

**Technical and Bibliographic Notes / Notes techniques et bibliographiques**

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

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

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

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index

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

- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

There are some creases in the middle of pages.

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

*Messinger*

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

Vol 6.] APRIL, 1854. [No. 5.

CONTENTS.

	PAGE.		PAGE.
LEADER.—Proposal to raise £6000 for the Seminary, . . . . .	49	Letter from Mr. Robert Grant, . . . . .	56
FOREIGN MISSIONS.—Letter from Mrs. Goddie, . . . . .	51	MISCELLANEOUS.—Letters to Church Mem- bers, (No. 5,) . . . . .	57
Abstract of Journal of Messrs. Murray and Sunderland, . . . . .	52	Intelligence from Old Calabar, . . . . .	62
HOME DEPARTMENT.—Meeting of Truro Presbytery, . . . . .	56	Christian Negroes sending New Testa- ments to China, . . . . .	62
		NOTICES, . . . . .	63

PROPOSAL TO RAISE £6000 FOR THE SEMINARY.

THE Synod having at its meeting in January last, appointed an additional teacher, had its attention strongly directed to the necessity of adopting measures to secure a more steady and permanent provision for its support, and also, to provide Library, Apparatus, &c., so as to increase its efficiency. The friends of the Seminary would not underrate the success which has hitherto attended the efforts of the Synod—they see in it great reason for thankfulness to the Great Head of the Church, and much encouragement to go forward in the work which they have commenced. With the limited means at their disposal, what has been accomplished is truly gratifying. Yet, the best friends of the Seminary would not disguise the fact that, much yet remains to be done, to render the Institution what they would desire. The Library and apparatus are both defective. As to the latter, a good commencement has been made. In addition to what had formerly been expended, the Synod, at its meeting in June last, directed the Committee to expend £100 in adding to it. But, to render it in any high degree efficient, a much larger sum would be required. The Library is in a still more deficient state. The Theological Library, which was gathered by the exertions of our fathers, contains,

indeed, a considerable number of religious works; and with the additions made to it lately, of books of more modern date, it may be considered as in a comparatively satisfactory state. The same, however, cannot be said of the other portion of the Library. In the Philosophical department there are no books but what have been received since the Seminary commenced, and these are not many. The Synod have not yet been able to appropriate any sum (except some occasional donations) to it; so that it comprises little more than what were received as donations in Scotland. Some of these are valuable, but on the whole, the Library does not at all meet the wants of the Institution. In History, Philosophy, and General Literature, there is need of large additions. When it is considered, how limited are the opportunities afforded to young men, of having access to works in these branches otherwise, and how important it is that they should have their minds enlarged by an extensive acquaintance with those productions of genius by which English Literature is enriched; we trust that the friends of the Institution will see the propriety of a special effort, to place the Library, in this respect, on a more efficient footing.

Besides this, experience has shown, that support derived from annual and occasional

contribution, must always be precarious. Every institution of the kind has found it necessary to have permanent vested funds, upon the annual produce of which, it may in some measure depend for its support. It is believed that, no instance can be found, in which a body has succeeded in maintaining itself for any length of time, without having some more steady and permanent source of income, than the occasional contributions of its friends. When we consider the large amount of yearly liability now incurred, and the state of the annual contributions of the church, the friends of the Institution may well feel some anxiety, as to how our engagements are to be met. Even were enough received to meet these annual demands, it is as much as in present circumstances would be expected, even by the most sanguine, so that nothing would remain for Library or apparatus, or whatever else might add to the efficiency of the Institution. Besides, too, these contributions are so easily affected by circumstances, that were the Synod to depend upon them solely, the Institution might at any moment be brought to a stand, or the Committee involved in debt.

While these are the strong reasons urging us to some measures to promote these objects, we have had, on the other hand, strong encouragement to make an attempt to raise a fund for these purposes. Other bodies in the Province, not exceeding in wealth the Presbyterian Church of Nova Scotia, have successfully attempted this; and we cannot believe that her members will be behind the members of any denomination in the Province in liberality. Indeed, many of them have pressed upon us the propriety of adopting some such measure. One or two have published on the subject, tendering liberal assistance; while many who have contributed to the college schemes of other bodies, promise us their aid, and blame us for not seeking it; and it is believed, that those who have most liberally and steadily supported the Institution from its foundation, will most cheerfully make a special effort to

set the Institution on a footing of security.

Under these circumstances, the Synod meeting extra-judicially, after the transaction of the regular business of its meeting, in January last, Resolved that an effort be made to raise the sum of £6000, for Library, apparatus, and investment, in such proportions as the Synod may hereafter determine, with the understanding, however, that should any contributor wish his contribution devoted specially to any of these objects, his wishes would be religiously attended to. The Committee of superintendence were appointed to carry out this resolution, and were directed to adopt a scheme proposed, under the signature of "Prompter," in the "Register" for May last, with such modifications as they might see fit.

The Committee have since met, and adopted "Prompter's" scheme, with the single modification of making the amounts payable in instalments, running over four years. The scheme will therefore stand thus:—

1st Class, 20 persons to give each L. 12 10s. per annum, or L.50, . . . . .	£1000
2d Class, 25 persons, to give each L.10 per annum, or L.40, . . . . .	1000
3d Class, 40 persons, to give each L.6 5 per annum, or L.25, . . . . .	1000
4th Class, 50 persons, to give each L.5 per annum, or L.20, . . . . .	1000
5th Class, 100 persons, to give each, L.2 10s. per annum, or L.10, . . . . .	1000
6th Class, 200 persons, to give each L.1 5s. per annum, or L.5, . . . . .	1000
Donations received of any amount.	

These sums are not payable till the whole of each class is made up; and if, as it is hoped, that the various classes will be made up during the ensuing autumn, the first instalment will be made payable on the 1st of January, 1855, and the other instalments yearly afterwards.

It is contemplated, during the present season, to make a thorough canvass of the churches, on behalf of this scheme. The Revds. John Cameron and George Patterson have been appointed to visit the congregations in Nova Scotia, on its behalf; and the Revds. Isaac Murray, Henry Crawford and John McLeod, or any two of them that may be in circumstances to undertake the work, those in P. E. Island. It is expected that

they will commence operations immediately; but the chief part of the work is reserved for the autumn months.

