

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for scanning. 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 scanning are checked below.

L'Institut a numérisé 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 numérisation sont indiqués ci-dessous.

- | | | | |
|-------------------------------------|---|-------------------------------------|---|
| <input type="checkbox"/> | Coloured covers /
Couverture de couleur | <input type="checkbox"/> | Coloured pages / Pages de couleur |
| <input type="checkbox"/> | Covers damaged /
Couverture endommagée | <input type="checkbox"/> | Pages damaged / Pages endommagées |
| <input type="checkbox"/> | Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> | Pages restored and/or laminated /
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> | Cover title missing /
Le titre de couverture manque | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> | Coloured maps /
Cartes géographiques en couleur | <input type="checkbox"/> | Pages detached / Pages détachées |
| <input type="checkbox"/> | Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> | Showthrough / Transparence |
| <input type="checkbox"/> | Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur | <input type="checkbox"/> | Quality of print varies /
Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> | Bound with other material /
Relié avec d'autres documents | <input type="checkbox"/> | Includes supplementary materials /
Comprend du matériel supplémentaire |
| <input type="checkbox"/> | Only edition available /
Seule édition disponible | <input type="checkbox"/> | Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / 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 numérisées. |
| <input checked="" type="checkbox"/> | 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. | | |
| <input checked="" type="checkbox"/> | Additional comments /
Commentaires supplémentaires: | | Irregular pagination. |

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 8.

MARCH, 1857.

No. 3.

CONTENTS:—

	PAGE.	PAGE.	
HOME MISSIONS.			
Acknowledgment of aid to Cascumpec Church, by Rev. A. Fraser. -	129	Grecktown, Old Calabar - -	133
Acknowledgment of aid to Ch'town Church, by Rev. J. McLeod, -	129	J'rnal of Rev. Mr. Goldie of Ikunetu,	136
FOREIGN MISSIONS.			
Letter from Rev. Mr. Inglis. -	130	Return of Dr. Livingstone—Further Particulars. - - -	136
Departure of M. Schr. "John Knox,"	131	Reception of Rev. Mr. Ellis in Madagascar, - - -	139
OTHER MISSIONS.			
Seven Foreign Missionaries to be sent by U. P. Church, - - -	132	Hook swinging abolished in India,	140
Journal of Rev. H. M. Waddell of		NEWS OF THE CHURCH.	
		Presentation to Rev. Mr. McCulloch,	141
		OBITUARY.	
		Death of Elder James McDonald,	142
		Notices, Acknowledgments, &c. -	143

Home Missions.

To the Editor of the Register.

CASCUMPEC, Jan. 26, 1857.

Will you have the kindness to insert the following in the *Register*.—Rev. A. Fraser gratefully acknowledges the receipt of the following sums towards rebuilding Cascumpec Church, per Rev. John McCurdy:—

Ladies' R. and B. Society	£1 4 0
Several gentlemen of congr'n.	8 15 6

Total P. E. I. c'y. £9 19 6

While acknowledging the above sums kindly forwarded by the Rev. Mr. McCurdy, I would take the opportunity of calling the attention of other congregations of our Church to the present circumstances of Cascumpec congregation. It is already well known that we have met with a severe loss in the destruction of our Church by fire when nearly completed. The congregation being comparatively small and weak had to tax themselves very considerably toward the building of that Church for the last few years, and were suddenly deprived of the whole by the late calamity. Active measures were immediately taken to recommence building, and the congregation subscribed £400 among themselves for that object. The contract has been entered into with one well qualified for the undertaking for the sum of £660. He is to have the whole com-

pleted before November next, and whatever remains unpaid after that date is to be on interest. We are therefore to use every effort to have the whole amount paid off as soon as possible. If we have to lay under a debt for some years it will be the means of preventing us from assisting in the other schemes of the Church, as we would wish to do.—But, if the Church in general were to take our case into consideration and take collections in our behalf, however small, it would assist us considerably in our present embarrassments. I think that in consequence of our late trials we have a claim on the sympathy of the Church. All our congregations should feel that we have a common cause, and should regard it as a privilege to aid each other when in need and thus exemplify the words of inspiration, "Whether one member suffer all the members suffer with it, and thus bear each other's burdens, and so fulfill the law of Christ."

Any collection or contribution for the above object will be thankfully received.

A. FRASER.

The following is a summary of the amounts subscribed and collected in Nova Scotia in aid of the Church in Charlottetown, P. E. I., viz:—

New Glasgow and vicinity	£39 14 5
Salem cong'n., Green Hill	50 0 0
Prince St. cong'n., Pictou	100 7 0½
West River and vicinity	11 16 3
Poplar Grove con., Halifax	23 0 0

Upper Musquodoboit	7	6	3
Total amount subscribed	232	3	11½
<i>Amount paid.</i>			
New Glasgow and vicinity	32	14	5
Green Hill congregation	29	14	2½
Prince St. cong'n., Pictou	54	18	10½
West River	2	13	9
Poplar Grove con., Halifax	23	0	0
Upper Musquodoboit		13	9
Total amount collected	143	15	0
<i>Cr.</i>			
Expenses to Pictou per steamer		12	6
To and from Halifax by coach	4	2	6
Pd. Mr Nelson, Shubenacadie, horse hire	1	10	0
Pd. Mr McCully two days' preaching	3	0	0
From Pictou to St Eleanors	1	2	6
Other expenses	1	7	0
	11	14	6
Bal. in hands of subscriber	£132	0	6

It is but just to add that in all the congregations visited there were a number of persons whom I was not able to visit.

In behalf of the Island Presbytery, and especially in behalf of the adherents to our Church in Charlottetown, the subscriber embraces this opportunity of expressing his deep sense of gratitude to the several congregations by him visited for the cordial manner in which he was

received, both by ministers and people, and for the praiseworthy liberality almost universally manifested whenever subscriptions were solicited. Of the hundreds who were appealed to for aid to the Charlottetown Church only three refused to lend their assistance, which, considering the influence mammon possesses over the mind of many professors of religion, is a smaller opposition than could reasonably have been expected.

As the erection of a Church in Charlottetown is an object of great importance—as the site and building will involve considerable expense—and as the adherents to the Presbyterian Church in Charlottetown are not yet very numerous, an appeal will probably be made to some of our other congregations in Nova Scotia during the course of the ensuing summer for further aid. In the meantime, any persons desirous of contributing towards the erection of a place of worship in Charlottetown, in connection with the Presbyterian Church of Nova Scotia, may do so by forwarding their donations to any member of the Island Presbytery, or Abram Patterson, Esq., Pictou.

For those who have already so cheerfully responded to the call, "Come over and help us," our earnest prayer is that they may find it "more blessed to give than to receive," and that having cast their bread upon the waters they may find it, *if it should be*, "after many days."

JOHN M. MACLEOD.

St Eleanors, P.E.I., Jan. 22, 1857.

Foreign Missions.

In the absence of any more recent intelligence direct from Mr Geddie, we re-publish a letter from his esteemed Coadjutor Rev Mr Inglis, taken from the *Reformed Presbyterian Magazine* of Nov. 1856. We have omitted a small portion of Mr I.'s letter, consisting as it did of acknowledgements of donations, &c., from friends in Scotland.

Our readers will be happy to learn from a notice which we now publish from the January No. of the same periodical, that the Missionary Schooner "John Knox" is now on her way to the New Hebrides to be a "Messenger of Peace," to the isles of Western Polynesia.

