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

Vol. 5.]

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REPORT
Of the Board of Home Missions
for 1853-4.

With the close of another year, the Board of Home Missions beg respectfully to submit to Synod, a statement of the position and prospects of the work under their superintendence.

At the termination of the year 1852-3, the Board were enabled to present to Synod evidence of marked extension in Home operations, and an enlarging interest on the part of the Church. For years previous to 1852-3, continual and painful fluctuations both in funds and means of supply had characterised the elements of the Board's activity and usefulness. Latterly these have become less frequent, while the very circumstances under which they occurred, though affording cause of regret, yet as indicating a demand larger than existing resources, was calculated to encourage to exertion. Deficiency in funds has yielded to more enlarged and adequate contributions, and the difficulty has not been, as heretofore, to find employment for the small amount of missionary agency at the disposal of the Board, but to find a sufficiency of labor to meet the increasing and urgent necessity. While this last portion of the work has often pressed heavily upon the Board, yet, as one of the aspects of the times, it is highly gratifying, and calculated to awaken the Church's activity, manifesting, as it assuredly does, the

effect of energy in increasing the sphere of the Church's operations.

Beyond the range of old congregations the principles and work of the Church were comparatively little understood, and where for years distribution of ordinances existed, were little appreciated. But as the former became better known, and the latter desired for something better than this world can give, was awakened and stimulated by the presence and labors of the Synod's missionaries, a different state of things was produced; and hence the reason why demand has exceeded the means of supply at the disposal of the Church. This gradual extension of the work is constantly bringing to light detached portions of Presbyterianism, requiring the fostering care of the Synod; and the Board, would recommend that, as far as possible, localities where there are but a few Presbyterians should receive their due share of attention in common with stations so called, and vacancies. In such cases the expense incurred compared with the extent of Presbyterianism may seem a valid objection to such a course. But there are considerations in view of the Church mission and duty, paramount to such objections. The visible return in actual benefit may be little, and in pecuniary aid still less, yet futurity may show that the expenditure has been wisely made.

Much of the improvement visible in public sentiment toward Home evangelization,

and in procedure itself, is owing to the fact that, latterly the Church has been enabled to pursue a policy more actively aggressive than could be expected or realised, by the occasional missionary labors of settled pastors. From sources both external and internal, considerable and cheering accessions have been made to the missionary ranks; and the necessity for employing means in possession naturally led to more minute and searching enquiry into existing destitution; and hence attention to known wants, for which no provision could previously have been made, has led to the knowledge of localities, where Presbyterians had lived for years unknown and uncared for; and hence also the influence of awakened activity on the Church herself. One position occupied has led to others, until the missionary work of the Church embraces an extent, and requires an amount of labor cheering in itself, and its bearings upon the future; and yet the Board believe only in its infancy. New life has, as it were, been infused into the Church, manifested in a depth of interest, and in an awakened activity destined never again to slumber; and may we not cherish the hope that we shall "see greater things than these."

Through these instrumentalities, the principles and objects of the Church are becoming more extensively known, have been met by corresponding interest and appreciation, and that desire for religious instruction is strongly manifesting itself, wherever the directions of Synod have been observed by the agents of the Church.

To give efficiency and perpetuity to Home Mission work, there is an element in the operations of the Board requiring anxious and watchful attention. The Board refer to the organization of stations and the erection of churches. This portion of the work is becoming annually more enlarged, affording ample scope for a judicious appropriation of funds, and presenting the means of at once uniting and giving stability to the scattered and disjointed elements of Presbyterianism in the Synod's connection, by giving to the people something around which both their

feelings and interests may concentrate themselves. During the year offers of aid have been made and accepted by different localities, and there is a probability that similar assistance will be required, by others, since this part of the Board's operations began, and has been extended to Rawdon, Parsboro, Wallace River, Folly Mountain, and offered to Maccan, Harvey, Cape Sable Island, Annapolis and Baddeck, while from some other places applications are expected. To the case of Harvey, the Board would call the special attention of the Synod. Its importance in relation to surrounding localities, the firm adherence of the congregation to the Synod, notwithstanding the extraordinary efforts made to alienate their affections, even after a declared organization and formal connection with, and recognition of our Church—the difficulties to which they have been perseveringly exposed, and the loss sustained in the unjustifiable conveyance of their church to a different body, with whom they had, as a congregation, no ecclesiastical connection. All these things which have come under the special supervision of the Presbytery of Truro, and which can be ascertained through the regular channel, call loudly for a special effort not merely for aid to enable them to build anew, but for such an expression of sentiment, as will mark the Synod's sympathy with the congregation, and their views of the treatment which they have received.

With reference to aid in the erection of churches, the Board would observe, that latterly it has been granted only on satisfactory evidence, that the church was held by Trustees in the name and for the use of the Presbyterian Church of Nova Scotia. Of the justice and propriety of this step, it is conceived that there can be no doubt. Experience has fully proved the bad consequences of insecurity of title, as well as the evils arising from diversity of rights, held by different denominations in the same house. This portion of their work the Board design to prosecute as fully as possible, satisfied that in so doing they will be sustained by the Church.

The existence of places of worship of our own will give directness and steadiness to the work. When dependent on others, difficulties in making and fulfilling appointments must often arise; and what is of no trifling importance, indebtedness for church accommodation to those whose principles differ from our own, must often hamper the missionary, and produce a painful conflict between duty to his Master and a desire not to offend those, to whose courtesy he is indebted for the use of their church. Such a state of matters is exceedingly undesirable, and the speediest and best method of obviating the difficulty lies in a wise and persevering effort to plant churches in every station.

Full and satisfactory reports from the several missionaries have been received through the different Presbyteries. At the same time, the Board feel obliged to remark, that these reports, while conveying much information of what is both desirable and necessary, that Presbyteries should be possessed, also convey much that is unsuited for publication. The Board would suggest the propriety of embodying in a separate statement any remarks designed for the Presbyteries, under which the missionaries had been acting. Many of these reports are very interesting, and show an encouraging attention to the Synod's instructions, and a growing desire for religious ordinances, at the same time to fit them for publication, would require an amount of time and labor, which the Board cannot either undertake or authorize. This difficulty might easily be obviated, and an amount of information communicated to the Church calculated to awaken a deeper interest and a more abundant liberality.

During the past year, in whole or in part, the probationers have been engaged in the missionary field. Of these, four by ordination and settlement have been withdrawn from the control of the Board, while two are absent on leave. Of the remainder some have been more readily and extensively employed than others, for reasons into which the Board do not feel authorized or called to enter.

Of the work in its localities and extent the reports of Presbyteries continue to be highly favorable.

The Presbytery of Prince Edward Island has been engaged in supplying the vacant congregation of Cascumpee, and in visiting the stations within their bounds.