The object of the Board, it will be seen, in this effort is, in the first place, to provide an efficient Library and Apparatus; and, in the second place, to provide such a fund as, with the amount already in possession, will enable the Synod, from its annual interest, to place the Institution beyond the risk of failure, leaving the annual contributions and occasional donations to increase its usefulness. What sum may be devoted to each of these objects particularly, will be for the Synod to determine; but we should suppose, not less than £100 annually, for the next

five years, or £500 in all, should be appropriated to the Library, and probably not less for Apparatus. As to the investments of funds, we are aware that some have conscientious objections to employing money in that way. We, of course, allow to such the liberty of acting on their own convictions. But we must claim the same right for others. Many as conscientiously approve highly of employing money in that way, and we must claim for them equal liberty to act upon their conscientious convictions. And in providing Library and Apparatus, the former have an opportunity of showing the sincerity of their desire to promote the permanent efficiency of the institution.—*Cont.*

## Foreign Missions.

### LETTER FROM MRS. GEDDIE.

*August 12th, 1854.*

Your letters reached me by the *John Williams*, which remained with us three days on her way to Sydney, whither she has gone to be repaired, having suffered some injury from getting on a reef at Borabora, near Tahiti. It is now three weeks since she left us, and we will look for her in three weeks from this time, when she will visit all the islands in this group, and leave teachers. I was delighted to receive so many letters from you all, and still more delighted to hear that you were all well.

I am happy to inform you that we are all well. Elizabeth has been subject to fever and ague since the month of March; but we hope she will get quite over it when we get into our new house.\* The house in which we are living is getting very bad. We have no floors in it, and of course it must be unhealthy, as in the rainy season the mats are quite damp. Our new house is built of stone, as wooden houses do not last any time in this climate: (that is, houses built of native wood.) Mr Geddie has built the house himself, and gets great credit from persons who are judges of stone-work. Besides building the house he has translated the Gospel of Mark, and attended to his other duties. He has

sent it to Sydney to be printed, and we shall have it by the return of the *John Williams*. Our people will be delighted to get it, as many of them have read over and over again the books we have.

We have still great encouragement in our work. Within these last two weeks the last heathen district on the island have given up their idols and requested a teacher. They have already a meeting house nearly finished, and they will have a teacher settled among them as soon as practicable. These people have hitherto been very stiff; but now that they have put themselves in the way of instruction, I trust many of them may find the pearl of great price. If the success of our mission depended on us poor feeble, sinful creatures, we might well fear for its safety; but we believe and trust that He whose work it is, and who has graciously smiled on our feeble efforts, will continue to bless and prosper his own work. I cannot refrain from mentioning an expression made by Simeona, a Samoan, who lived several years on this island before us, and who returned to Samoa before any change had taken place, and has labored among this people. He says: "Very great has been the love of God to this people. I lived among them for several years, and talked to them; but they were just like stones; but now great has been the love

\*In a P. S. Mrs Geddie says that they are quite better.

and mercy of God to them, for he has greatly blessed the labors of his servants among them. My words are done. I have no words to express my surprise and delight at the change that has taken place." He says: "When I heard in Samoa that a church had been formed in Aneiteum, I said, can it be true that these people, whose hearts were just like stones, are now followers of Jesus;" and he added: "When I knew it was true I jumped for joy."

I hope when we get into our new house I shall have more time to devote to the natives. My sewing school is very well attended. We meet four afternoons in the week. They assemble at two, and sew till four, and often till five. Many of them can now make their own clothes. My own girls help me a good deal with my own sewing. Our teacher's wife (a Samoan) promises to be a great assistance to me. She is a smart young woman, and has been under good training at Samoa.

Our associates, Mr and Mrs Inglis, are getting on very well at their station. Mrs Inglis has commenced a boarding school. She has eight girls. They are improving fast. We find Mr and Mrs Inglis all we could wish as associates, for which we cannot be too thankful. Mr Inglis is with us just now, assisting Mr Geddie with our house. We are very anxious to get into it before the rainy season.

Give my best thanks to friends who contributed the patchwork. It will be very useful. I feel most grateful to them all. I trust all of them will continue to take a deep interest in the Mission.

Our valued friend, the Rev. Mr Murray, who went to Sydney about six months ago, (for the benefit of Mr M.'s health) has been the means of exciting a great interest in the cause of Missions there. The accounts which he has given of this group; the great need and call for missionaries; and the great change which has taken place on this island determined them to support two missionaries on this group. They have formed a society and raised a thousand pounds, and have sent home for two missionaries. So you see the missionary spirit is increasing in this part of the world; and I hope ere long, we shall have missionaries on all the neighboring islands.

NINTH MISSIONARY VOYAGE TO THE NEW  
HEBRIDES AND NEW CALEDONIA GROUPS  
*Abstract of the Journal of Messrs. Murray  
and Sunderland.*

(Concluded.)

LIFU.

This island is about 200 miles distant from Fate. It belongs to the New Caledonian group. Owing to unfavorable winds and weather, we did not reach it till the 3rd of June. On the following day, we anchored about five miles to leeward of the mission station.

*Remarkable Changes.*

At this island, we found the most cheering indications that this, for so many years, unproductive field of labor has, at length, begun to yield its increase. The external appearance of the natives was evidence sufficient that a great change had taken place. But other and more decided evidence soon met us. A large substantial stone chapel, 100 feet long by 40 wide, was the most prominent object at the mission station. It would not be easy to describe the feelings of grateful surprise with which we surveyed this interesting object. The walls are about nine or ten feet high and three feet thick. It has a good pulpit and reading desk, doors, and venetian windows; and it is being furnished with seats. It had been only four months in hand, at the time of our visit. Probably, in another month, it will be completed. The boards which have been used about it were sawn by the natives on the island of Mare, which is full thirty miles distant, and brought from thence in their canoes. A foreigner who resides on the island kindly lent them a pit-saw; but he would not have it brought to Lifu. There are only two teachers on the island, the one a Rarotongan, the other a Samoan; so that the great body of the work has been done by the natives. The dwelling-house of the teachers is quite in keeping with the chapel. It is a neat, commodious, plastered house, enclosed, and having a neat gate and gravel walk in front, which gives it quite a civilized appearance. When the group to which this island belongs was last visited, it had been abandoned by the teachers, on account of war which had broken out on it. It is only about two years since the teachers returned; and during that short space the great change which has

taken place has been effected. The whole island, which is estimated at a hundred miles in circumference. has embraced Christianity. Heathenism, including war, cannibalism, &c., has been abandoned. Polygamy, one of the most difficult things to get a people to abandon, has been, in many cases, discontinued. Probably, as many as 150 have abandoned this evil. There is a select class, which numbers 300, the members of which are pledged to outward conformity to the requirements of Christianity. The teachers say, the large chapel is filled every Sabbath. It is quite likely that there is a congregation of 600 or 700. The people are rapidly availing themselves of what few facilities they possess for learning to read. A number can read fluently, and multitudes are learning. The teachers are obliged to employ some of the most advanced in teaching their countrymen, and even in conducting religious services. The desires of the people for teachers and missionaries are so great, that it is quite painful to hear them expressed, while one has not the means of meeting them. When an intelligent young chief was making enquiries as to the probability of their soon getting a Missionary, it was replied, that they would get one some day. "Say not *some* day," he replied. "I do not like to hear that word '*some-day*.' Why not say, *to-day*? Why not one of you stay?" It is not easy for a Missionary to withstand such an appeal in such circumstances.

We proceeded from Lifu to

TOKA.