ANEITRUM, NEW HEBRIDES, }

May 17, 1856. }

REV. AND DEAR SIR,—A French trading vessel has called to-day, at the other side of the island, on her way from Sydney and New Caledonia to China, and is expected to sail to-morrow. An unexpected opportunity is thus furnished of forwarding letters home, and I write you shortly. My last letter to you was dated January 9, accompanying a manuscript copy of Luke's Gospel, which I forwarded by way of Sydney. Within the last six weeks we have had four trading vessels calling at this island, all of which have brought me either letters

or papers, or both.

The Lord continues to raise up friends to us on all sides. On the 8th ult. I received, for the use of the mission, a well-assorted box of clothing, school materials, medicines, &c., sent out by A. D. Rutherford, Esq., Glasgow. The box was insured for £30, and freight and all expenses to Aneiteum paid. By the same opportunity I also received three boxes of clothing, which we valued at about £40. My venerable, kind-hearted friend, Dr Logan, sent me his case of cupping-glasses and scarificators accompanied with some valuable suggestions for the treatment of cases of poisoning by the venomous shell-fish, the *inhag*. In Wallington they had commenced collecting for the *John Knox*.

Mr Geddie lost no time in commencing the printing of Matthew. I enclose you a specimen of the first two chapters for Dr Goold's special examination. The natives are in ecstasy with the fine large type; and well they may. It is the largest type, so far as I know, used in any press in either Eastern or Western Polynesia. If Luke is not begun, I should like it to be printed like this, only to have larger figures to mark the chapters.

I am happy and thankful to say that both Mrs Inglis and myself are enjoying excellent health. Mr and Mrs Geddie, and their family, are also all well. Through the hand of the Lord our God upon us, the mission on both sides of the island continues steadily to advance. I have opened two new schools, and settled two new teachers in them within the last month. I have now twenty-seven schools in all. We have commenced the erection of our Teacher's Institution building, which is to be the germ of a college. May the Lord prosper our undertaking! You and others suggest missionary mechanics, and our friends in Nova Scotia propose to send out also unmarried female teachers. We have a great amount of mechanical labour on our hands, and our wives have a great amount of teaching; but Mr Geddie and I, after frequently and fully talking over the subject, are both decidedly of opinion that such agents would not be suitable for this mission; but I shall endeavour to write you more fully on this subject on some future occasion. Seek out and send forth to this group well-qualified, fully educated missionaries. O that the Lord would so open the hearts of the sons of the prophets, that when the

call of God, through the church, is, "Whom shall I send, and who will go for us? the response in many quarters may be, Lord, "here am I, send me!"—I remain, &c. JOHN INGLIS.

To the Rev Dr Bates, Secretary to the Reformed Presbyterian Synod's Missionary Committee.
—*Reformed Presbyterian Magazine.*

THE MISSIONARY SCHOONER, "JOHN KNOX."

Our readers are aware of the appeal made by Messrs. Inglis and Geddie, for a small decked vessel, to enable them to extend their missionary labours among the islands around Aneiteum, which are too widely separated from them to be visited safely in open boats; and they will also remember how promptly and liberally that appeal was responded to by many of the members and friends of our church in Scotland. We have now the pleasure of stating that this object has been attained. The Missionary Committee have had a trim stout schooner built for the purpose, which is now on its way to Sydney, thence to proceed to Aneiteum; and now, for the satisfaction of the contributors, and all who take an interest in this important mission, we subjoin a particular description of it in the expressive phraseology of seamen. The length of the schooner's keel is 29 feet, and her length all over from bow to stern, is 33 feet. The breadth of beam is 10 feet 10 inches, and depth of hold 6 feet. She is decked fore and aft, and has a cabin entered by a cuddy hatch. This cabin is 6 feet high, and capable of seating ten persons comfortably. The hold is also platformed, and seated, with lockers underneath, and may be regarded as a fore-cabin, able easily to accommodate from twenty to thirty persons. A massive brass top ornaments the rudder-head, and the schooner's name—the *John Knox*—and the Glasgow coat of arms are engraved on a handsome brass plate affixed to the stern. She is rigged with two masts and standing bowsprit, with jib, foresail, and shoulder of-mutton sail, and is fitted up with two brass compasses in the cabin, and a caboose on deck. She was built at Glasgow, of British and American oak, is strongly fastened with bolts, and sheathed with yellow metal six feet from the keel. The process of building was daily inspected by a member of our church in Glasgow, a retired sea-cap-

tain, thoroughly competent for such a duty. To him it was a labour of love, but he is entitled to the grateful acknowledgments of the church, for the care he took that a vessel should be launched in every respect fitted for such a noble enterprise. It was proposed at first to sail the *John Knox* out to Australia (and smaller vessels have safely accomplished this long voyage); but after inquiry and consideration, this mode of sending her out was abandoned, and she was put on board the ship *Mooltan*, from the Clyde to Sydney, November 9. She is placed on the *Mooltan's* deck, and occupies the whole space between the fore and main masts. We have therefore reason to hope that the *John Knox* will arrive at her destination in

the course of next spring. She will carry into new lands the name and memory of that valiant and faithful soldier of Jesus Christ, the greatest of all our Scottish worthies; but above all we trust she will prove a most useful auxiliary to the mission at Aneiteum, and soon become known as a swift messenger of mercy throughout Western Polynesia, carrying "ambassadors by the sea," "to the isles afar off; that have not heard" the Saviour's "fame, neither have seen his glory." We learn that the cost of the *John Knox*, including freight, insurance, and metal for ballast, with other necessary accompaniments, will not fall short of £320, delivered in Sydney.—*Reformed Presbyterian Magazine.*

Other Missions.

U. PRESBYTERIAN CHURCH.

SEVEN ORDAINED FOREIGN MISSIONARIES ABOUT TO BE SENT FORTH BY THE CHURCH.—The church is this season sending out seven ordained foreign missionaries; two, one of whom is a native, to Caffraria, and five to Jamaica. This is a deed unexampled in the church, and it is fitted to call forth the increased gratitude, sympathy, liberality, and prayers of the members. It is a gift from God which should excite deepest thankfulness. The calls for aid were loud and earnest; the Lord, who has the hearts of all men in his hand, has disposed these seven pious and well-qualified brethren to respond to the calls; and it becomes us to praise him for the signal favour which he has conferred upon our church. It is interesting, also, as marking the progress which our church is making as one of the lights of the world. It is little more than twenty years since we began missionary work, as a part of our regular and systematic operation; and now we have agents labouring in America, in Africa, in Asia, in Europe and in Australia. To these we will this season add at least thirteen—the seven of whom we are speaking, and six to Canada; and when we connect this most important fact with the circumstance reported by the Treasurer in this *Record*, that the contributions for missions during the year amount to the large sum of L.19'000,—a sum exceed-

ing the proceeds of any previous year,—surely we have strong reasons for thanking God and taking courage. No greater benefit can be bestowed upon us, than the will, the ability, and the opportunity of taking a growing share in the glorious and most blessed enterprise of filling with the light of saving truth the dark places of the earth, and of subjecting the world to the benign dominion of Christ. Just as God is merciful to us, blesses us, and causes his face to shine upon us, so will we strive to make his way known upon earth, and his saving health among all nations. And once more, it should awaken enlarged sympathy and prayer. These devoted and self-denying men are sent by us; they go to do our work; and they expect that we shall sustain them. Extended labour imposes higher responsibility.—We have the fullest confidence that the church, not only approving of the movement, but cordially rejoicing in it, will provide the means that are requisite for defraying the heavy expenditure which the sending forth of so many agents will involve. On this point we have no doubt. But we are specially anxious to secure an enlarged measure of believing prayer. It is this that will make the movement successful. These excellent men are but instruments: the real worker is God; they are but earthen vessels and he must fill and keep them; they can give forth only what they get from