In the Presbytery of Pictou the vacant congregations of Mabou and Port Hood, West Branch, &c., have been frequently supplied, and the different stations under the inspection of Presbyteries visited. These are Guysboro and Baddock (new). Besides these, Country Harbor, Cape Canso, St. Ann's, Margaree River, and Pictou Island, have been visited by our missionaries, though not yet organized as stations in our connection.

In the Presbytery of Truro supply was given to the vacant congregation of Economy and Five Islands up to the time of Mr Thompson's settlement, and also to Brookfield, vacant by the demission by Mr Baxter of that part of his charge. All the other stations under the Presbytery's supervision have received more or less attention. These are Folly Mountain, Wallace River, Westchester Mountain, Acadia Mines, Parrsboro, Maccan, Joggins, and Harvey, together with some other localities where missionaries spent only one Sabbath, or part of a Sabbath.

In the Presbytery of Halifax supply has been given to the vacant congregation of Gay's River, &c., together with the stations of the Presbytery. These are Rawdon, Annapolis, Digby, Ragged Islands, Cape Sable Island and Sheet Harbor.

In all these localities, the Synod's missionaries were received with the kindest feelings; gratitude was expressed for these visits, and endeavors were made to aid in defraying his expenses. To this last particular there has been of late years growing attention. In referring to this point the Board earnestly recommend that, as far as possible, the labors of the missionaries be disconnected in the minds of the people from the impression too prevalent in some quarters, that the missionaries are itinerant collectors of money, and this can only be done by, in the fullest sense of the term, rendering them independent of the people for their remuneration.

tion, and giving those among whom they labor, to understand this fact. No little injury has been done to home evangelization, and no trifling obstacles has been placed in the missionary's path by the suspicion, that like some others, our agents are seeking out the spiritually necessitous of the people for the sake of their pecuniary contributions. To this subject the Board will again recur.

The subjoined statement will show the amount of service performed during the year—distinguishing, as formerly, services by members of Presbytery from the services of Probationers. Also vacancies from mission stations, and the local and general increase or decrease on the year as compared with last.

PRESBYTERY OF P. E ISLAND, 1853—4.

Supply of vacant congregations.
By pastors, 0
By probationers, 26

Total supply of vacancies, 26
Supply of missionary stations,

By pastors, 0
By probationers, 13

Total supply of miss'ry stations, 13

Total supply of vacancies & stations, 39

No. of vacant congregations in P. E. Island Presbytery, 1

No. of stations, 3

No. occupied since last report, 0

PRESBYTERY OF PICTOU, 1853—4.

Supply of vacant congregations,
By pastors, 10
By probationers, 23

Total supply of vacancies, 33
Supply of missionary stations.

By pastors, 9
By probationers, 28

Total of supply of miss'ry stations, 37

Total supply of vacancies & stations, 70

No. of vacant congregations in Pictou Presbytery, 2

No. of stations, 2

No. of do occ'ed since last report, 1

PRESBYTERY OF TRURO, 1853—4.

Supply of vacant congregations.
By pastors, 7
By probationers, 35

Total supply of vacancies, 42
Supply of missionary stations.

By pastors, 9
By probationers, 19

Total supply of missionary stations, 28

Total supply of vacancies & stations, 70

No. of vacant congregations in Presbytery of Truro, 4

No. of stations, 7

No. do. occupied since last report, 0

PRESBYTERY OF HALIFAX, 1853—4.

Supply of vacant congregations,
By pastors, 7
By probationers, 10

Total supply of vacancies, 17

Supply of missionary stations,
By pastors, 7
By probationers, 10

Total supply of missionary stations, 17

Total supply of vacancies & stations, 34

No. of congregations in Halifax Pby. 10

No. of stations in do. do. 10

No. of do. occupied since last report, 10

The following table will indicate the amount contributed to the funds of the Board during the year, together with the amounts drawn by the different Presbyteries. The table includes all sums contributed within the bounds of the respective Presbyteries, from whatever source derived, and as far as known to the Board, and whether passing through the hands of the Synod's Treasurer, or by direct gift.

Contributed by the Presbytery			
of P. E. Island,	£18	13	3
do. do. do. Pictou,	76	18	10
do. do. do. Truro,	100	6	3
do. do. do. Halifax,	63	11	10

Total, *£249 0 4

Drawn on application of the Pby. of P. E. Island, £8 2 3

do. do. do. Pictou, 76 17 9

do. do. do. Truro, 75 2 9

do. do. do. Halifax, 60 16 4

Total, £220 19 2

In the working of the scheme under their supervision there are several points to which the Board would request the attention of Synod.†

*The difference between this sum and the amount appearing as received by the Treasurer's account is made up by sums of which the exact quarter from which they come do not appear.

†As these points are mentioned in the Synod's minutes where the action of the Synod upon them also appears, we do not deem it necessary to publish those portions of the report referring to them.

In the instructions to probationers

authorized by Synod, permission was granted them to receive and appropriate to their own use the missionary contributions raised in the places where they labored, of course accounting for such contributions to their respective Presbyteries. As anticipated, this permission has occasioned more trouble than it has secured benefit. When several stations are included in a mission, each requires to be credited by the Presbytery of the bounds with its respective quota, seldom amounting to a sufficiency, a balance struck upon each, and a draft given for the remainder.

In submitting a statement of receipts and disbursements in relation to different Presbyteries, the Board would observe that there is often a want of proportion between the contributions to Home Missions and the capabilities of the congregations, and between the contributions to different schemes of the church. The last mentioned course may arise from the predilections of the people, but the Board are of opinion, that these predilections would easily yield to a wisely and prudently exercised influence on the part of pastors; and they would respectfully suggest, that in the appropriations an attempt should be made to regulate the Christian liberality of the Church, not by the feelings of contributors, but by the ascertained necessities of the Church. Were this plan adopted, it would produce enlargement of views in giving—would make congregations more extensively conversant with the proceedings and wants of the Church, and, where necessary was most urgent, supplies would be most abundant. The evils of the opposite course are too plain to require one word of explanation from the Board. The Board do not wish it to be understood, that they desire to control or dictate to the contributors. They have merely in view to call attention to this matter, leaving it with individual members of Synod to act or not upon their suggestions, as they may see proper.

In the supplementing of stipends, nothing has been done during the elapsed year, no application having been submitted to the Board in terms of the Synod's deliverance of 1853.

It appears, however, to the Board, that if it be designed to engraft this project permanently on the Home Mis-

sion fund, more strenuous and regular efforts will be required to increase contributions. A few congregations supplemented would materially hamper the operations of the Board in meeting demands for missionary labor, church-building, and other purposes; and these are objects so necessary and urgent, that nothing ought to be done to interfere with their steady and continuous enlargement. Besides this, it has appeared to the Board a matter of serious consideration, how far it is profitable to supplement old congregations, and if supplemented, should only be a temporary arrangement; and this such congregations should understand. With new formations it is different.