This is a small island between Lifu and Mare. Its regular population is only about 200; but parties from the large islands frequently call, and spend a considerable time on it. About twelve months ago, Solia, one of the Mare teachers, at the earnest request of the people, and in accordance with his own wish, was removed to this island. A dwelling-house for the teacher, and a chapel, both plastered, have been erected. The people are all professedly Christian; the Sabbath is observed, all attend the services and schools; and all the improvements in progress on the larger islands are, to some extent, advancing here. The teachers on all these islands are most kindly treated. The necessaries of life are furnished them

without charge; and there are many who count it an honor and privilege to be servants to them. Thus, they are left at liberty to devote themselves wholly to their own proper work.

From Toka, we proceeded to

MARE.

*Now a Field of Great Promise.*

The estimated circumference of Mare is about sixty miles. We have two stations on this island. We made Suaeko, one of them, on the evening of Saturday, the 5th of June. Teachers were first placed on this island in 1841. For many years, it was among the most unpromising of all our fields of labor; and no single island, either in Eastern or Western Polynesia, has been the scene of so many deeds of blood. Of late years, an astonishing change has taken place, the cheering evidence and effects of which it is now our privilege to witness. Nearly opposite where we anchored are two white plastered dwelling-houses, belonging to the teachers; and near one of them is a large plastered chapel. Early on the Sabbath morning, we saw the natives, in large numbers, flocking towards the house of prayer. It was a heart-stirring sight. We spent the Sabbath, chiefly with the natives, on shore. We landed at the very spot where the first teachers were landed, eleven years ago. A large number of people, probably 600 or 700, were assembled near the landing place, waiting for us. They all sat in a circle, and welcomed us in the most cordial manner. We proceeded to the chapel. The scene there, and the emotions to which it gave rise, baffles description. The chapel is 72 feet long and 24 broad. It was densely crowded, with apparently deeply interested worshippers. There is a Sabbath-school at noon, attended by about 200; who apply themselves to learning to read with the utmost vigor. Another general service is held in the afternoon. There are 31 good readers at this station, 200 members of a select bible-class, and 51 candidates for baptism and the Lord's Supper. Hitherto, there have been two teachers at this station, Fili and Mita, both Samoans. Fili was taken suddenly ill, and died a few days before our arrival; so that now there is only one. Fili died as it becomes a Christian to die. The poor people made great lamentation over him, and appeared as if they could hardly part with

his widow and children. The state of things at Kuama, our other station on this island, is rather in advance of what it is here. Kuama is the principal station. It the centre whence the astonishing movement now in progress took its rise. There is a chapel there, 120 feet by 30, which, the teachers say, is filled every Sabbath. There are fifty good readers at the station; and the people, old and young, are striving to learn. A large number at both stations have abandoned polygamy and other works of darkness. The Sabbath is universally observed throughout the Christian district. There are upwards of seventy candidates for baptism and church membership; and altogether a most marvellous change has taken place. The change began to appear about three years ago. There is reason to believe, however, that it was silently going forward for some time before that, but its external development was prevented by Ieue, the old chief who received and protected the teachers, but was decidedly unfriendly to Christianity. After his death, his sons, who were well disposed, encouraged the people to embrace Christianity, themselves leading the way.

#### *War prevented.*

A large part of the island, nearly one-half, still remains heathen. The principal chief and people of that district tried to engage the Christian party in a war, shortly after they began to take a decided stand in favor of Christianity. They assembled at the boundary, where they have been accustomed to fight in former years, and sent them a challenge. One of the principal chiefs and one of the teachers went and met the assembled warriors. They told them, that they were not afraid of them, but they were afraid of God, and desired his Word, and would not fight. The heathen were disarmed by their admonitions and exhortations; returned quietly to their homes; and there has been no war on Mare from that day till this. Shortly after the above occurrence, the chapel already mentioned was erected; and from that time the work spread with amazing rapidity. The chapel was built in an astonishingly short space of time. The teachers say it was not longer than one month in hand. It is plastered, seated, and furnished with a pulpit and reading desk. Men, women, and children, old and young, all lent a hand. After leaving Suaekeo, we visited this station. All we

saw fully bore out what we had heard; indeed, our expectations were greatly exceeded. We found upwards of a thousand people assembled to welcome us in the same manner as at Suaekeo. A meeting was held with the people in the chapel, which was crowded. After the meeting, the people requested us to accept a present. This consisted chiefly of yams. Every individual, man, woman, and child, came bringing a yam or piece of sugar-cane. When all was collected, one of the chiefs made a short speech, telling us, their present was an expression of their love to us, and their joy at meeting us. We replied; and all passed off in the most orderly and peaceful manner. Besides two good plastered dwelling-houses belonging to the teachers, we counted eight or nine similar to these, most of which we visited and inspected. They belong to the chiefs and principal people. We returned on board greatly surprised and delighted at what we had witnessed, and feeling that, if ever there was a field prepared of the Lord, surely that field is Mare. It is painful to have to add, that, while these delightful movements were in progress, others occurred of a very different character.

#### *Murder of the Natives, and Revenge on the "Lucy Ann."*

Three natives were barbarously murdered in the Christian district by an Englishman, the master of a sandal-wood vessel. They swam off to his vessel to talk to him about the disposal of some sandal-wood, and were murdered in cold blood on the deck of his vessel. Two died on the spot; the third, though wounded, was able to leap into the sea. The wretches fired at him from the vessel, and put an end to his life. The individuals thus cruelly murdered belonged to the Christian party. They were related, however, to parties in the heathen district, and who took up the matter; and the sad result was, that they took the "Lucy Ann," cutter, in December of the same year, and killed all hands, seven in number, including the master of the vessel. Who has the largest share of the guilt of the murder of these seven men—the poor ignorant natives of Mare, or the fiend-like Englishman who wantonly murdered the poor offending natives?

We left Mare on the 18th of June, and, after leaving Mr. Geddie at Aneiteum, directed our course towards

## NIEU, OR SAVAGE ISLAND.

We made this island on the 30th of June, but did not get to Matalau, the part of the island to which Missionary operations have hitherto been confined, till the following morning. We had the satisfaction to find the teacher and his family well, and prosecuting, under encouraging circumstances, his arduous and self-denying labors. He and his family had passed through many trials and perils. Out of all these, however, the Lord had delivered them. The Christian party, which numbers perhaps between 200 and 300, had stood nobly by them, and had given a very encouraging measure of attention to their instructions. They have assisted them in procuring the necessaries of life and in erecting a dwelling-house. They have also built a chapel. It is 42 feet by 30. It and the teacher's house are enclosed with boards, cut out with hatchets. They have no pit-saw. Cutting out the boards must have been a work of great labor for a people in their state. All who have received Christianity, and are within reach of the chapel, attend the public services. They have also, generally, worship in their families, and some are accustomed to retire into the bush for private prayer. They have abandoned heathen practices, and broken through all the restraints of their ancient superstitions, such as regarding sacred places and sacred food, &c. Spots formerly sacred are now cultivated or built upon, as the case may be. All the Christian party wear some article of clothing. Theft, which is very common among the heathen, has quite ceased among them, and there has been no war throughout the island since last visit. They have shown considerable decision and resolution in withstanding the attempts of the heathen party, who are still the great majority, to interfere with them in matters of religion. They have uniformly declared, and have acted consistently with the declaration, that they will die, if need be, in defence of the teacher. The erection of the chapel gave great offence to the heathen party. They feared that it would bring upon them the vengeance of their gods; and threatened to make war on the Christians, unless they desisted from the undertaking. The teacher referred the matter to the people, and they determined to go forward at all hazards. The heathen did not attempt to carry their threat into execution. The Christian party, though chiefly within