him, and it is his province to make the words which they shall speak, effectual to salvation. All this, he says, "he will be inquired of to do for us." Oh! if he shall breathe upon them and baptize them with the Holy Ghost, seal their ordination by his Spirit, and say in regard to each of them, "he is a chosen vessel unto me, to bear my name among the Gentiles," it will be impossible to over-estimate the value and the grandeur of the results that will flow from the mission of these seven ordained agents. We see multitudes of souls won by them to Christ, peaceful death-beds and triumphant entrances into heaven, sparkling crowns and highest commendations in the judgment day, and far away in the depths of a blissful eternity, seven bright and happy bands clustered around those that were their teachers on earth, and uniting in the song that fills the celestial temple, "Thou wast slain, and hast redeemed us by thy blood out of every kindred, and tongue, and people and nation." Who does not wish to have a part in such scenes? This will be the portion of those in our church, who, from love to Christ and the souls of men, gladly help in carrying forward this great work.—*U. P. Record.*

OLD CALABAR.

By last mail we received communications from all the missionaries, date 24th Sept. All our agents were in their usual health. Mr Goldie and family, and Dr Hewan, had been visited with fever, but were well again. We shall give a few details respecting each of the stations; and our readers will be specially gratified to see that the audiences on Sabbath are large, and four converts have been added to the church—two at Creek Town and two at Duke Town—and that the schools are remarkably well attended.

CREEK TOWN.

Extracts from the Journal of the Rev H. M. Waddell.

"A Strange Custom—January 5th, 1856.—This morning the remains of an infant were found in the bush, not far from our house, partly roasted with fire. Inquiring into the matter, we learned of the following horrid superstition:—The child had died naturally, as had several others born by the same mother previously. Believing that it was the same child, under a spell of bad luck, which

thus came forth and died time after time, she followed the custom in such cases, of burning the dead body. Some say this is done to punish the bad child, which refuses to live; others say, it is to break the spell of witchcraft or other power of darkness, by which her children are doomed thus to die in infancy. This seems absurdly inhuman; but the afflicted heart always seeks some refuge, some ground of hope and confidence for the future; and the unenlightened mind objects not to the contrariety of the means proposed both to reason and true religion. If the next child lives, this custom gets the honour of having secured its life—if it die also, the same means will be used again, but with more careful observance to avoid any error which may have caused failure before.

Attendance on Church—Sabbath 18th May.—Though the church is usually well and regularly filled, yet, to-day, the attendance was crowded, and earlier than usual, both of chiefs and people.—Whatever the unusual cause of the unusual overflow, the general effect is beneficial. The observance of the Sabbath and attendance on the house of God, by both chiefs and people, is a public testimony to the truth before this and neighbouring countries, and, by God's blessing, will be productive of much good.—I believe I may safely say, that no *compulsion* is ever used by any party to bring people to church, and that it is but rarely any influence is used, beyond a decorous example, by any persons in authority, while on the part of some, even that is not afforded, to induce attendance. It is very pleasing to believe that our Sabbath-day congregation is a purely voluntary one. The people come freely, we may hope, because they find it good and pleasant to do so. In the present state of the mission, 'He that is not against us is on our part.'

"Two Adopted Children Baptized.—Sabbath 22d June.—To-day Mrs W. and I presented our two adopted children, Jane and James, for baptism, and Mr Goldie baptized them. The solemn dedication of them to God by us in baptism, seemed to make a strong impression on many in the congregation. Having thus publicly owned them as members of our family, we must secure their freedom, though born of slave parents.

"Not having previously alluded to them, I must here mention something about them. Jane's mother died nearly

eighteen months ago, leaving the child diseased, and seemingly crippled—old enough to walk, but unable to move.— Her proper father we know not—perhaps only the mother knew. The so-called father, or master of the woman, was a head slave of King Eyo's. Himself a kindly man, he tried to get some of his wives or servants to mind the poor orphan, but they grudged the care and attention which the poor little thing required, and its condition was reported to my wife, as very distressing indeed. She sent and took it, and had it brought here. In former times, it would have been buried, or thrown into the bush to perish beside the dead body of its mother. Happily better feelings begin to prevail, and some people had compassion on the child, and tried to mind it; but their compassion and patience were not sufficient for its necessities. Even after it was brought to our house, the two girls that Mrs W. had, could not be induced to attend it properly, and ere long took the sulks, and left her to mind the child alone. However, by God's blessing, her efforts succeeded. The child improved, gradually got strength, and at length was induced to try, and finally was enabled to move its legs a little, and, from one thing to another, to creep and at last to walk. Its efforts in this way were at least two years behind the time, for it could speak when it came to us, and even sing a melancholy little dirge, or death-wail, for its mother, which somebody had taught it. When it became able to toddle about the house, persons who had known it before were astonished at its recovery, and many women came from the town to see the lame child walking. Some proposed to bring other lame children from different parts of the country, to profit by our training. Mrs W. told King Eyo, the same day that she took the child, that he must not consider it his slave; she would take charge of it and rear it as her own free child—to which he cordially agreed. I am happy to add, that it now attends school, and is able to use its primer; and lately I was greatly interested to see it stand before the alphabet-board to teach a full-grown man his letters. May the Lord accept, sanctify, and bless the child, with the best blessings of the new covenant.

“The other child, James, is but a few months old. One morning in the end of March, I was surprised to see Eshen,

King Eyo's son, coming to our house, accompanied by a boy carrying a young infant. He brought it to us, and said that one of his father's head people had lately bought the child, with its mother, from another country—that the mother had gone deranged, and, taken to the bush, forsaking her child—that the man who had bought them was away at market, and there was no person at his house fit or willing to take care of so young a child, and therefore, hearing of its forsaken condition, he brought it to see if Mrs W. would take it and care for it.— Most willingly did she agree to do so.— It was a clean-skinned, fine, healthy, handsome little fellow, of seemingly a very few months old.

“A few days afterwards, the man who had bought the mother and child came to see the infant, seemingly very fond of it, and said it was better the child should be with us than be thrown into the bush to die, when it had lost its mother. I asked if he knew what became of its mother. He said that, after running away from the child several times, she had at length hanged herself in the bush.

“Alas! what a passage in the history of slavery. The mother, I am told, was a handsome young woman, recently sold out of her own country, for what cause I know not. The father of the child I could not learn. She lost heart, drooped, went deranged, forsook her beautiful smiling infant, and, in despair, hanged herself! Since then, however, I have learned that she did not hang herself—that her recent purchaser sold her again elsewhere, because she had forsaken the child. But I cannot get rightly to the bottom of the story—a sad story in either way of it. Whichever version be true, the poor infant has now found a mother who will be kind to it, with more than mere natural affection, even for the Lord's sake, to whom we have solemnly devoted it, to bring it up for him.