To the propriety and necessity of taking immediate steps to augment the number of missionaries, the Board would call the attention of Synod, and without suggesting any plan, would merely observe, that the exigencies of the Church imperatively require a supply of laborers much greater than the Board have at their disposal.

As briefly as possible the Board have thus called attention to the work of the elapsed year, and in closing their report while they would congratulate the Synod on the growing extent and increasing success of Home Mission operations, they feel constrained to observe, that that very success, by extending the sphere of action involves an increase of responsibility, requiring an amount of activity far greater than has as yet been displayed by the Church. Were it requisite, the Board could enter more at large into details. But the statements contained in the report, will afford sufficient ground for the conclusion at which they have arrived, that the home operations of the Church have resulted in a state of things, which none who regard the true interests of the cause of Christ can or ought to view with indifference. Energetic prosecution of plans properly developed, is demanded by expectations, which in many quarters the Church has awakened, and by the duty resting upon the Church to search out her adherents, wherever they are to be found, and provide for their gospel ministrations. It is demanded by the efforts employing to train native ministers, that when trained they may be employed in the work to which they have been called,

and the more extensively the bounds of the Church are extended at home, the more abundant will become the means of extension abroad. There is no reason why the schemes of the Church should clash. In such circumstances the general interests suffer, whereas harmonious co-operation, while giving to each of these the position which its necessities for the time require, will issue in the advancement of all. In this manner, and in this only, will pastors and congregations work out their Christian duty, whatsoever their hand findeth to do doing it; and in this are the elements of not merely success in the various plans for advancing Christ's cause in

the earth, adopted by the Church, but to a great measure also the promotion of congregational prosperity, and ministerial success and comfort, inasmuch as duty, and all duty known, is inseparable from a blessing upon all arrangements, whether general or local.

That the views thus suggested will meet the approval of the Synod the Board confidently hope; and that the subject will be carefully received in all its bearings and importance, and issue in increasing activity and success, is the feeling with which the Board now submit this their annual report.

By order of the Board,
WM. McCULLOCH, Sec.

Foreign Missions.

REPORT

of Foreign Mission Committee, Reform
Presbyterian Church, Scotland.

We have much pleasure in transferring to our pages from the Banner of the Covenant, the organ of the Reformed Presbyterian Church in the U. States, the following report of the Committee on Foreign Missions of the Reformed Presbyterian Church in Scotland, under whose superintendence the Rev. J. Inglis now labors in Aneiteum. We have been disappointed in not receiving, according to the proffer of Dr. Bates, any copy of their publications in Scotland, in exchange for the Register. Possibly its form or want of stamp may prevent the transmission of the periodical; but in the meantime, we are much gratified, with the regular transmission of the American publication, through the kindness of its Editor.

Nothing has occurred in the history of the Foreign Missions of this Church during the past year, so requiring a lengthened report on the part of this committee. God has been graciously pleased to spare the lives of your missionaries, and to preserve them, in so far as we know, in the enjoyment of health and vigour. Nor have we heard of any severe family affliction as having occurred to either of them. They have thus been enabled to prosecute their important labors without any serious interruption,

and, the committee believe, with manifold evidence, that their labor is not in vain in the Lord.

At the time when the last report was presented, and for some months afterwards, the letters received by your committee from Messrs. Duncan and Inglis, and also from other parties connected with their respective missions were so numerous and interesting, that the committee resolved to prepare a special circular, chiefly with a view of diffusing this information throughout the church. Circumstances arose, which prevented the fulfilment of that intention. In the very full reports, however, which have been published from time to time, in the pages of the *Scottish Presbyterian*, it is hoped that the object aimed at by the committee has, to a large extent, been accomplished.

In reference to the New Hebrides mission, nothing can be desired more full and satisfactory than the letters of Mr. Inglis. In the matter of correspondence he has always been remarkably punctual. In a letter dated February 1853, he reports, that the higher and proper, as well as the subsidiary work of the mission, continues steadily to advance; all the interests of the mission exhibit a healthy growth. "Since the date of my last letter," he says, "a considerable number of natives have abandoned heathenism, and are placing themselves under daily instruction; our place of worship is become most uncomfortably

crowded. We have commenced collecting materials for a large and substantial building capable of containing 500 or 600 people. Mr Geddie is employed in printing a new edition of our primer and catechism; and I have commenced an institution for the training of teachers,—a normal seminary in principle, with rude materials to work on, and a scanty apparatus. Our morning school commences at six o'clock, and continues for an hour and upwards. The number of scholars on our list is 120—70 male, and 50 female scholars. Mrs. Inglis takes charge of the female department. They are very regular and punctual in their attendance. Many are mothers, with young infants. At three o'clock in the afternoon, I meet with my teacher's class, 20 in number. Two afternoons in the week, Mrs. Inglis meets with the female teachers, and other two afternoons she meets with the women to teach them sewing. On Friday afternoon we have a public prayer meeting. Saturday is a free day to enable me to prepare for Sabbath. I shall rejoice when the missionary committee, or other earnest friends of scriptural education, shall supply us with the apparatus of a Normal School."

In another letter Mr Inglis reports that the northern portion of the island more immediately under his charge, is supposed to contain a population of about 1,500. It comprises three principal districts. The work of education has been commenced, with remarkable promise of success. Ten schools have been instituted, containing in all, upwards of 500 scholars. This certainly is a proportion of population at school which has rarely had any parallel. As yet, the people have comparatively few wants, and a small amount of labor enables them to procure the prime articles of necessity. The book of knowledge which begins to be opened to them, will be more attractive than it is altogether new. What unspeakable importance attaches to the right improvement of such a season! And how much it is to be desired, that assistance could be afforded to these devoted missionaries, by sending forth to their aid persons qualified to fill the offices both of evangelists and of teachers.

The latest letter from Mr Inglis bears

the double date of August twelfth, 1853, and of October twelfth. A few extracts are subjoined:—"I am happy to say that Mrs. Inglis and I continue in the enjoyment of good health. The prospects of the mission are still encouraging. Anau-un-se, a district which has hitherto been completely closed against the gospel, has at length given way. By the favor and blessing of God, we have now obtained a small opening there. At the request of the people, we have stationed a teacher among them, and a school-house is erected. In one or two villages they have profaned their sacred places, and given up their idols. A fortnight ago, I brought away Tuu-tau—the only foreign divinity I have seen on the island."