a few miles from where the teacher lives, is not confined to that spot: a few belonging to the party is to be found in various parts of the island. From Matalau we went to Alofi, another part of the island, at which it was our design (D. V.) to form a station. Here we had the great satisfaction to find an open door; and, under as encouraging circumstances as could be expected, we introduced two teachers. The island will now be pretty fully embraced; and we may hope that the good work will, by the blessing of God, make increasingly rapid progress. We left at Matalau, Laumahina, a native chief who has been nearly three years in Samoa; and at Alofi, Ioane, who has been in Samoa, eight or nine years; who, we trust, will be of important service at the respective stations. Savage Island is, perhaps, thirty-five miles in circumference. We are quite ignorant as to the probable number of the population. It may be between 2,000 and 3,000. The natives are a fine race, though the most impetuous and unmanageable of all the tribes we have seen either in Eastern or Western Polynesia. There is an amazing degree of energy about them, which, when properly regulated and directed, will render them a valuable people. Did space permit, many interesting things might be mentioned connected with their manners, customs, and superstitions. In many things they are similar to those of other islanders of Eastern Polynesia, in others, they differ. Suicide is rather common. The sick are removed to the bush, where a temporary shed is erected to shelter them. Their relatives visit them and take them food; but no one remains with them. The dead are not buried in the earth, but deposited in natural caves. Illegitimate children are destroyed, the relatives of such being ashamed to own them. The teachers managed to save one of these, sometime before our visit. Cannibalism is unknown. Polygamy is general; but, with two exceptions, that evil has ceased throughout the Christian district. They have an idea of a future life, but it is very vague. Prayers are addressed by the priests to Tagaloa, the great deity of Eastern Polynesia. The chiefs have very little influence; the man who renders himself most formidable by warlike deeds is generally the man of greatest consideration and influence.

Having finished our business at Savage

Island, we stood for Samoa: and on the 8th of July, having been detained two days at Manua, the most easterly island of the Samoan group, we anchored in Apia harbor.

We have never had such facts as those just narrated to present to the Christian Church, connected with our labors in Western Polynesia; and may we not hope that, by the blessing of God, they will

exert an unwonted influence, in stimulating to increased zeal and liberality in supporting the holy cause of Missions? Our great want is, *men*. Oh, how loud—how irresistible is the call from these fields of rich promise to those who have the means of responding to that call! The Lord grant that it may be duly responded to; and very speedily, may all these islands be filled with the knowledge of His glory!

## Home Department.

The Presbytery of Truro met on the 22d inst., for the ordination of Mr. JAMES THOMPSON, to the pastorate of the congregation of Economy and Five Island. The day, after a night of storm and snow, was sunny and delightful, so that a very large audience were enabled to assemble in comfort, to witness the interesting service in prospect. The Rev. Mr. Wyllie, having preached an appropriate discourse, from Is. lviii. 1, narrated the steps previously taken, and called upon the congregation to signify whether they still desired the settlement of Mr. Thompson among them as their pastor. This call having been cordially responded to, Rev. Ebenezer Ross proposed the questions of the formula, for ordination, and having received satisfactory answers, engaged in prayer, in which, and by laying on of the hands of the Presbytery, Mr. Thompson was solemnly set apart to the office of the Holy Ministry, and the pastoral oversight of the congregation of Economy and Five Islands. The Presbytery having tendered to their young brother the right hand of fellowship, Mr. Ross addressed the minister, after which the people were faithfully and pointedly exhorted by the Rev. Wm. McCulloch. Mr. Baxter who had been appointed to address the minister, was absent, it is believed from indisposition. The public services being concluded, the congregation welcomed their minister in the usual manner.

Mr. Thompson begins his ministry with a very favorable prospect. The congregation has had its trials, and, we believe, has profited under them. Enjoying now again the

regular dispensation of gospel ordinances, there seems ground to hope that it will show "increase of the body unto the edifying of itself in love."

The Presbytery meets again, on Tuesday, 28th March, for Presbyterial visitation in Onslow; and with a view to meet for similar service in Truro, on the following day.

P. C.

[For the Missionary Register.]

"So the people were restrained from bringing."—Ex. xxxv. 10.

MR. EDITOR,—I would beg leave to make an observation or two respecting the contributions from Parrsboro, Maccan, &c.: and that for these reasons—

1. I have ever considered it but proper for ministers to testify their *gratitude* when the people do their duty.

2. During a recent visit to Parrsboro, Advocate Harbor, Halfway River, Maccan, Joggins, an' Minudie, the people *did* their duty, and did it nobly.

To mention *names* would be a grateful task. But it must suffice, hereby to affirm, that to the hearty determination of one or two friends at each of the above named districts the mission spoken of owed its entire success.

ROBERT GRANT.

Pictou, March 10th, 1854.

P. S. It is but proper to add that persons belonging to other denominations—Episcopalians, Methodists, and Baptists—contributed with very great liberality.

R. G.

## Miscellaneous.

### LETTERS TO CHURCH MEMBERS.

#### LETTER V.

#### *The duty of Church Members to the Godless around*

BRETHREN,—The policy of the Kingdom of Christ is aggressive. Its great design is to bring back to God the revolted race of man, and therefore God is in Christ, reconciling the world to himself. Apparently but a short time after man had been placed in the new formed world, endowed as he was with large capabilities of happiness, and gifted with every thing to gratify these capabilities to the full, he rebelled against his maker, and joined the ranks of His enemies, the fallen spirits, who had forfeited their places in heaven. Having thus departed from God, mankind naturally wandered farther and farther into error, their progress was necessarily downward, into deeper and deeper vice. As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, and they worshipped and served the creature more than the Creator. They changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things. The revolutions of ages witnessed not that progressive advance in improvement which some philosophers, against all experience, have fabled as the natural course of things, but an advance in ignorance and wickedness, till we find them so besotted in understanding as to God and worship, that they bow down to stocks and stones, to things which shock all reason, and wallowing in such filth and iniquity, that we are ready to exclaim, Can this be the creature that once bore the image of God? What a fearful fall, and universal as total! A whole race became apostates, and rebels against the Majesty of Heaven; and but for the remedial scheme of mercy founded in the Gospel, must have for ever remained so. By this scheme of mercy a few have in all ages been brought, a willing people, to pay homage to Christ: alas! few, compared with the myriads of the world without, who render allegiance to the power of darkness. Though many cen-

turies have passed since the remedial scheme was associated with the New Testament dispensation, that dispensation, formed for the purpose of disseminating the truth throughout the world, and fitted to embrace every various tribe of the human family, by far the greater part of our race yet remains ignorant of it, and enemies to God. To subdue these to himself, Messiah goes forth in his holy warfare, and summons his people to proceed to the conquest. And with the success of this enterprise is indissolubly associated the happiness of the man. We are not called to vindicate the authority of God, and avenge his insulted Majesty in the manner the Israelites were then commissioned to carry the sword against the guilty nations of Canaan. The only blood shed to secure this triumph is the blood of Christ himself; and through that blood he offers pardon to the guilty, deliverance to the captives, salvation, to the uttermost, to the most criminal.