“Though it anticipates some other entries in my journal, I must continue the story of this child to its close, which, I grieve to say, was too near. Mrs W. got a woman in town, who had a fine healthy child and plenty of milk, to come morning and evening, and give the infant suck. It fed well from the spoon also, getting goat's milk, and arrowroot, and sago, and was thriving finely for some time. It had a cutaneous eruption, which annoyed it for some considerable time, but was getting the better.

of it; also, when its teething began, and made it very fretful. About the middle of August, a girl who was carrying it down the road, running away from a boy, fell with it and on it. Soon after it had large swellings under its arms, which being opened, discharged profusely. These induced fever, from one or all of which it died on 31st August. For a week previously it suffered great pain, and could rest only in Mrs Waddell's arms by night or day. He died on a Sabbath, and it went to my heart to see the dear child, on my return from church, laid out in his grave-clothes, his sweet little face as placid in death as formerly when sleeping in health. The house children and others who came in to see him, could not forbear weeping. He quietly sleeps in Jesus. His sufferings and death have reminded me of a similar scene with our first son, in Jamaica. Had this one been our own in every sense of the word, we could hardly have felt more interest in him, or taken more care of him. My infant sons are widely scattered—one has his grave in Jamaica, another in Scotland, and now a third in Calabar. I buried him the next day beside the others of the mission-family who lie interred here near Mr Jamieson, Mr Sutherland, and Mr Hamilton's little son.

"Two Converts received into the Church.—Sabbath 31st August.—To-day we received into the fellowship of the church, by baptism, two young men who have been in the list of candidates for two years. They are Ekpenyong Ituhiro and Okun Nyanese. The latter has given the fullest satisfaction all the time, but his youth seemed to require a longer probation. He is about sixteen years of age—a very serious lad—reads his Bible, and has done pretty well in other school departments. He is a personal attendant on King Eyo. The former was married last year, regularly in church. Since his period of probation commenced, he has offended only once, and immediately confessed and amended his fault. He is a steward in the King's house. They are both much trusted.—The latter has never been at school, yet is learning to read, and his young wife is getting on too.

"Of their own accord they previously informed the King of their purpose, who replied, that the one was old enough to know what he was doing, and to answer for himself; but the other was too young. This sent the lad back to tell us the

King's objection, and he seemed disheartened. But in this matter I deemed myself the fittest judge, and making sure that the lad's mind was unchanged, I told him to persevere, and I would speak to the King about it. So, after forenoon service to-day, I alluded to the subject to the King, and told him the grounds on which I deemed the lad a fit subject for baptism, notwithstanding his youth, and that I did not feel warranted to delay any longer in acknowledging him as one of the Lord's people. He made no reply, and, of course, no further objection, which is well, as the youth is always at his hand."

IKUNETU.

We give extracts from a letter of the Rev H. Goldie, dated 14th November, and a picture of the new station at Ikunetu.

A Tropical Winter.—You will now be beginning to feel the biting blasts of winter, while with us the rains are about over, and the hot dry season commencing. Nature, within the tropics, presents little variety as the year passes over us. In your northern clime, you are apt to dream of her grandeur in the lands of the sun; but it is in the temperate regions—neither at the poles nor yet at the equator—that she displays her wonderful phenomena and greatest grandeur. With us, the changes which winter brings are utterly unknown—we know summer only. Snow, ice, and hail, are quite incomprehensible to our neighbors here. The river glides on, from one year's end to the other, in its liquid flow, and never feels the chains of winter; and the rain descends in its watery deluge, never varying into snow, hail, or sleet. Your year has all that ours has, but it has a great deal more. In coming among us, the vegetable and animal kingdoms would present to you varieties of that which they display with you; but how many things, altogether new, would a native of Calabar witness on going to Britain!

Illness of Mrs Goldie.—Since I last wrote to you, Mrs Goldie has had a severe sickness, from which she is slowly recovering. When at Creek Town, attending the meeting of committee, on the first Tuesday of October, I was detained a few days by an attack of intermittent fever; and an opportunity presenting itself, Mrs Goldie came down the river. She got sick in her turn; and

has been ever since with our Creek Town friends, to whose unwearied kindness we stand greatly indebted. God has had mercy on her, and on me also, in raising her up again; but she is not yet able to return home. As we progress onward on life's journey, the warnings grow more frequent and more urgent, enforcing the admonition, "Work while it is to-day; the night cometh."—Oh! that we could each say, in the sight of the Great Master, as the opportunity and ability for labour are about to leave us forever, "I have finished the work which thou gavest me to do."

Village Doings.—Our village is now almost deserted, as this is the season of yam harvest. While the people were in the town, the meetings and the school were well attended. In the month of September, we had as many as 137 on the school-roll, and an attendance far beyond the capacity of our small school-room to accommodate comfortably; but now we are greatly reduced, and the Sabbath meetings are small indeed. But this reduction we were prepared to expect.

Down the river palavers are constantly arising, to give a little animation to one's life, that it stagnate altogether; but here there is scarcely anything of the kind. The Sabbath before last there was a commotion in the town. Some people of the Aukauyong tribe were said to have killed a man belonging to Ikunetu; and as the people in Ikunetu plantations were bent on making an attack on the offending parties, Offiong, and most of the people in the town, went out to prevent strife. They succeeded, and the injured man is recovering; but I was left with only about six adults and a few children as an audience. We have, however, plenty of noise, as the people keep all their ikpoes for celebration when they are congregated in the town. One great comfort is, that on Sabbath the drum is now silent. A Sabbath or two ago, we were a good deal disturbed by the vociferous howling of an individual during an ikpo in the Ekoi village, behind the mission-house. I encountered him, as I went to hold our usual meeting there, perambulating the town with his hideous noise; and as he stopped a little to take a pinch of snuff, I asked him what he was doing. He replied that he was singing. I advised him to take a rest for the remainder of the day, and he could begin on Monday morning

again. He readily took my advice, and did not think it necessary to recommence on Monday.—*U. P. Record.*

RETURN OF DR. LIVINGSTON.

From the News of the Church.

The return to England, after an absence of sixteen years, of this renowned explorer of Central Africa, has naturally excited much interest, both in the religious and in the scientific world. He has already met with public receptions from the London Missionary Society, under whose auspices he has long laboured as a missionary, and from the Royal Geographical Society, which has received from him a number of important observations and has bestowed upon him its highest honours as a discoverer. His discoveries, in reference especially to the Zambesi, are not only of great interest to science, but are likely to be of much importance in a commercial point of view. The great feat which raises Dr Livingston above all previous investigators is his traversing, from ocean to ocean, the African continent, and that in one of its most unknown and perilous regions.—He has reaped a rich reward for his arduous and heroic labours, since, instead of crossing, as he probably expected, in great part a sandy desert, he has passed through most fertile countries, and has come in contact with numerous native tribes which he describes as the highest types of the negro race, and which, in gentleness of manners, and general preparation for the influences of commerce and civilisation, may compare favorably with any aborigines discovered within the last centuries.

Dr Livingston combined rare gifts and acquirements for the prosecution of his complicated task. He was, in the first place, endowed with an ardent zeal for the spread of Christian truth, which he himself testifies to have been his own ruling motive in encountering the imminent perils and the sacrifices necessarily attendant upon his great enterprise. He possessed also, by long residence, a knowledge of the African languages, which enabled him to make himself generally understood in the different dialects, and thus secured him a welcome from the natives. He had besides a large amount of scientific knowledge, and was able to take his geographical observations with an accuracy and completeness which have elicited the ap-

plause of the highest authorities in this branch of science. To these qualities and acquirements he added a knowledge of medicine, by which he not only guarded over his own health, but gained the affection and respect of those among whom he sojourned.