The islands of Tana and Tutuna can both be seen from Anciteum. There is a good deal of intercourse between these islands, which may be turned to good account in the furtherance of the gospel. Mr Inglis here reports the present suspension of missionary effort at Port Resolution, on the island of Tana, in consequence of the introduction of small pox by a trading vessel, which called there for provisions. The disease proved fatal to several of the native teachers, and spread to some extent among the people. In the panic which ensued, 3 or 4 converted natives were murdered, and the only surviving native teacher, along with his wife and child, saved his life by escaping in an open boat to the island of Anciteum. The two islands of Erromanga and Tanna have been long associated, as pre-eminent in their obstinacy and sullen opposition to the gospel. And now the mournful resemblance is completed, by those sad events at Port Resolution. May the Lord in mercy grant that the blood of the martyrs may speedily prove the seed of the church in both of them.

The general feeling throughout the island is, that Christianity is good and true; but the power of sin and superstition has still the dominion over many of the people. The feasts and revellings so common among the heathen are productive of great evil. The faith reposed in the disease makers is another barrier in the way. And, as yet, the true nature of Christianity is very imperfectly known among them. The remembrance of former feuds and wars is still fresh, and renders

different districts distrustful of each other. The prevalence of polygamy, too, and the slenderness of the marriage tie, will create much trouble to the missionary.—The practice of strangling widows on the decease of their husbands, and female infanticide, have combined to diminish the number of females; and the effect on general morality has been very pernicious.

Mr. Inglis farther reports, that the work of erecting their new church is well advanced; that both the Christian and heathen natives have rendered efficient aid, and that the existence of the building has already become a *GREAT FACT*, exerting a happy moral influence on the minds of the people. "A few evenings ago, a company of the heathen, amounting to nearly 100, were heard approaching, singing and blowing a large conch, so loud, that they were heard at a distance of nearly two miles, carrying with them a huge beam of wood for the new church."

Mr. Inglis acknowledges the assistance he has received from some Rarotongan teachers. He says they are *Sidonians* in their skill for hewing timber, as compared with his own natives. But, in the peculiar work of the mission, his opinion is, that they will be much less efficient at the New Hebrides than they have been in their native islands. This comparative inefficiency he ascribes to three causes: the climate, the diversity of languages, and the presence of foreigners. The work can be advantageously carried on, he says, only by a sufficient number of competently qualified missionaries.

By the kindness and courtesy of the Board of Missions of the Presbyterian Church of Nova Scotia, we have been favored with the journals of the Rev. Mr. Geddie, who labors on the same island with Mr. Inglis. Mr. Geddie had spent more than three years on the island before Mr. Inglis took up his position there. In respect to zeal and devotedness, he deservedly holds a high rank among missionaries, and his labors appear to have been remarkably blessed. A considerable time ago, he had the privilege of organizing a church, and of dispensing the Lord's Supper to twenty-four converts from heathenism. He also put the printing press in operation, and is preparing school books for the native language. He and Mr. Inglis have further been exerting their utmost skill in making translations of some portions of Scripture; and a copy of

the gospel by Mark, in the language of the island, from the press of Aneiteum, has already come to hand; this is without doubt an important step in that line of effort, by which the missionaries aspire to make the island of Aneiteum the Iona of the Southern Hemisphere. It is much to be regretted, that an adequate printing press, which the missionaries have earnestly asked for, did not form part of the collection of goods for the New Hebrides mission.

[NOTE.—It was reported at Synod by Dr. Symington, that an effort was being made, with every prospect of success, to provide a printing press for this mission. Among the contributions for this object, he made special mention of a donation of Ten Pounds by a Lady, and also of a valuable collection of the needful apparatus or equipments of a printing press by that generous friend of missions, Mr. Thomas Nelson of Edinburgh.]

MEETING OF THE BOARD OF FOREIGN MISSIONS.

The Annual Meeting of this Board, with a view to regulate the year's expenditure, and the important business under their care, took place at Pictou on the 10th ult. The following sums were passed by the Board, and ordered to be remitted in the usual manner:—

Mr. Geddie's annual Salary,	£100	0	0
Native Teachers,	25	0	0
Allowance for Mr. G.'s children at Aneiteum,	15	0	0
Do. for Education of C. A. G. at Walthamstow,	25	0	0
Contingent Fund in hands of Dr. Ross, Sydney,	40	0	0
Do. do. Balance due Mr. G.	8	16	3
Printing Gospel according to Mark (one half expense,)	31	6	3
Donation for new printing press,	22	6	10
" " Sundries,	6	1	0

Total remittance in Sterling, £278 9 4
Or, £341 16 8d. Currency.

The Sec. craved advice from the Board as to the admission of certain documents into the columns of the Register. These were found to relate to the congregation of Harvey, N. B., and to involve grave controverted procedure between the Free Church and the Presbyterian Church. After serious and protracted discussion, it was agreed to publish said documents, on the special considerations: The refusal of the Presbyterian Witness to publish, and the

authority of the Pby. of Truro, which was held to cover all responsibility, both as to facts and expressions. The Secretary was directed to append this decision to the publication, and thus acquit himself and the Board of all responsibility in the matter.—Took into consideration the future management of the Register. Agreed that the same terms be issued for another year, both as to size, form and price. The present editor resigned all connection with the editorial department, in consequence of serious interference with his ministerial and pas-

toral duties. The Board having discovered that no persuasion to withdraw this resignation could prevail, directed their Sec'y to correspond with Rev. P. G. McGregor, Halifax, and request his acceptance of the editorship, and also to procure estimates from the Halifax printers as to the cost of printing, monthly, 2000 copies of the Register, in its present form and size. The Sec. was further directed to publish in the first No. the proposed terms, for 1855, and request all subscribers and agents to conform to the rule of payment in advance.

Home Department.

The following documents tell their own tale. Many of our readers will be deeply grieved to read such startling disclosures as to the apparent *animus* of the leading party in that ecclesiastical body, whose recent doings are so strongly denounced. It was not without considerable hesitancy that the Board of Foreign Missions consented to admit into the columns of the Register a matter which is purely controversial—not perhaps in our own Church, but certainly so with respect to a Church with which it has long been our sincere and ardent desire to incorporate, on an equitable basis. Two considerations, however, prevailed with the Board. The Presbyterian Witness had repeatedly refused to publish; and the Pby. of Truro have as a body endorsed all the statements, and must be held also responsible for every expression in these papers.—Ed.

Pictou, June 30, 1854.

The Pby. of Truro, in connection with the Presbyterian Church of Nova Scotia, having met, and having been constituted, *inter alia*—

Rev. E. Ross gave in a Report of his mission to Harvey. The Report was received and approved, and Mr. Ross was directed to forward to the 'Presbyterian Witness' a statement in accordance with this report, and in accordance with other Reports received by the Pby. on the same subject.

Upper Londonderry, Aug. 15.