How much need exists for this deliverance! The dark places of the earth are full of the habitations of cruelty. Even as respects this world, the situation of our fellow-men is unspeakably wretched. Satan rules them with a rod of iron, destroying them soul and body; making them reap the bitter fruits of departure from the living God. Those dark places are necessarily filled with the deeds of darkness. Crimes, the most monstrous, are openly perpetrated, and perpetrated very frequently as virtues. Sin reigns unchecked, and brings with it every misery. The nations groan under their accumulated wretchedness, and know not whence their help is to come. You are commissioned to bring them deliverance, to proclaim the truth which, chasing away the darkness, chases with it the deeds of darkness, and leads back the world to God, and to happiness. What a high trust is thus committed to you, brethren! What an unspeakably great honor is conferred on you, in thus being made the messengers of God's mercy to your fellow-men, his instruments for the restitution of a lost world. The philosopher, in unlocking the mysteries of nature, and by his science ministering to the wellbeing

of mankind, holds a high trust, and enjoys a distinguished privilege. The patriotic statesman, in wielding his power for the benefit of his country, bidding right take the place of wrong, and establishing liberty and peace, enjoys a distinguished and enviable position; but your trust, brethren, and your privilege, are incomparably greater. You are put in trust for the benefit of mankind at large, with that gospel, which, above all science and all politics, is the best friend of man to this world, his only friend for the world to come. And with this trust and this privilege is associated a responsibility correspondingly great.

Look at either Hemispheres, and see what a great work is before you. China, populous beyond all other empires, with the tribes to the north and west dependent on her, waits for the rising light. Already, it would seem, she "sees men like trees walking;" and there needs but faith and perseverance to bring her myriads in subjection to the truth. India, under our own monarch, with the little known regions extending to the south, ~~so long the prey of every spoiler,~~ is now at peace; but alas! her millions are still groaning under the yoke of the god of this world,—a conquerer who yields not but to the Prince of Peace. The Mahomedan empires are ready to be divided by the hest of the Lord, for already the crescent pales before the dawning of the Sun of Righteousness; and in them how many myriads are to be brought a willing people to Christ in the day of his power. The vast regions of Europe which profess to attach themselves to the Greek and Roman churches are also to be enlightened. In looking southward to the vast continent of Africa, we behold it a land of darkness as darkness itself, and of the shadow of death, where crimes so gigantic, that they stand as a stigma on our common humanity, are perpetrated with a high hand, and call loudly for the interposition of the gospel in behalf of their victims. The whole of the South American continent, and a considerable part of the North, yet owns not Zion's King; and the numerous and populous isles of the ocean are for the most part ignorant of His name. In short, it is but a small speck of our globe that enjoys the light of the

truth, all besides being covered with darkness. Well might the followers of Jesus despair in contemplating the work before them, but for the gracious assurance given along with the charge delivered to them, "Lo, I am with you always, even unto the end of the world." With this assurance the greatness of the undertaking need not appal us—it shall be accomplished, for the Lord hath spoken it—but assuredly, brethren, its magnitude should lead us to gird up our loins to the work. It is such a work as will task to the full the resources of the church. O that she were ready to put them forth.

An objection is sometimes taken to foreign missions, that all are not yet christianized at home. This objection has no support from Scripture. The commission is, "Go ye into all the world and preach the Gospel to every creature;" and in obedience to this injunction, the apostles did not remain in Judea till all their fellow-countrymen were brought to embrace the Gospel, but went every where preaching the Word. In giving his charge, the Saviour directed them to begin at Jerusalem, the very city which was guilty of his blood; but when they seemed inclined to tarry longer than he designed they should, he dispersed them by persecution and other means. And when he called Paul to the apostleship, he commissioned him with a special view to those who were not of the commonwealth of Israel, though the vast multitude of his fellow-countrymen, for whose salvation the apostle so ardently longed, were at the time unbelievers. "Depart," said the heavenly vision in the temple to the apostle, when he was burning to give his testimony to the Messiahship of Jesus of Nazareth in Jerusalem, and counting much on the effect of this testimony from such a one as he is. "Depart, for I will send thee far hence unto the Gentiles." The objection we have mentioned has thus neither scripture precept nor scripture example to support it; and, indeed, we hesitated to notice it at all, for we think it very unlikely to be entertained by any Christian. It is, in truth, but an inactivity, and employed for the purpose of avoiding the claims of Christ's cause in general. It is not those who object to foreign missions who will be

found doing most in the home field, and on the other hand, those who are doing most for foreign missions will be found most active at home. It must be so, that those who have their hearts most like Christ's, will have their sympathies enlarged to embrace all whom he embraces, and that is every tribe of men.—However far the region, however rude the race, thither the Gospel reaches in its universal love, and there the Saviour has a people to gather, imbedded in rock, whence they need to be hewn, in the pit whence they need to be dug, and there will the Christian seek after them.

Brethren, be faithful to God in this great matter. It is not by the schemes of politicians or the science of the learned, that the world is to be regenerated; it is by the Gospel, and the Gospel alone. This, the great remedy, is placed in the hands of the church, that, through her instrumentality, it may be applied. Up and be doing, then, brethren. Do your utmost that every Christian community with which you are associated be faithful to the duty committed to it for the benefit of the world. On you will, in a great measure, depend the organization or at least the effectual carrying out, of the various schemes which may be pursued by a congregation in aid of the cause of missions. The prayers, the wealth, the efforts of the church, in every way in which effort can be made, is demanded to this enterprise, by the great Head of the Church, and by the urgency of the case. It is by no lukewarm feeble efforts that such a vast undertaking can be accomplished. It is not to the mere blast of the trumpet, feebly followed up by puny attacks, that Satan will surrender his empire. Our efforts must be such as proceed from men hearty in the work, and who wish to play their part like those who shall not be ashamed before Christ at his coming.