It is seven years since Dr Livingston began to make his first researches into hitherto unexplored districts, after having laboured silently for nine years at a station among the Bechuanas, in the neighbourhood of the well known Mr Moffat, whose daughter he married. On the 1st of June 1849 he left his station at Kalubeng, two hundred miles north of the Kuruman, accompanied by Messrs. Oswald and Murray, in quest of the "oft-reported lake beyond the desert." After considerable suffering from the climate, and deprivation, caused by the jealous fears of the native chiefs, Lake Ngami was reached. It was found impossible to cross it and penetrate further north, as had been intended, from the want of boats or of materials to construct them; a return was therefore effected without further result than a more accurate knowledge of the position and character of the lake. In the following year a similar expedition was undertaken; but Dr Livingston and his party were soon driven back by the scourge of the marsh fever. In 1851, a third and more successful attempt to penetrate the country was made. A well-peopled and fertile district was discovered to the north of the lake, in which the people were found to have a considerable knowledge of some of the arts, such as the making of tin vessels and of a rough species of crockery. Dr Livingston's success upon this occasion appears to have stimulated him to his last gigantic undertaking, by suggesting the idea of a rich unexplored country further to the north. Accordingly, soon after his return, he accompanied his wife and family from his station to Cape Town, saw them embarked in a ship for England, and left thus alone, he set out on the 8th of June 1852, on his great journey to the north. He first directed his course towards St Paul de Lando, on the west coast, in latitude 5 degrees South, or about 30 degrees north of the Cape. In this journey, a great part of which was occupied in passing through sandy deserts, he seems to have experienced much hardship and intense suffering, having arrived at St Paul de Loando in such a state of health that his

friends considered that his constitution was broken, and that his work was finished. Soon, however, he rallied, and instead of being daunted by these perils at the outset, he immediately prepared to begin his journey through the centre of the country. In this enterprise the London Missionary Society cordially agreed to support him, as far as their aid could reach him, though they felt that they could not undertake the responsibility of advising him to encounter such dangers, but must leave him in this to the direction of Providence. No support could, however, avail him, as soon as he had departed a little way from the coast. He was forced to depend upon his gun, or upon the friendly hospitality of the natives. He first directed his course in a southeasterly direction, towards the Malokolo, whose territory is situated not very far to the north of Lake Ngami, and then appears to have travelled east and north-east, till he gained the country through which the upper part of the Zambesi flows. This journey occupied him several years, and was complete only on the 26th of May last, by his arrival at Quilimane, a Portuguese settlement on the Indian Ocean.

It is impossible to have yet any very adequate or complete idea of the countries penetrated and the work accomplished by Dr Livingston. His discoveries have certainly dissipated many illusions. Instead of finding immense tracts of desert, such as the country traversed has been generally, and even very lately supposed to consist of, he has passed through a region in many parts most fertile, where indigo, sugar-cane, and other plants grow luxuriantly, and where bees-wax, coal, iron, and gold are also found, some of them in large quantities. The natives also, he states, are a people of mild and in many respects of generous character. Those who reside in the centre of the country constitute the true Negro races, from which the slaves were formerly chiefly abstracted and carried down to the coast for export. They are naturally an ingenious people, and fond of commerce. As a proof of their superiority to many other aborigines, Dr Livingston relates various customs which prove the high reputation in which the ladies are held. "If a divorce happens," he says, "it is generally the woman who divorces the man, and she takes the children away with her." When a man marries a young woman in another vil-

lage, he must leave his own village and go to reside with her. The men could not even be induced to undertake a piece of work without obtaining the consent of their wives. Dr Livingston states that he was astonished at this state of matters among such races; but that, on inquiry, the Portuguese traders informed him that they had always observed the same thing among the tribes near the east coast. All the tribes discovered had a religion, believed in an existence after death, and worshipped idols, performing their sacred ceremonies generally in groves and woods. There were among them also some vague traditions of a great flood. Many tribes paid much honor to lions, believing the souls of their chiefs and great warriors migrated into them.

In regard to Dr Livingston's geographical discoveries, Mr McClure, the Astronomer-Royal at Cape Town, writes, "I have received from my friend Dr Livingston a complete copy of his astronomical observations for geographical positions, on the track of his late perilous but triumphant journey across the Continent, from Loando on the west, to Quilimane on the east coast; and I am making strenuous efforts to deduce the results from them, that they may meet him in England with the least practicable delay. The number of observations is astonishing, when we consider the difficulties he had to encounter. He observed for latitude and longitude at every interesting point, particularly at the confluence of other rivers with the Zambesi, the bendings, the falls, the more important villages, &c. In short, he has opened up, geographically speaking that hitherto unknown section of the Continent." The most important discoveries appear to be connected with the river Zambesi—a river which will be classed in future with the Niger and the Nile. Dr Livingston has found it to be navigable without a single rapid for 300 miles. There is one great fall, and after that it passes in a SSE. direction towards the sea. He thus referred to it in his speech at the London Missionary Meeting. "In many parts it was broader than the Thames at Westminster Bridge. It had been supposed by some that it disappeared under the soil and was lost; but any one who saw it would immediately feel that there was no such thing as losing that river. It ran from north to south, then turned away to the eastward, and passed through

a cleft, gorge, or fissure. It was unlike any other waterfall in the world, and he thought the word 'trough' would convey a better idea of it than any other. It was about 1000 yards wide at the falls, and it fell at once into the trough, which extended from bank to bank. The fissure was made in a hard basaltic rock; and at the bottom, which was not so wide as the lips—the trough, the river was only about twenty yards broad, and the falls presented the most beautiful sight he had ever seen in his life. The river afterwards passed for a considerable distance along the eastern ridge, and then SSE. down to the sea. He believed this river would be a permanent path into that country. The country itself was extremely fertile, and the climate perfectly healthy." He stated also that near the source of the river there was a ridge of high land, extending for a distance of about 200 miles, and forming a gradual ascent till it reaches a height of 4000 feet. This river, Dr Livingston considers, might form a grand channel for commerce. A large trade might be opened up in raw material of every kind. The natives with their trading propensities are delighted with the idea of a trade being begun. The fame of England, as the nation "that loves the black man," had also spread into the remotest districts, and this has prepared the way for friendly and confidential intercourse.—Dr Livingston is very anxious for the commencement of such commerce on two grounds; because he considers that, the people having opportunities of conducting profitably, lawful commerce, the slave-trade would be effectually stopped; and also because Britain, by showing a regard to the temporal interests of the people would prove to their minds, which are prone to suspicion, her sincerity in her Christian enterprise, and would thus assist in promoting the success of the work of missions.