The Pby. having met, and being constituted, *inter alia*,

The Clerk stated that the communi-

cation, which by order of Pby. he had forwarded to the 'Pby. Witness,' had been returned by the Editor of that paper, who engaged, however, to publish it, if after reconsideration it were still deemed desirable. The Pby., after mature deliberation, directed the Clerk to forward again the communication to Mr. Barnes, with the request that it appear in his journal.

Old Barns, Sept. 26.

The Pby. met and was constituted by the Mod., *Inter alia*—

The Clerk stated that he had attended to the instructions of Pby. at its last meeting, anent the communication to the Pby. Witness, which communication had been again returned to him, Mr. Barnes definitely refusing to publish. Whereupon, on motion of Rev. A. L. Wylie, seconded by Rev. J. Thompson, it was unanimously resolved, that the communication in question be forwarded to the Missionary Register for publication, together with such extracts from the minutes of this Pby. as shall serve to bring this whole matter before the Church.

In accordance with the last of the foregoing extracts, I transmit to you the enclosed communication, hoping that you will be able to find a place for it in an early No. of the Register. Let me at the same time embrace the opportunity to call the attention of our congregations to the following minute of the meeting of Synod in June. On motion it was agreed, "That this Synod deeply sympathizes with the congregation of Harvey in their loss, and recommend the congregations under our charge to give them such assistance in building

as they may be able." By a number of congregations this recommendation has already been responded to, with commendable liberality. Others have probably waited for more distinct information or a more direct appeal. This would have been furnished long ago, through the Register, but that it was thought preferable to publish in the Witness. Mr. Barnes' pledge to publish, and subsequent refusal, have occasioned the delay. It is hoped, however, that now the attention of ministers and sessions will be directed to the Synod's recommendation, and that the congregation of Harvey will find substantial reasons for believing that distance does not prevent them from sharing largely in the sympathies of their brethren in Nova Scotia. Collections and contributions can be forwarded to the Rev. Wm. McCulloch.

E. R.

To the Editor of the Miss. Reg. }
 Londonderry, Oct. 2, 1854. }

Londonderry, July 7th, 1854.

MR EDITOR:—At a late meeting of the Pby. of Truro, I submitted a Report of a mission to the settlement of Harvey, New Brunswick, from which I have recently returned. The Report having been received, it was ordered that a statement in accordance with it and with other Reports on the Presbytery's table on the same subject, be forwarded to the Presbyterian Witness for publication. The readers of the Ecclesiastical and Missionary Record will observe that the Free Church brethren have themselves brought this matter before the public. Let me only premise further for the information of such readers of the Witness as may not see the Record, that we did not determine on an open exposure, until the more friendly means of private remonstrance had been tried and had failed.

From a date of which I am not very certain, but it cannot be many years subsequent to the formation of the settlement, there has been a congregation in Harvey, in connection with the Presbyterian Church of Nova Scotia. Ministers belonging to other denominations also labored occasionally among them; but about three years ago the session in behalf of the congregation applied to our church for regular supply of gospel ordinances. At the request

of the Pby of Truro, to whom this application was made, the Rev. Geo. Christie, of Yarmouth, visited the congregation, in order to its more complete and formal organization. Since Mr. Christie's visit, supply of ministerial service has been provided for them in this connection, with as much regularity as the circumstances admitted. In due time, about the month of September or October of the past year, Mr. James Thompson, of Economy, was invited to the pastorate of the congregation. The call to Mr. Thompson is subscribed by fully nine tenths of the Presbyterian population of Harvey, whilst of the few that declined signing it, the most, I believe all, professed themselves friendly and promised their support. The people therefore, hoping that their invitation would be accepted, rejoiced in the prospect of a speedy and harmonious settlement. When the call, however, was presented to Mr. Thompson, he thought it his duty to decline it. Much disappointment was felt by the congregation, but they still trusted that God would raise them up a minister in the connection which they had chosen. It is at this point in the history of these transactions, that Free Church influence begins most decidedly and most unwarrantably to manifest itself. Ministers of that body, who it now appears too evidently had watched the proceedings of the congregation throughout with the utmost jealousy, but without the power of interrupting them with effect, eagerly took advantage of what seemed to them a most favorable opportunity to pounce upon the settlement and secure it to themselves. They have occasionally dispensed ordinances in Harvey previously, and on the first vacancy that occurred in the departure of one of our probationers from the field, minister after minister from the Free Church was sent, or at least came, an important distinction, as may appear anon, to supply the congregation. About the same time, the church property was conveyed to their body, under the following curious circumstances. A place of worship had been erected by the settlement at large, upon a site purchased and paid for in the presence of witnesses, but a formal title to which had not been secured. A member of the Church of Scotland, who had pre-

viously attempted to divide the community and carry away a party to his own connection, having failed to accomplish this object, now changed his tactics, and attempted to create a division in favor of the Free Church. Finding that the great majority of the settlers resisted this attempt as strenuously as the former, this man betook himself to a legal gentleman in St. Stephens, some forty or fifty miles distant, and representing to him that he was carrying out the wishes of the congregation, or at least of the greater portion of them, employed him to write a deed, conveying the land upon which the meeting house stands to the Free Church.— With this instrument he returned to Harvey, and mustering a few adherents, under cover of night, procured it to be executed. Meanwhile, the attorney who had unconsciously aided him in the transaction, discovering the deception that had been practised, wrote immediately to his client, desiring him to desist from his proceedings. Our self-constituted delegate, however, having obtained the necessary signatures, late Saturday night, had posted off to Fredericton before daylight on Monday morning, to have his deed placed upon record. This, I suppose, is what a Free Church minister innocently calls *accepting a deed*. At all events, such is the title, and so obtained, by which is held in connection with the Free Church of Scotland the place of worship in which that minister was lately employed, and in which if I am correctly informed, one of his brethren is now employed, in proclaiming the *gospel of truth and peace* to the few inhabitants of Harvey who have been induced to wait upon their ministrations; whilst the great majority of the settlers, including the session, in which, fortunately, every attempt to produce a division, has entirely failed, are worshipping the God of their fathers in a log house hard by.

When these transactions were at first reported to us by the elders in Harvey, we were less concerned about them than the progress of events has proved we ought to have been. We were weak enough to think and to say, that however a few factious and misguided individuals in the settlement might demean themselves, the ministers of the Free

Church neither could have prompted nor would countenance proceedings so reprehensible. Never were men more mistaken. We still desire and endeavor to believe that they are guiltless of *originating* the trickery by which the church property was conveyed to their body, but with the evidence which we have now before us it is impossible, exercising the very largest charity, to avoid the conviction, that they have time and again, systematically, and through a lengthened period, been tampering in the most flagrant and improper manner, with a congregation in regular connection with another body, and have been laboring, with no little energy and perseverance, to seduce it from that connection, and attach it to themselves. It is perfectly evident, also, that, acquitting them of all part in prompting the deeding of the church property in the manner I have stated, they are guilty as accessories, after the fact. Their conduct in this respect, in countenancing as they did, and as at this moment they are doing, the dishonesty of their adherents in Harvey, in entering the house so conveyed to them, in occupying the pulpit in, to sum up in a word, *accepting the deed*, will recall to the minds of many of your readers a time honored proverb, with which they are familiar, and whose truth has been generally acknowledged.