The church has yet much to learn in respect to this matter. We rejoice in the efforts now made,—they are a great advance on those of the former generation. We despise not the day of small things, and would be perfectly satisfied with it, were these small things the utmost which the capability of the church would enable her to attempt. That it might be said of her, "She hath done

what she could," and this would be high praise. But when we see the claims of the world attended to in preference to the claims of God—when we see professed Christians expending much more in keeping up their station in life, as it is phrased, than in promoting Christ's cause, as if the world's favor could secure our happiness, or its condemnation doom us to misery, the church has yet much attainment to make. She has wealth and agency in store, misemployed or unemployed, while her plans are languishing at one time for want of funds, at another for want of agents. Surely such a state of things is a most inadequate response to the claims of the Saviour. Brethren, you can do much to wipe away the stain of this reproach from the church, and place her in her proper position towards the missionary enterprise. Do what you can, that the blood of souls be not on your hands.

But your personal devotement to the labor of the mission-field is required of you, as well as such associated efforts with fellow Christians. It is only an individual here and there who seriously lays to heart his duty, at least it is only a number miserably small who are found to betake themselves to the high places of the field. But surely, brethren, it is a consideration binding on all, in what way can I best spend myself in the service of God? And, were this consideration generally and conscientiously entertained, a noble army would soon be found ready to wage the holy warfare. If the writer may be pardoned a personal reference, the point with him in going forth to the mission-field was simply a question of duty. He saw the Gospel within the reach of all at home; he saw whole nations lying in the unbroken night of heathenism abroad, and he therefore felt called to go far away with the message of divine mercy. It is true there is much to be given up in taking this step;—kindred and country, the enjoyments and aids of Christian society, and even in many places the comforts of civilized life. And much must be encountered in planting oneself in the midst of heathenism; customs and scenes which vex the soul must be daily witnessed; a lifetime of arduous, and it may be, unaided labor, as far as human aid is concerned, may be expended seemingly without fruit,

and many discomforts and many harassments borne, of which those who have never experienced them know nothing. It may even be that danger and death have to be braved. But estimating at their utmost the good relinquished and the evil encountered, there is nothing, there can be nothing, to deter from duty those who profess to have given themselves up, soul and body, as living sacrifices on the altar of God. If they have been in earnest in this consecration of themselves, none of these things will move them. Ah, brethren, when we begin to confer with flesh and blood, our faith grows feeble and hope dim, difficulties are magnified into impossibilities, and discouragements into prohibitions. In some cases, it may be, God has so ordered our lot, in imposing on us duties and binding us by ties, which in consistency with Christian principle we cannot renounce, that we are plainly not called to enter the mission-field; but we think such cases are by no means general, and therefore occur as exceptions. Or it may be that the qualifications necessary for undertaking the duties of the work are denied to us; but we fear that in most instances the disqualification exists only in the apprehension of individuals, and is originated by a disinclination to exile one's self from home and church.

Much has been said respecting this point—the qualifications of missionary agents; and it may be that some entertain the idea that there is something very peculiar required, which therefore can be possessed but by few. The labors of the mission-field it is true, are in many respects different from the duties required of the pastors of fully organized and long established Christian communities; but we do not see that any peculiarity of qualification is required on this account. Such as approve themselves at home able ministers of the New Testament, would approve themselves abroad as able missionaries; for a short time and a little experience would soon adapt them to the circumstances in which they might be placed. In some parts of the mission-field, the literary accomplishments which are demanded at home may not be necessary, while in other portions these, and more if possible, are all required; and in all greater firmness of principle, more self-

reliance, and a greater amount of prudence are requisite, than are indispensable in a pastor at home. The reason of this is obvious. At home the pastor ministers to a congregation united with him in faith, many of its members, it may be, experienced Christians, who appreciate his labors, and support him in them; while, at the same time, he has the office-bearers of the church to share with him its management and responsibilities. His brethren in the ministry are, moreover, always at hand to give him their counsel in any difficulty, and that strength which union always confers, so that he is far from being left to depend upon himself. With the missionary, it is most frequently far otherwise. He is alone with himself and God. His brethren are so far separated from him, that but very unfrequent intercourse can be enjoyed, and he ministers to a people who have for the most part no sympathy with him in his great work. If he is privileged to number a few converts as the fruit of his labors, their direction and government must rest entirely on him; and even in the erection of a place of worship, he must very frequently assume the responsibility and management—Thus everything depends upon himself, both as to the spiritualities and temporalities of his mission. In his own unaided strength he must stand, and by his own unaided wisdom guide himself, or fail. Hence, one may not succeed as a missionary who might have occupied a place in the home ministry with usefulness and honor. His mind may be enfeebled by the heathenism by which he is surrounded; his heart may fail him, bearing alone the burthen and heat of the day, or an imprudent step, which the counsel of a friend might have prevented, may ruin the hopes of his mission, for he is the representative of his religion in the land of darkness, and with him it stands or falls.

Thus, if the mission field requires requires not the most accomplished men in every case, it requires men who are mentally the strongest. It may be, that in this we magnify our office; be it so, if the magnification does not exceed the truth, there is no call for apology in so doing. And with all, there are no more vigor nor accomplishments required than are, or may be, possessed by many

of the young men in the church, who have never seriously entertained the thought of giving themselves to the Lord's work in the foreign field. But why should it not be entertained, brethren? Is it that the Lord has no need of your services in this field? Is all the empire promised to the Messiah yet won to him? Are all the nations of the earth delivered from the bondage of Satan, and delighting in the light and liberty and hopes of the Gospel? Such questions sound like mockery; but why is it, then, that so few are found to come to the "help of the Lord," of those who consecrate themselves to Him in the everlasting covenant? Except in a few exceptional cases, physical disqualification cannot be urged, for missionary settlements extend from Greenland to the equator, are found in every climate, and under every sky; and it so happens, that each of our principal societies has its stations widely scattered, so that an extensive field lies open to the selection of locality by any one going forth. And as little can mental disqualification be pleaded, for, in selecting his locality, the missionary, at the same time, selects the kind of labor in which he will engage. Why this backwardness then? The truth must be told,—it is a disinclination of heart, a lack of devotion. There is too much love of the world, and of the things which are in the world, yet to be found among us, brethren. This clogs the soul in its aspirations after entire devotion to God, and its efforts towards duty. Our churches need a baptism of the Spirit from on high.

The vows of God which are upon you surely require of you to take into your serious consideration the consecration of yourselves to the Lord in the field of missionary labor. The vows, as commonly interpreted by the conduct of Christian professors, do not extend to this; but, permit me again to warn you brethren, that it is not the average character of Christianity, as it prevails among us, that is to be the measure of your attainments, nor the average rate of effort that is the rule of your devotion. It is in the sacred records we have the mark of our high calling, in the example of our Saviour. It is high time that the church awake to this conviction, exalt the character of her

Christianity, and shine forth clear as the sun, casting her life-giving rays far and wide over the benighted nations.