Dr Livingston's chief desire, in all his investigations, has been to prepare a way for the work of Christian evangelism. This sentiment was nobly expressed in a letter quoted by Lord Shaftesbury at the late meeting of the London Missionary Society,—“I am not so elated in having performed what has not, to my knowledge, been done before, in traversing the continent, because the end of the geographical fact is but the beginning of the missionary enterprise. May God grant me life to do more good

to this poor Africa." Again he said himself at the same meeting, "I have not a single note of triumph; and I feel a sort of oppression when I think of what is to be done. I know that there is to be hard work, as there has been in the past. It is not by grand meetings, fine speechifying, and much excitement that any thing is to be done. No? it is only by working, working in quiet, working under a sense of God's presence everywhere, and working without an expectation of seeing the fruits." In this spirit Dr Livingstone is preparing to return, within three months, to a country where he says, no man ought to go without the feeling that he takes, as it were, his life in his hand, and this, without any very ardent hope of immediate results. The enthusiasm which he has "requires much hard work to sustain it." The missionary to Africa must, even in the proclamation of his message, be exposed to the suspicion of base and sinister motives, and very rapid work is not, he thinks, to be expected from the naturally slow operations of the negro mind. Still with a full view of these difficulties, Dr Livingstone's courage, and his Christian confidence in the ultimate result, do not abate for a moment.

The cause of missions truly requires no protection against the superficial attacks of its enemies besides that furnished by such noble and self-denying deeds of its friends. The same power which, acting through Christian missions in ancient times, was the effectual means of introducing civilisation among the many barbarous tribes whom the Romans had tried in vain to subdue by legislation or by arms, is seen to operate still, both in producing heroic self-denying men who are ready, with their lives in their hands, to go forth into the isolated positions of heathenism, and in changing the aspects of society in the most uncultivated and unpromising regions. Christianity possesses now the same power as of old, and compels men of science and of mere worldly policy to acknowledge, in many different countries, her influence. At the very time when the cry has been raised by Carlyle, Emerson, and others, that she no longer exists as a living energy, she presents us with noble types of Christian heroism, lays at the feet of science whole regions of unexplored territory, and at the feet of civilisation many nations, as in the South Seas, sunk in the lowest barbar-

ism. In reference to this subject, Sir Roderick Murchison said, at the special meeting of the London Missionary Society, "The unarmed and unassisted exertions of the missionary contrast most favorably in the results with those attempts made at discovery by armed men, and companies provided with every facility for travelling." We conclude by quoting the very strong testimony of Colonel Sir H. Rawlinson, borne upon the same occasion:

"It was not, perhaps, generally known how much the science of geography was indebted to the missionary's exertions; but, if they examined the history either of Asia or Africa, they would find that, from the remotest ages to the present day, all great discoveries had been made by missionaries. But it was not alone geographical discovery that had resulted from the efforts of missionaries. Independently of their own grand and special functions, there were other results which did not less claim admiration than geographical discovery. He himself had witnessed the reclaiming of an entire nation from barbarism within the last twenty years through their efforts.

He had seen a nation, if he might call that a nation which consisted of from 30,000 to 40,000 families—the Nestorian Christians—enveloped in the deepest barbarism twenty years ago, and now, by the aid of a little band of American missionaries, he saw them taking their stand amongst the civilized nations of the world. Their literature had revived, schools were established throughout the country, a journal was printed and published in their own native Syriac language. And, when he reflected on that example, he could well understand that in Southern Africa the same results might be expected in God's own time. He knew that he was only expressing the unanimous feeling, not alone of this meeting, but of men of science everywhere, in uttering the fervent hope, that the life of the distinguished man before them might be spared to complete the work which he had so nobly and so auspiciously commenced."

RECEPTION OF REV MR ELLIS IN MADAGASCAR.

The friends of the Rev. Wm. Ellis will be interested in learning that by the last Overland Mail accounts were received of his having reached the capital of Madagascar in health and safety, after

most tedious and difficult journey of nearly three weeks from the coast. The kindness and attention which awaited his arrival at Tamatave suffered no diminution by the way. An escort of more than a hundred men was appointed by the Government for his service, and at every halting place provisions in abundance were supplied, with the best accommodation which the places could afford. To the efficient services of a native chief, Izaro, he was much indebted, both for personal comfort and for the order and management of the numerous company of bearers. Every consideration for his safety was carefully attended to by this chief. Frequently during the journey, too, messengers from the capital had been met, bringing letters and expressions of welcome from the Prince and his friends; and, on approaching the last stage, these messages, with other modes of attention, became more frequent. It was the wish of the Queen that his reception should be as respectful as possible. For this purpose the visitor was requested to wait at a distance from Autaimanario, until preparations were made for properly conducting him into his capital. A palanquin was then prepared for his use, covered in part with a velvet cloak, and three chiefs on horseback rode beside him, with a numerous retinue in attendance. In this style he was escorted to the house which had been prepared for his residence. A present from the Queen was soon announced, which proved to be a fine bullock, with a vast provision of poultry, eggs, and other things, the principal portion of which Mr Ellis requested Izaro to divide amongst his attendants. The house proved to be exceedingly commodious and comfortable, with many of the conveniences of European life. In all that is to him of deepest interest, Mr Ellis states that his hopes are more than realized; but the general state of the country is much the same as for some time past, except that greater quietness and more apparent cordiality exist between different parties. *New York Observer.*

HOOKE SWINGING ABOLISHED IN INDIA.

Hook swinging, we learn by the last Indian mail, has been put an end to by authority. The magistrate of Poonah, acting under instructions from Calcutta, had just promulgated an order prohibi-

ting this, with other practices equally barbarous, throughout the zillah under his jurisdiction. It is freely admitted by those who most approve of these interdicts, that the time has been when to issue them, however desirable, would not have been safe. But, since those days, so great an advance has been made by Indian opinion, that it may be a question, which have improved the most,—the native population or the British residents. At all events, the benevolent interposition of Government in arrest of acts such as at home are offences when committed upon brute beasts, is equally approved by the one and by the other. "Hook-swinging" has been too vividly depicted in the wood-cuts accompanying our Missionary periodicals to need that we should describe what has undoubtedly been one of the most popular practices at fairs and religious festivals. Along with this barbarous usage has been prohibited another sanguinary act of self-infliction less familiarly known to English readers. A man runs his sword right through the fleshy part of his leg, and, drawing it out, sprinkles the blood on the entrance of the temple. For this feat he receives large free will offerings; and the right to perform it was vested, as a valuable privilege, in some fifteen families, to each individual of which it came round once in six or seven years. The men themselves, however, long ago declared that they would be glad to discontinue the practice, if only their incomes could be assured to them. This horrible custom, in like manner with others has been declared unlawful by the representative of Government in the districts where it had been in use to the present time.—*New York Observer.*

A PRESBYTERIAN MINISTER IN CHINA ARRESTED.

The Treasurer of the Foreign Missions of the Presbyterian Church in England has received a letter from the Rev W. C. Burns, in China, giving an account of his arrest by the native authorities, while prosecuting his missionary labors. It appears that he was distributing books at Chaou-Chow-Foo, when he was suddenly arrested on a false report. The magistrates treated him kindly, and he was sent on to Canton, and speedily released on condition of certain merchants becoming security for him; but he has reason to fear that two of his companions are still in confinement.—*New York Observer.*

News of the Church.

PRESENTATION TO REV. MR. McCULLOCH, TRURO.

TRURO, JANUARY 23, 1857.

DEAR SIR:—While the people of Truro are rapidly improving the appearance of their village, and houses spring up with almost magical rapidity, it is cheering to find that they are not forgetful of other and better things. The Rev. Mr McCulloch, the Pastor of the Presbyterian Church of that place enjoys in a high degree the attachment of his Flock, and they have for some time been desirous of giving public expression of their feelings towards him.

