald |    | 1 | 6   |

To be continued.

**Foreign Missionary Wanted.**

The Board of Foreign Missions having been directed by the Synod to endeavor to secure the services of a Missionary to labor in the South Seas, are now prepared to receive applications for that service, from Ministers and Licentuates 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, Standing Committees, &c.**

*Board of Home Missions.*—Rev Professor Ross, Rev Messrs Patterson, Watson and Walker, together with the Presbytery Elders of Green Hill, West River, and Prim-

itive Church. Rev George Patterson, Secretary.

*Board of Foreign Missions.*—Rev Messrs Baxter, Kier, Roy, Walker, Bayne, Watson, and Waddell, and Messrs Ebenezer McLeod and Daniel Cameron, of West River; A. Fraser, of New Glasgow, and John Yorston, of Pictou. Secretary, Rev J. Bayne.

*Educational Board.*—Chairman, Rev J. Bayne. Treasurer, Abram Patterson, Esq. Secretary, Rev James Ross.

*Seminary Board.*—The Professors, ex officio. Rev Messrs McCulloch, Bayne, Christie, McGilvray, Watson, George Patterson, and Messrs Daniel Cameron and J. McGregor. Mr McCulloch, Convener. Rev Mr Watson, Secretary.

*Committee of Bills and Overtures.*—Rev Messrs Bayne, Roy, and McGilvray, and Mr Jas. McGregor. Mr Bayne, Convener.

*Committee of Correspondence with Evangelical Churches.*—Rev Messrs E. Ross, Baxter and Wyllie. Mr Ross, Convener.

*Committee for Friendly Conference with Committees of other Presbyterian Churches.*—Rev Messrs Ross, Sedgewick, Bayne, Cameron, and McGregor, and Mr C. Robson. Rev Professor Ross, Convener.

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

*Receivers of Contributions to the Schemes of the Church.*—James McCallum, Esq., P. E. Island, and Mr Robert Smith, Merchant, Truro.

*Committee to Audit Accounts.*—Rev Geo. Walker and Messrs Roderick McGregor, and Alex. Fraser, of New Glasgow. Rev G. Walker, Convener.

*Committee on Colportage.*—Rev John I. Baxter, and Messrs Isaac P. Dickie, and Edward Blanchard, junr.

*Agent for the Christian Instructor and Missionary Register.*—Mr Charles Robson, Halifax.

**Terms of the Instructor and Register.**

INSTRUCTOR and REGISTER, single copies, 5s each. Any person ordering six copies, and becoming responsible for six copies, will receive one free. For *Register*, single copies, 1s 6d each, six copies to one address at 1s 3d each. One additional sent for every twelve copies ordered. Where parties wish them addressed singly, 1s 6d will be charged.

Communications to be addressed to the Rev George Patterson, Alma Way Office, West River, and must be forwarded before the 10th of the month preceding publication. Small notices may be sent to him or the Rev P. G. McGregor, Halifax, up till the 22nd.

Orders and remittances to be forwarded to Mr Charles Robson. Remittances may also be sent to the Synod Treasurer.