That there is this lack of devotion, is manifested even by the conduct of the great majority of those brethren who have sought and been put in trust with the ministry of the work. How few of them seriously contemplate missionary labor; how many of them are content to wear out a life of greatly less usefulness at home, rewarded, it may be, with little prospect of success, and with but partial opportunities of discharging their office, while the boundless waste of heathenism stretches, unreclaimed, to the ends of the earth,—as if their commission were void beyond the boundaries of the church in which they received it, or the country in which they were called to it. That commission surely demands of them that they fulfil their trust wherever there is most need, and the cause of their Great Master can be most effectually promoted.

We apprehend there is a feeling on the part of many young men, fresh from their academical studies, that in entering the mission-field all their attainments would be thrown away, and all opportunity of acquiring literary distinction would be lost. But in many parts of the mission-field there are languages to reduce to writing, the Scriptures to be translated, a literature to be formed; and who is more than sufficient for these things? In these there is surely enough to tax the highest talents, and exhaust the richest attainments. And what a noble field of usefulness do they open up! By these an individual worthy of his high task may leave the impress of his mind on a nation beginning to be born, and mould its heart and intellect through the succeeding ages of time. Did worldly ambition, whether that of the politician or literary man, ever contemplate an aim so wide and so noble as this? And, as to renouncing the hope of literary distinction,—a thing hard to be relinquished by many a noble mind, however rarely realized,—should not this, with every other selfish aim and emotion, be consumed by the flame of Christian devotion, that Christ may be glorified in the salvation of souls? And indeed, until we make an unreserved sacrifice of self, we are disqualified for

the highest usefulness, and the noblest distinction,—the distinction of turning many to righteousness.

You live for the world, brethren.—Next to securing your own soul's salvation, your great duty here is, to seek the salvation of your fellow men, of every kindred and of every tongue. Having secured for yourselves this "one thing needful," you are not at liberty to give your after efforts to the securing of the comforts, or wealth, or power, or pleasures, of earth, as the next great business to which you are called. No, this is not your rest. If true to your name, you seek not your portion in the things of time. You are journeying to the "land, of which the Lord hath said, 'I will give it you.'" But oh, what multitudes of fellow-mortals have never heard of this land. What myriads are passing on to eternity, ignorant of the great Redeemer of men! To you God has given the records of this knowledge, and He calls you to go forth and impart it. He has appointed you the almoners of his mercy to perishing men; and there is every consideration impelling you to an urgent, zealous, faithful discharge of this trust. The first and second great commandments of the law call you to this. The countless evils which war, rapine, and every means of destruction which Satan devises, and inflicts upon humanity; the unnumbered thousands of the devotees of heathenism, passing day by day into a miserable eternity; the groans of a weary world; all the claims which God and man have upon you,—call you to this. Oh then let no consideration of self or the world interpose between you and your duty, or clog your efforts in it. You shall find your portion in heaven, brethren, if found faithful here. You shall enter into your rest there. Now is the time for active duty; and, it may be, for suffering. Now, you can work for Christ in seeking the salvation of souls; and wherever these souls are to be found, go to them with the news of the great salvation. It is this only can bring back a revolted world to God and to happiness; and it is you only who can go forth with the glad tidings. Brethren! think on these things.

FRATER.

OLD CALABAR.

*Cheering and Delightful Intelligence.*

The following communication from the Rev. Messrs Goldie and Anderson, dated 8th and 30th November—the most gratifying we have ever received from Old Calabar,—will be read with intense and thankful interest. It will be seen from them that young Eyo Honesty, the King's son, was, on the last Sabbath of October, baptized at Creek Town by the Rev. Mr Goldie; that two female converts were baptized by the Rev. Mr Anderson at Duke Town on the last Sabbath of October and the first Sabbath of November; and that a young man was to be baptized by the Rev. Mr Edgerley at Old Town on the 1st Sabbath of Dec. These, along with the one whose baptism was announced in the January "Record," make five native baptised converts. It will be seen also that there are eight candidates for baptism—three at Creek Town, and five at Duke Town,—and that various others are taking the things of the soul into serious consideration. The conflict has been begun, and the sympathies and prayers of the church at home are earnestly invited. Whilst grateful to God for these manifestations of his mercy, let us, with united hearts, implore Him to keep these converts in the way of new obedience, bring the inquiring to the Saviour, deepen and extend the interest awakened, and make Calabar a region of light, and life, and spiritual beauty.—*Miss. Record.*

JAMAICA.

CHRISTIAN NEGROES SENDING NEW TESTAMENTS TO CHINA.

The Rev. A. G. Hogg, writing from Broughton, Jamaica, on the 7th November, says:—It affords me great satisfaction to transmit to you an order for £8; and I have no doubt you will experience equal satisfaction in forwarding it, as I request you to do, to the treasurer of the British and Foreign Bible Society, and in informing him that this is a contribution toward spreading the word of God among the people of China, from a congregation composed almost entirely of the children of Africa in Jamaica, in grateful recollection of what that god-like society did for them some nineteen years ago.

## Notices.

Monies Received by Treasurer, from 20th Feb'y, to 20th March, 1854.

HOME MISSIONS.	
Mar. 8.—Contribution from Digby, £2 0 0	
9 Messrs Crow & McCougle, Advocate Har. per Mr Grant,	0 5 0
“ Mr Jno Haining, do road do	1 0 0
“ Mr Isaac Davis, do do	0 3 1½
“ Mrs Elisha Fowler, Diligent River, Parsboro', do	0 1 3
“ Mr J. Manng & Sons Mt. Heemon, do	0 10 0
“ Mr Hugh Robertson, do do	0 3 1½
“ Kirk's Hill, Parsboro', collected by Mr Geo Mason, do	1 8 9
“ Cross Roads, Mill Village, & Vicinity Cillooge by Mr John Ewen, do.	2 2 2½
“ Greenfield, Parrsboro', collected by Mr Leach, do.	0 11 3
“ Halfway River, Parrsboro', do	0 11 1
“ Upper Maccan, 23s 3d; Forks, Maccan, 12s 4½, do.	1 15 7½
“ Munudie, 23s 1½; Coal Mines, Joggins, 17s 6d, do.	2 0 7½
“ Amos Seamons, Esq, Minudie	1 2 6
“ Bear River. Cy of Cumberland	0 8 0½
“ Mr Alexander Graham, Fox River, Parrsboro', do.	0 5 2½
“ Mr Robert Gibson, Joggins, 7s 6d; Mr Timothy Arohibald Acadian Mines, 12s 6d, do	1 0 0
“ Two Islands, collected by J. & J. Wasson, including a dona-	

tion of 3s 1½d from the family of S Berry, do. 1 0 10½

EDUCATIONAL BOARD.	
Mar. 2.—From the estate of the late John Chambers, Newport, £52 11 8	
“ W.H. Blanchard, esq, Windsor	1 8 4
FOREIGN MISSION.	
Mar. 10.—From Hugh McDonald, esq, South River, Antigonish, £1 0 0	
14 A friend at Mount Thom, per Rev. G. Patterson,	0 5 0
16 Charles Harris, esq., Horton, do	0 0 0
“ James Carmichael, esq., for printing press, Foreign Mission, Anceitoun,	4 0 0
18 Hiram Blanchard, esq., do	0 10 0
REGISTER.	
Mar. 17.—From agent,	£10 0 0
20 Salem Church, Green Hill,	6 0 0
THEOLOGICAL SEMINARY.	
Mar. 20.—From Pictou Ladies' Society, per Mrs O'Neal, 30s,	1 10 0

The following sums were received, and ought to have been acknowledged some months ago. From the Ladies Missionary and Repository Society, South Mount Dalhousie, per Mrs Reid:—For Home Missions, 14s; For Seminary, 7s. 6d.