The arrival of the New Year, gave them an excuse for making him a present, and they accordingly subscribed a purse of £50 for the purchase of a horse and presented him the Purse, in the church at Truro on January the 13th instant, accompanied by the following*

ADDRESS.

REVEREND AND DEAR SIR:

Eighteen years have rolled by since you were placed over the congregation at Truro. To *you* they have been years of ceaseless toil, to *us* of eventful change.

Many who listened to your early ministrations are now lying in the Churchyard. Many then in the vigour of manhood, are now old and infirm, their heads whitened with the snows of age, their bodies bent by the infirmities of declining years. Still others have stepped from the threshold of life, and occupy the places and fulfil the duties of those who are borne down by age or have been removed by death.

In the chequered recollections of this long period you hold a distinguished place. In weal and in woe, in grief and in joy, you were with us, to guide and support, to console.

At the marriage altar where young hearts united by affection and the solemn ceremonies of our holy religion, look forward with bright anticipations of many happy days to come;—at the bedside of the sufferer, where life is fast ebbing away, we see as time recedes and eternity opens up, the vanity of this world, and of all else save an interest in the Redeemer:—In scenes like these in almost every family in the congregation, you have been called upon to mingle. You have become a part of every

family history. You have shared our joys, you have consoled our griefs, and we feel towards you an affection which springs from the intimate associations by which you have been connected with all that is dearest and most interesting to us.

Cherishing these feelings, will you forgive us for expressing them? The season of the year affords us the opportunity, and we gladly embrace it, to offer you the accompanying testimonial of our regard. You are aware of the immediate purpose for which it has been contributed, but our object is beyond,—we ask you to accept it as a token of friendship of love, of gratitude—a token which derives its value, only from the kindly affections in which it originates.

To yourself, and your amiable lady and family, we wish many returns of a season which calls forth the best feelings of our nature, and we trust, that it may please God long to spare you to disseminate among us the doctrines of the Gospel truth.

We have the honour to be, Yours truly
on behalf of the contributors

A. G. ARCHIBALD.

JAMES W. CROW

ISAAC N. ARCHIBALD

RICHARD CHRISTIE.

THOMAS MILLER.

To this address Mr McCulloch, was pleased, to make the following

REPLY.

Truro, January 23, 1857.

MY DEAR FRIENDS.—Your kindly sentiments I warmly reciprocate and your unexpected and most liberal token of regard—coupled as it is with other arrangements for my temporal comfort, I frankly and cordially accept, and I trust with those feelings which become your Pastor.

It is known to most of you that my personal feelings and settled convictions, are opposed to the reception of presents. They tend to blind our judgment, and to render a Pastor hesitatingly faithful when brought into collision with the improper practices, whether of the world or of the Church. Besides this they are not favourable, either to personal piety or to the spirituality of the Pastoral relation.

But there are times when acceptance becomes a duty to the Donors and to

the public character and standing of a congregation. Our situation I regard as involving both these cases, and believing your gift to be the offering of sincere regard, and its acceptance to be due to the public character of the congregation, I frankly accept it for the purposes designed, notwithstanding my recorded convictions.

You refer to my public labors in terms more flattering, than I dare appropriate. Whatever may be my opinion of those labours, of them it does not become me to speak; their history is recorded where they will receive an impartial judgment and where self-laudation, will be a feeling utterly alien to the mind of a Christian Minister. Applause is dangerous to any man, but most dangerous, from his position and duties, to the minister of Christ.

You call up recollections of which I can scarcely trust myself to speak, mingling as I have done among you for over 18 years in every changeable scene of life. Many of these recollections a Pastor would fain forget. Others as delightful in themselves and as a token of a Master's

blessing, he would desire to hold in ever lasting remembrance. Those scenes and recollections have drawn us strongly together, and I unhesitatingly say to you, that, my life among you has thus far glided away amid an amount of satisfaction and enjoyment, far exceeding my expectation of Earth, serving, tho' I know I do a liberal Master.

With you, and in many a Grave, are the results and recollections of my Ministry. I am spending, and, subject to the leadings of Divine Providence, I never have had any other wish than to spend among you the maturity and energies of life. May the tie that unites us strengthen day by day, and our intercourse be the visible manifestation of the language of the servant of God. "We are journeying to that place of which God hath said he would give it us."

For your kindly remembrances of Mrs McCulloch and her family, accept my warmest acknowledgments, and for yourselves for time and for eternity the best wishes of a Pastor sincerely attached to his flock. **WILLIAM McCULLOCH.**
—*Eastern Chronicle.*

OBITUARY.

Died, at Brucefield, Stanley, Canada West, on the 23rd November last, Mr James M. Donald, aged 102. His wife, 100 years old, still survives him. They have lived together 81 years, more than the promised period allotted to man upon the earth. The deceased was a native of Urquhart, Invernesshire, Scotland — In the year 1775 he emigrated with his parents to Boston, just at the breaking out of the American Revolutionary war. When the vessel in which they sailed was approaching her destination she was boarded by a British man-of-war, and most, if not all, the emigrants capable of bearing arms were induced, partly by the threats of a prison and partly by promises, to enlist in a regiment which the British Government were raising among emigrants from the Mother country. They were to serve till "the present unnatural rebellion" should be put down, or till the close of the war, and were then to receive 200 acres of land and 50 acres additional for each child.— Mr McDonald was subsequently removed to Halifax, and at the peace of 1783 he was discharged there. After

residing a short time in the neighbourhood of Windsor, he, with some of his fellow soldiers, obtained their grants on the Upper Settlement of the East River, of which they formed the first settlers. An army life was certainly not favorable to piety, and he afterward expressed doubts whether at the time of his residence in Halifax there was a single minister who faithfully preached the gospel. But the army had then, as well as now, its praying centurions and devout soldiers. Numbers of his companions were God-fearing men, and they were much aided and encouraged by a pious officer, a Lieutenant McDonald. He had been somewhat profligate in his youth, but having been in the country for some time, and being taken sick in the house of a Mr —, an elder in the Presbyterian congregation of Londonderry; he, through divine grace, became an exceedingly pious man, and afterward devoted himself assiduously to promote the religious interests of those under him. The subject of this notice used till his latest days to express his obligation, under God, to him; if not as the

means of leading him to the Saviour, at least of greatly promoting his progress in the divine life.

In the year 1786 he was employed as overseer of a gang of men engaged in opening a road through the woods between Truro and Pictou, when the late Dr McGregor, then a young man of 26, came along and informed them in Gaelic that he was the minister for Pictou. Their hearts leaped for joy. As he expressed it in his imperfect English to us last summer, "wasn't we rejoiced."—James eagerly stepped forward to greet him, and had it to tell till his last days that he was the first man to welcome the Dr to the scene of his future labors. Toward the close of the week he left his work to take care of itself, and returned to Pictou to be present at the first announcement of the glad tidings by the settled minister of the place, particularly rejoicing that in this distant land he was to hear "the wonderful works of God in his own tongue."