In writing this statement, Mr. Editor, I have labored with strong effort to make it as correct, and at the same as short as possible. To secure brevity, and to avoid, also the appearance even of colouring, I have omitted many important details. Chiefly for the same reasons, I have refrained from any direct reference to "The notes of a short visit to New Brunswick," published in last month's Missionary Record. To these notes, false, so far as they refer to Harvey, in what is stated, false still, or at least implying more falsehood in what is suppressed, I may possibly have occasion to advert hereafter. The account I have given, although for the reasons mentioned only an outline, presents the substantial truth in regard to the matter of which it treats. No important statement in it, can, I will venture to affirm, be successfully controverted. Before concluding this letter, then, let me ask the brethren of the

Free Church, the ministers of standing among them, the men who give character and influence to the body, whether they seriously propose to persist in the course upon which they have entered, in this matter? Have they well weighed its probable consequences, and are they prepared to brave them? Can they hope ultimately to succeed in it? Do they expect that the great king and head of the Church, of whose headship they are sometimes fond of assuming the special guardianship, will smile upon and bless them whilst pursuing it. Can they imagine that the better portion of their own people, the many honest and pious Free Churchmen who are to be found in Nova Scotia and New Brunswick, and may their numbers be constantly increasing, will view their proceedings with approbation, or otherwise than with the gravest displeasure and alarm. These are surely very important ques-

tions, and even although proposed by those with whom it is mournfully evident, that the leading minds in the Free Church, or atleast they who appear to be such, at present "cannot sympathize," they deserve their serious attention,—Should it occur to any one of them to look for the reply, not for me, nor for the church with which I am connected, nor even for the public at large, including their own people, but for that God whose sworn servants they are, and meanwhile at the bar of their own conscience, let me not be deemed guilty of presumption when I ask them to remember that the Most High changeth not, that he is still the same as when the Holy Ghost dictated to the evangelical prophet these remarkable words "I love the Lord love judgment, I hate robbery for burnt offering."

Mr. Editor, I am, &c.,

EBENEZER ROSS.

Miscellaneous.

OLD CALABAR.

ELEVEN ADDITIONAL CONVERTS AT CALABAR.

THE last mail brought most delightful and heart-cheering intelligence from Old Calabar, the substance of which may be thus stated:—1st, Five young men were baptised at Creek Town on Sabbath, the 5th March. It seems that King Eyo deemed it proper to call these and the other converts to an account; that in a public assembly they nobly vindicated their conduct; and that several of them, because they refused to work on the Sabbath, have since been put out of his yard. These young men, who have been thus so early called to suffer for the profession of the faith, are eminently entitled to the sympathy and the prayers of the Home Church. 2d, The Rev. Mr Waddell, with Mrs. Waddell and Mary Edgerley, reached Calabar in safety on the 11th June. On the first Sabbath after his arrival, Mr Waddell had the satisfaction of baptizing a sixth convert, of whom he speaks in very encouraging terms. He says also that he finds fifteen names on the list of candidates, of some of whom he has a very favorable opin-

ion. 2d, The Rev. William Anderson baptised at Duke Town, in the Month of May and June five persons, two young women and three young men, the latter including a grandson of the late King Eyamba, and a grandson of Duke Ephraim who reigned before Eyamba. Mr Anderson also states that there are other two young persons whom he would probably baptise in a few weeks. And, 4th, The Rev. Samuel Edgerly, who, on account of his health, found it necessary to take a trip to Sierra Leone, and who, in consequence of the breaking down of one of the monthly mail steamers, was there detained till he had the pleasure of meeting with Mr Waddell, Mrs Waddell, and his own daughter, and who returned with them to Calabar in greatly renovated health, states that since the death of the king at Old Town, matters have assumed a much more promising aspect. Thus there are now eight baptised persons at Creek Town, seven at Duke Town, and one at Old Town—in all, sixteen converts. When we connect this fact with the encouraging hopes that are presented of still greater success, we have reason to say, in adoring thankfulness, Behold what

has God wrought! Let us give Him all the praise, and continuing on our knees before Him, beseech Him to keep these converts in the path of duty, and to add to the church there, daily, those whom he has united to Christ. In this and in the following *Records* we shall lay before our readers the very precious details which these letters contain—certainly the most important that we have yet received from Western Africa.

II. THE TESTIMONY WHICH THE YOUNG MEN WERE CALLED TO BEAR FOR THE TRUTH IN THE PRESENCE OF KING EYO AND HIS CHIEFS.

Mr Thomson thus describes the scene which then took place:—

All of them are slaves belonging to King Eyo, and, I am sorry to add, have, together with Esien Ukpabio, our first convert, been subjected by him and his chief men to almost every species of petty annoyance, not avowedly on account of their profession of religion, but because they, these few young and contemned slaves, have fearlessly avowed to him—aye, in the face of all his gentlemen and clients—that they will not, dare not, cannot yield to him that absolute obedience which he claims of them. On the 14th inst, he had a grand palaver with them in public, great numbers both of slave and free being witnesses and participators. It was an important day, and one from which Creek Town, yea, and all Calabar, may yet reap much good. King Eyo Honestly, sitting in front of his house in the principal street of the town, and surrounded by a large number of his gentlemen and attendants, had all his key-boys, or stewards, called out, imagining, no doubt, by the sight and scorn of so overwhelming an opposition to cow them into absolute submission to his will. How greatly mistaken he was, however, we shall presently see. As soon as the drift of these proceedings was known, Eyo Hogan, one of our candidates, and young Eyo's only confidential friend, despatched a messenger to him. He was at his post, of course, in a moment. King Eyo opened the proceedings by stating that he was sure that no one could doubt his love and devotion to God's word. It was he who brought it, and he alone who maintained it. He knew that