From the Hon. Samuel Creelman, Halifax per Rev. Professor Ross, a donation to the Library of “Layard's second expedition to Nineveh.”

Dr.—Missionary Register in Account with Treasurer Board F. M., P. C., N. S.—Cr.

1854.	
Jan. 11—To paid Messrs McDonald printing January No.,	8 13 4
Feb. 5—do. do. February No.,	9 11 8
Mar. 8—do. do. March No.,	9 11 8
do. do. extra copies for January No.,	5 10 0
14—Rev. J. Bayne postages, sty, &c.,	1 0 0
Apr. 6—Messrs. McDonald printing April No.,	9 11 8
Mar 5—do. do. May No.,	9 11 8
18—do. do. June No.,	9 11 8
1 year of Evan. Christendom, pd. Jas. Dawson, 28th Oct., 1852,	0 7 6
July 5—Messrs McDonald printing July No.,	9 11 8
Aug. 13—do. do. August No.,	9 11 8
Sep. 2—do. do. September No.,	9 11 8
Oct. 3—do. do. October No.,	9 11 8
Nov. 7—do. do. November No.,	9 11 8
Dec. 7—do. do. December No.,	9 11 8
Rev. J. Bayne, magazine, stationary and postages, &c.,	1 0 0
11—do. order to pay agent's salary for 1 year,	5 0 0
Commission on £112, at 2½ p. c.,	2 16 0

£129 15 2

1853.	
Jan. 11—By am. rec'd from agent, £7 17 9	
17—From River John 8s 9d; from Maitland for 1852, 20s,	1 8 9
20—do. agent £14 10; Portapique, per Rev. J. Bayne, 40s	16 10 0
James's Ch. cong., E. R., for 1852 per Rev. David Roy,	5 2 6
27—From agent for 1852, 12s 6d; do. for 1853 30s; 28, Mr R. Smith 15s.	2 17 6
Feb 4—From agent £6 5s; from do. per Maccan, 1852, 5s,	6 10 0
Mar. 8—do. £16 10s; do. from '52	17 1 3
14—Green Hill cong. £6 5s; 20th, Rev. J. Smith, 7s 6d,	6 12 6
Apr. 6—From agent £5; Jay, 3d, Mr R. Smith, Truro, £10 7s 6d,	15 17 6
May 5—do. £6 2s 6d; June 17th, James's Ch. E. R., £5 12s 6d,	11 15 0
July 5—Rev. James Allan, P. E. I., 30s; Aug. 13, agent £11 16s 3d,	13 16 3
Oct. 3—From agent 35s; 7th do. 20s,	2 15 0
Dec. 27—From agent £4 11s 3d,	4 11 3
31—Robert Smith, Truro, from arrears of 1852 & '53,	1 0 0
Bal. charged Foreign Mission,	17 0 0

£129 15 2

## RECEIPTS FOR THE REGISTER.

James Dawson, 18s 9d; James D. Grahame, Upper Stewiacke, 7s 6d; Robert Gordon, Cascumec, 5s; Rev. John McLeod, St. Eleanor's, 15s; Daniel Cameron, Loeh Broom, 17s 6d; S. W. McKeen, Sherbrooke, 6s 3d; R. Robert Grant, £3 3s 9d; for the following persons, viz: John Gibson, Parrsboro, 5s; R. S. Manage, 1s 6d; George Mason, 1s 6d; Thomas McAlony, 1s 6d; John Hannah, Macan, 1s 3d for '63; Joseph Hannah, do., 1s 3d; William Adams, 1s 3d; R. S. Morrison, Economy, £2 7s 6d; Robert Gibson, Joggins, 1s 6d; Miss C. Grant, Springville, 1s 6d. And 1s 6d from the following persons, Catherine Fraser, Mrs W. Reid, George McConnell, James Patterson, George Ives. Salom Congregation, £6, per Rev. George Patterson; William Brown, Merrigomish, 3s 9d; Hiram Blanchard, Port Hood, 1s 6d; Adam Russel, 1s 6d; Abraham Paterson, 1s 6d.

The Treasurer of the Mission Education fund acknowledges the receipt of the following sums. From Mrs. Carmichael, sonr., New Glasgow, for pocket money to Miss C. A. G., £1; Miss McKenzie, do. do. 2s 6d; Rev. James Waddell, balance of Juvenile collection at River John, 10s for general fund.

## 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, (a) 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.

J. & J. Yorston acknowledge receipt of the following articles for the Foreign Mission, viz: From the Ladies of the Cross Road school district of Upper Stewiacke, a parcel containing 69 yds. cloth, 10 doz. buttons, 2 doz. books and eyes, 2 doz. reels, a quantity of thread, 1 doz. thimbles, 2 boxes needles, 1 box pins.— Value, £1 18s 8d.

From Mrs Wm. Young, Dalhousie, 2½ yds. Satinet—value, 6s 3d.

Robert Smith, Truro, acknowledges the receipt of the following for the Foreign Mission: From Mrs Campbell Croelman, Otter

Brook, 6½ yds. homespun,	£0 16 3
Mrs John Croelman, 2½ yds. do.	0 6 3
Ladies of Pleasant Hill, Londonderry, a web of Cloth	
Mrs Wm McNutt, Lower Village, cloth, (omitted) value	0 5 0
Cash from Onslow, Brookfield and Beaver Brook Cong., per Rev. J. I. Baxter, and J. D. Baird, Esq.,	10 0 0

## HOME MISSION.

Cash from Mrs John Dickson, Onslow Mountain,	0 5 0
--	-------

## FOREIGN MISSIONARY WANTED.

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

## BOARDS AND COMMITTEES.

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

Board of FOREIGN MISSIONS.—The Rev'ds Baxter, Keir, Roy, Walker, Bayne, Waddell, Watson, G. Patterson, and Ebenezer McLeod, & Daniel Cameron, West River; Alexander Fraser, Esq., New Glasgow; John Yorston & J. W. Dawson, Pictou. Rev. J. Bayne, Secy.

Educational Board.—The Rev'ds Smith, McGregor, Campbell, Ross, Bayne, and Messrs Abram Patterson, Charles D. Hunter, Adam Dickie, Isaac Logan, Jean 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. Rev. J. Bayne, Secy.

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

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