A few weeks after the Dr visited the Upper Settlement and on Mr McDonald's intervale, and under the shade of a large oak tree, the largest known in that region, preached the first discourse ever preached on the Upper Settlement.—From that time Mr McDonald was a warm friend of the gospel in Pictou. A few years afterward he was elected an elder, which office he continued to hold as long as he continued in this Province, and on his removal to Canada was called to fill the same office in the congregation of the Rev William Proudfoot, in London, C. W. We believe that his first election took place in the year 1792, so that, if we are correct, he must have been in that office for the unprecedented period of sixty-five years. Both as a christian and elder Dr McGregor found in him a willing helper, a prudent counsellor, a firm support and a faithful friend, and often felt him as an Aaron or a Hur to stay up the hands that were ready to sink under the burden of ministerial toil, while he on the other hand regarded the Dr with the most enthusiastic attachment. While he delighted in the society of ministers he would scarcely allow it to be said that there was any minister so great as he was. As an elder his conduct was consistent and his labors were highly useful. He kept up prayer-meetings on the Sabbath day when there was no preaching within reach. In these exercises, as well as in

all things pertaining to the Church, he took a lively interest, and in attending them underwent, and that too cheerfully, great bodily fatigue. He was a great reader, having in his house when it was consumed by fire a very considerable library. The books which he preferred were books of solid, sound divinity; so that as a christian he was both intelligent and devout.

The following account of his death we take from a notice of him in the Canadian *United Presbyterian Magazine*:—

"His death was as became such a life, calm and tranquil; and, as Providence so ordained it, it took place on Sabbath evening. He passed away without a struggle—he was in his usual health up to the night preceding his death, on which night he went through his regular religious exercises, singing, reading the Scriptures, and prayer; after the commencement of his last illness, which did not last twenty-four hours, he never spoke. During the last fortnight of his life he frequently got out of bed during the night, and wished, as he said, *to go home*. The good man has now gone home. He has gone home to that Saviour in whom he had so long believed, and whom he had so long and so ardently loved. Freed from the clogs and infirmities of age, he is now, there is every reason to believe, blooming in immortal youth before the throne of God, 'serving him day and night in his temple.' 'Blessed are the dead who die in the Lord, from henceforth, yea saith the Spirit, they rest from their labors, and their works do follow them.'"

Notices, Acknowledgments, &c

The Rev John McCurdy acknowledges the receipt of the following sums towards Cascumpeque Church, Prince Edward's Island:—

Ladies' Religious and Benevolent Society		£	s	d
C Lloyd		10	0	0
James Dickson		2	6	
George Kerr		1	5	0
Peter Gray		1	7½	
John Crosby		5	0	
Thomas Crosby		5	0	
George Crosby		5	0	
John Graham		1	7½	
Alexander Gillis		4	10½	
W J Fraser	3	0	0	
Robert Gordon		10	0	
John Hardie		5	0	
Adam McLean		2	6	
James McLean		3	1½	
John McLean		5	0	

Also, the following sums to aid the Harvey Church, New Brunswick:—

Ladies' Religious and Benevolent Society	£1	0	0
Alexander Gillis	5	6	
Robert Gordon	5	0	
John Hardie	5	0	
Dr Thomson	5	0	
Isaac Matheson	1	0	0

Monies received by the Treasurer from 20th January to 20th February, 1857:—

<i>Foreign Mission.</i>			
Jan 22	A young female friend	£8	0 0
"	A Friend to Missions	4	0 0
27.	Mr John Arthur, Middle River	1	0 0
Feb 7.	Congregation Salem Church, Green Hill	6	12 4½
8.	Ladies' Missionary Society, Tutamagouche	8	0 0
"	Mrs James McDonald, Barney's River	5	0 0
14.	Mr Robt Smith, Truro	11	2 6
"	Do for Rev G N Gordon	1	0 0
"	Do for Missionary Schr John Knox	4	0 11
"	Do for Educating Miss Geddie	12	6
<i>Home Mission.</i>			
7.	Congregation Salem Church, Green Hill	7	6 10
8.	Mr James McDonald, Barney's River	5	0 0
14.	Mr Robt Smith, Truro Seminary.	5	0 0
7.	Congregation Salem Church, Green Hill	3	2 7
14.	Pictou Ladies' Seminary Society, per Mrs Cameron	3	4 4½
"	Mr Robt Smith, Truro	4	10 0
<i>Special Effort for Seminary.</i>			
14.	Mr Robt Smith, Truro	5	0 0
"	Do for Rev William McCulloch	10	0 0
"	Do for Mr J D Christie	10	0 0
<i>Synod Fund.</i>			
"	Mr Robert Smith	1	0 0

Robert Smith, Truro, acknowledges the receipt of the following for the Foreign Mission:—

Rev Robert Sedgewick, cash	£9	15	10
B'vr Brook, per Rev Mr Baxter	2	10	5½
A Friend, per Rev W McCulloch	5	2½	
Mrs Andrew Creelman, Middle Stewiacke, 2 pair socks and 2 pair stockings for Mr and Mrs Geddie, value	5	0	
Mary Ann and Sarah Creelman, 18 yards cloth, value	1	7	9
Jno D C Creelman, 100 fi-h-hooks	1	3	
Mrs William Logan, Pembroke, Stewiacke, 10 yards gingham	5	0	
Mrs Elizabeth Creelman, Otter Brook, 7 yds blue drill, value	4	4½	

Mrs Robert L Logan, Stewiacke, 3½ yards cloth, value	8	9
Miss Elizabeth Yuill, O B, 6 yds cloth, value	12	6
Mrs Wm McNutt, 3½ yds cloth	6	0
<i>Musquodoboit (Upper Settlement).</i>		
Ladies of Mount Pleasant, chequered flannel, 9¾ yds, at 1s 6d	14	7½
Ladies of Dean Settlement, 41 yards print	19	8½
Do 7 reels	1	7½
Mrs Hutcheson, 4 yards flannel	5	0
Mrs John Declman, 5 do	6	3
Ladies of School District, No 10, 103 yards printed cotton	2	15 8
Do silk kerchief	2	6
Do 2 pillow slips	1	6
Widow Wilson, 1 pair stockings for Mrs Geddie	3	0
Mrs Reynolds and family, 1 box sundries	16	0
Ladies South Side River, 11 yds Do, 1 dress, &c	4	6
Ladies School District, No 8, 25 yards flannel	1	17 6
<i>Middle Settlement.</i>		
Mrs Eleanor Dickie, 5 yds white cotton	2	6
Ladies, Higgins Settlement, 20 yards flannel	1	5 0
Ladies, Village, Middle Musquodoboit, 33 yds homespun	3	6 0
Ladies, Little River, 26 yards flannel	1	12 6
	£15	9 5½

The Agent acknowledges receipt of the following sums for *Christian Instructor and Missionary Register* for the current year:—

George G Gauld	£0	10	0
Rev John McCurdy, additional for Instructor	1	0	0
Mr Prussia Birch	1	16	3
Rev R Blackwood, 1856	1	0	0
Mr S A Creelman	1	0	0
Rev A McKnight	5	0	
Mrs Wilson	5	0	
Daniel Cameron	5	0	
Rev Allan Fraser	2	0	0
George W Archibald	7	12	6
Rev Dr Keir	5	5	0
Miss Stairs	5	0	
David McG Johnston	7	6	
S D Harvey	5	0	
Dr Parker	10	0	
Rev R Sedgewick, 1856	2	0	0
Mr Madden	5	0	
H Chisholm, 1856	10	0	
Mr Hugh Dunlop	1	10	0
Mr James McGregor	10	10	0
Wm Hall, Esq	5	0	
Mr Grey	5	0	
Rev Mr Sprott	5	0	
Mr E Tupper	5	0	
Mr Robert Smith	8	16	6