pleased with him) for God had greatly exalted him. It was his heart's desire to please God, but it would not be wise for him and them—the gentlemen—to do every thing these plantation people (*i. e.* in Calabar acceptance, these fellows of the baser sort of Britons, *i. e.*, the missionaries) taught them. Their part was wisely to wait till they could ascertain how persons of a like exalted station with them in Great Britain conducted themselves in respect of God's word. This, indeed, was the chief barrier, said he, to their chopping white man's doctor, or being baptised. If they could ascertain this, and were thoroughly aware of all that would be required of them, they would be baptized at once. He was not angry, he said, with the boys because they were attentive to God's word, but because they professed superior sanctity, had robbed him of the precedency in the matter of baptism, and because they would not do his bidding. He had ordered one of them to lace a thief, (*i. e.*, to torture her in order to extract confession), but the boy would not do it. What next! By and by, continued he, when I am an old man, a refractory wife may rise up against and throttle me, and what can I expect from these fellows, but to sit down unmoved spectators? Let them begone out of his yard! He had many more bought slaves than them, and should find no difficulty in filling up their places. He knew very well it was because they lived in his yard that they were God's people. Let them go out of his yard, and then it would be seen what fine God's people they were! He had bought them with his own coppers, and if he chose he could sell them away to other countries where God's word had never come. Pray, what would become of them then? Rage, said he, addressing the boys, comes from the bush; no man knows when he may fly into an ungovernable passion. Begone from my yard! lest, for refusing to do my will, in an angry moment, I shoot you dead, and people begin to say, King Eyo has killed a man because the poor fellow had a paramount regard for God's law. After young Eyo had spoken here in defence of the lads, and in entire approbation of their conduct, King Eyo moderated his tone a little, and said that he would not be so angry with them did they not tell him that he required of them was wrong. Such are some of the expressions to which King

Eyo gave utterance on this occasion.—These are not his very words, for of course he spoke in his native language; neither are they a verbatim translation; but they are just a reprint of the ideas his words conveyed to the minds of my entirely trustworthy informants. They were not uttered connectedly in one set speech, but as occasion and his spirit moved him.

Young Eyo, you may be sure, was neither dumb nor timid on this memorable occasion. He acted his part right nobly. He told his father, that, if there was a converted man in Calabar, it was not at all due to him, but to God alone; if there was a thought in his heart towards the word of God, it was God who had implanted it there; and if he was the means of encouraging, in any degree, the spread of the knowledge of God, it was God who had enabled him, and to whom belonged all the glory. He was very angry, he said, to hear his father urging delay in the matter of giving themselves to the service of God—it was perilous and decidedly wrong; and as to what he had said in reference to the missionaries,

he for himself looked upon them as a confirmation of their teachings. In reply to some, and among them Tom Eyo, the head of the Honesty family, who affirmed that the boys had two gods, this visible god upon earth—namely, King Eyo, and the God above; young Eyo, said, that if they entertained such a thought in their hearts they could not for a moment be considered the children of God. They had but one God, whom they were bound supremely to obey, and a master to whom they could render only a subordinate obedience. To others who affirmed that they were lying hypocrites, he replied by avowing his entire belief of their sincerity, and, continued he, pointing to the little group, You can do them no real harm! God is their father! God is their protector! And so long as they abide by Him, He will abide by them! What! shouted Enau, one of the chief men, can I not do what I choose with such contemptible little slaves! “No,” said young Eyo; and added Nemeti, “Here I stand, and by the grace of God I shall abide by my profession. Light your fires and burn me if you like! I dare not succumb.”

Notices.

Theological Seminary, West River, in account with Abram Patterson, Treasurer.

1853.	CR.	
July '8. By balance at date,		£195 6 11
23. James's Church, East River,		4 10 0½
Aug. 20. West River Ladies' Penny-a-week Society,		5 0 0
Green Hill Ladies' Penny-a-week Society,		2 6 2
Members of Salem Ch., additional per last year,		4 16 0
Sept. 3, A friend in Miramichi 20s.; a widow 25s,		2 5 0
5. John Fraser, Chance Harbor, collected on cards,		1 13 6½
15. L. Settlement, M. River, Penny-a-week Society for Library,		1 17 10
24. Shelburne, Clyde, Barrington and Ragged Islands,		11 18 3
Oct. 18, Jas. Ruddick, W. R., 20s; a friend in Chatham, 100s. That's All, 3s. 9d.		6 3 9

20. Collecting Cards, New Annan, per Rev. J. Byers,		3 11 2½
31. Mr. Robert Smith, Truro,		1 14 3
Nov. 8. West River Young Ladies' Relig. & Benev. Society,		1 2 3
Dec. 2. Gays Riv. and Shubenacadie,		5 10 7
7. W. Chisholm, N. G., 60s.; a friend at West River, 5s.,		3 5 0
Cash from Scotland, per Rev. D. Roy, £12 12s. Stg.,		15 15 0
20. Mrs. William Murdoch, lower New Annan,		0 7 6
Miss Mary Begg, from Rev. George Patterson,		0 10 0
Jan. 11, 1854. From Mr. R. Smith, Truro, balance in his hands 1st Jan. 1854,		0 15 0
20. Mrs. J. Hughan, Mt. Thom, Nine Mile River Cong. 48s.		2 8 0
Presbyterians, Rawdon 40s; Miss Mary Frame 12s 6d,		2 12 6
Mr Landell, Gay's River, 6s 10½d; a friend in Hants 20s,		1 6 10½
John Duncan McDonald,		0 10 0
Feb. 22, St Mary's, Caledonia, 20s; Glenelg 50s; Sherbrooke 70s,		7 0 0
Mar. 20, From Pictou Ladies' Soc.,		1 10 0

April 3, Ladies' Miss. & Repos. Soc. S. M. Dalhousie, per Mrs. Reid	0	7	0
Tatamagouche congregation addition to former contributions,	0	12	6
12. Mr R. Smith, quarter ending 31st March,	15	0	0
15. Mr James Blakie, Green Hill,	0	10	0
May 6, A friend in Sherbrooke for Lib'y 20s.,	1	0	0
20. W. Matheson, Esq.,	10	0	0
June 3, Princetown, P. E. I., per Mr James Bearisto, I. cy. £5,	4	3	4
19. Evangelical Soc. Fish Pools, per Mr John McKay,	2	0	0
Col. Primitive Ch. £28 10s 4d; do. Little Harbor, 38s 4d,	30	8	8
20. Saicm Ch., G. Hill congregation,	10	0	0
John Yorston 100s; James Y. 100s	10	0	0
23. Col. by Mr R. Smith last qtr.,	15	5	2½
do. do. do. for Library,	2	10	0
29. David Stewart, for educating young men for the ministry, District subscriptions, W. River, per Rev. J. Watson,	8	1	4
A lady for the investment fund, per Rev. W. McCulloch,	5	0	0
Bedeque £3 2s I. cy.; Cascumpeco 20s I cy,	3	8	6
lots 13 & 14 £2 0s 9d; 16 & 17 £2 7s 3d I cy,	3	13	4
Upper Londonderry,	7	2	5
Bible & Evang Soc, E B, E River,	2	10	0
Ladies' Penny-a-week Soc; do	2	0	0
Donation from Mrs Chisholm do	2	0	0
From Stewiacke £7; Miramichi 30s	8	10	0
Lower Londonderry £8 17s 2d; Nine Mile River cong, £10,	18	17	2
Roger Hill Ladies' Penny-a-week Soc, for books for students,	2	0	0
Young Ladies' rel, & Benevolent Society, West river,	2	10	0
Ladies' Penny-a-week Soc, W. R.,	5	0	0
Mr John F McKenzie, do	6	0	0
Mr Hugh McLeod, district do	1	3	1½
East St Peters, £1 7s 9d I cy,	1	3	1½
St Peters, per Mr J. McCallum,	2	10	0
30. Newport and Windsor,	12	10	4
River John, bal. of last year's col.	0	18	11½
Col. Pictou town by Miss Patterson,	4	5	2½
July 3, Ladies' Penny-a-week Soci- ety, Springville,	1	0	0
Halifax,	28	0	0
	523	7	2½

May 16. Repairs and incidental ex- penses of Seminary per order,	16	0	0
Commission on £328, at 2½ p. c.	8	4	0
	£346	4	0
Bal. in Treas. hands,	£177	3	2½
JULY, 1854.			

The numerous readers of the Register, and others, who may intend to become subscribers for the ensuing year, are hereby notified that the same terms will be required for the future as for the present year, viz.:—No copy of the Register for the year 1855, unless payment, or the order of a responsible agent is forwarded, prior to January next. Also, that copies, when addressed singly, will be charged 1s. 6d. each. Parcels of 6 or more copies, 1s. 3d. as heretofore. In parcels of 25 or more copies, an extra copy will be allowed for agency.—Parties who desire to secure the January No. for 1855 should forward their orders by the 20th of December.

J. & J. Ycrston acknowledge the receipt of the following for the Foreign Mission, viz., Donald McKay, Carriboo River, Cash, 1s. 3d.; a box Goods from Princetown, P. E. Island, per packet.

Rev. Mr. McCulloch acknowledges the receipt of the following sums, in aid of the congregation of Harvey toward the erection of their new church:—

From Truro Ladies' R. & B. Soc,	£5	0	0
“ “ Village Bible class,	2	10	0
“ Rev. Alex. McKenzie,	3	0	0
Eoplar Grove Cong., Halifax,	10	0	0
Antigonish, from Rev. T. Trotter,	11	0	0

The Rev. Mr. McCulloch invites the attention of ministers & congregations to the recommendation of Synod, to aid the congregation of Harvey in the erection of their new Church, in place of the one of which they have been deprived, and will be prepared to receive and forward any sums contributed for that purpose.”

For the Seminary.—Mr Wm. McLeod's district, additional 2s. 6d. For the Library, —from the Rev. J. I. Baxter, Wilson on Baptism, 6s 6d. From Mrs. McCulloch, Truro, Chateaubriand's Travels, 2 vols., 7s. 6d. Lidyard's Nineveh, 2 vols., £1. Stuart on Daniel, 1 vol., 13s. 9d. Life and Labors of Dr. Worcester, 2 vols., 10s. Total, £2 11s. 4. Erratum in last number of Register—for Mr Alex. Blakie's district, Green Hill, 2s. 8½d.—read 12s. 8½d.

The Treasurer of the Mission Education fund acknowledges the receipt of £1 from Ladies' Benevolent Society Primitive Church, New Glasgow, from Mrs. Carmichael, N. G.; 10s. for general fund, and 10s. for pocket money; also, from Caroline Carmichael for last named purpose, 3s. 9d.

General Agent for the Register, FRANCIS BEATTIE, Junior, Pictou.

1853.

Dr.

Sept. 3, To paid Rev. J. Ross half year's salary,	£87	10	0
do in part for apparatus,	50	0	0
Oct. 12, Rev. Dr. Keir bal. of salary,	10	0	0
Rev. Jas. Smith do.	10	0	0
Jan. 20, 1854. J. D. McDonald for advertising meeting,	0	5	0
Mar. 2. Rev. Jas. Ross, half yearly salary,	87	10	0
2. Rev. J. Watson, expense sup- plying Dr. Keir's pulpit,	1	15	0
Mr Thomas McCulloch, half year's salary,	75	0	0

MONIES RECEIVED BY TREASURER,
from 27th Sept'r to 24th October, 1854.

HOME MISSION.

From Baddeck, Capo Breton, per Rev. A. McKenzie,	£11	12	2
A Friend in Margaroo,	0	1	3
West Branch E. R. congregation	2	6	9
West Chester Mountain,	0	16	5
Mr. William Chisholm, son'r,	2	10	0
Mr. Smith, Truro, quarter ending 30th Sept., 1854,	9	0	5½
Student's Miss. Soc., W. R. Sem.,	7	7	10
Contribution from Greenwood cong., Wallace, by Rev. Jas. Smith.	8	13	5
FOREIGN MISSION.			
A Friend to Missions, Forks, M. R.	0	10	0
Late David Stiles, a Sab. School Scholar, Prince Street Church,	0	7	6
Rev. J. Watson, for Printing Press,	0	13	0
Mr. Smith, Truro, quarter ending 30th Sept., 1854,	4	15	5
Students' Miss. Soc., W. R. S.	7	7	10
Springville Sab. School, for Print. Press, per Rev. A. McGilvray.	1	9	4
Children's Mission Box, family of R. McDonald, Esq., C. G., per do.	0	10	0
A friend at Cape George, per do.,	0	10	0
SEMINARY.			
From Mr. William Chisholm, sen'r.	3	10	0
Rev. James Watson,	0	18	10
Mr. Smith, Truro, quarter ending 30th Sept., 1854,	1	5	2½

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 friends of the Mission Education fund are earnestly solicited to consider its present state. To meet the annual remittance of £25, only £14 5 3d. were in fund. Of this, £1 was a special donation for Miss C. A. Gellie's private use. It is confidently expected that this statement will be sufficient to secure the favorable attention of Sabbath Schools, and of others who may be in doubt as to the appropriation of their several contributions. In the mean time the treasurer is indebted to the general fund to the extent of about £12 Cy.

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, Lear, Roy, Walker, Bayne, Waddell, Watson, and Ebenezer McLeod & Daniel Cameron, West River; Alexander Fraser, Esq., N. Glasgow; John Yorston & J. W. Dawson, Pictou. Rev. James Bayne, Sec.

Educational Board—The Rev'ds. Smith, McGregor, Campbell, Ross, Bayne, and Messrs. 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 McKim, Esq., Secretary.

Seminary Board—The Professors in office, Rev'ds. McCulloch, Bayne, Christie, McGilvray, Watson, G. Patterson, and Depts. Cameron and James McGregor. Rev. W. 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 locality for the Seminary—The Rev'ds. McCulloch, McCulloch, McGregor, G. Patterson, Sedgewick, and James McGregor, Esq.

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

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

Receivers of Contributions to the School of the Church—James McCallum, Esq., Pictou, and Robert Smith, merchant, Truro.

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