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THE MISSIONARY REGISTER,

OF THE
Presbyterian Church of Nova Scotia.

Vol. 6.

MAY 1855.

No. 4.

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LATER INTELLIGENCE FROM ANEITEUM.

The last March steamer from England brought a private letter from Mr. Geddie to the Secretary of the Board of Foreign Missions, dated October 23d, 1854, being nearly four months later than his previous communications. This letter was forwarded by vessel bound to China, and arrived thence by the overland mail to China. It does not contain many particulars regarding the Mission as Mr. Geddie had just a fortnight previous forwarded by the John Williams all information regarding his works. That vessel when Mr. Geddie wrote was visiting the various Islands on her way to England, where she was expected to arrive during the present month. By her departure Mr. and Mrs. Geddie were called to endure another tedious trials which come peculiarly hard upon the Missionary in a heathen land, parting with a beloved child. Their second daughter, Lucretia, goes to England that vessel, along with twenty-eight other children. She will be sent to the Althamstow Institution, where her sister is to continue for one year longer, so that they will have that time together. The latter then returns to Nova Scotia

We have given in our Foreign Mission department extracts from Mr. Geddie's letter, so far as they relate to the public work of the Mission, and we are sure our readers will be gratified by the prospects of the enlargement of the Mission work in the New Hebrides. The arrival of two laborers will be glad tidings, in those fields which are white unto the harvest. It is gratifying to us as Colonists that they are supported by a Colonial society. It is our high honor that Nova Scotia was the first British colony to send out missionaries to the heathen. Our example has not been in vain. Our zeal has provoked others, and now another colony has already its agents engaged in the work, and a third is about to follow. As to the particular islands, that these brethren may occupy we should rejoice to hear of their success in any part of the group, and there need be no collision between us. But we confess that it has been our hope and desire, that to our church might belong the honor of christianizing the scene of Williams's martyrdom. It was while exploring a mission field for our church at home, and doing so at her ex-

pense, that that lamented missionary fell. Our church has been the first to occupy any portion of the group, and we trust, that God will yet honor her to be the first to erect the standard of the cross on the blood-stained shores of Erromanga.

The remarks of Mr. Geddie regarding missionaries going out will, we trust, be pondered by ministers and preachers. We are happy to say that Mr. Gordon is proceeding with his trials for license, and that he will in all probability soon be licensed. The question will then come up for final decision as to his being accepted and sent out, and will probably be determined at the meeting of synod. But what of another? Is he to go alone? We trust, however, that even should he be without an associate from our church, he will not be alone, but that the Rev. Mr. Duncan of the Reformed Presbyterian church may feel it his duty to en-

ter upon the New Hebrides field, and that thus they may go forth "two and two."

Mr. Geddie acknowledges in this letter the receipt of a box of Mission goods sent *viz* Melbourne, and returns thanks to the members of the church for their liberality. It has unfortunately happened however, that it had been considerably damaged by having been wet, as Mr. Geddie supposes, through exposure on the wharf at Sydney. A considerable supply of Mission goods is now on hand, and we would suggest, that as the John Williams will likely be leaving England to return to the South Seas by the end of this year or beginning of next, it would be desirable that congregations and individuals who may be disposed to aid the Mission cause in this way, should have their contributions ready to be forwarded by this conveyance.

Foreign Missions.

EXTRACTS OF A LETTER FROM MR. GEDDIE, DATED 23d OCTOBER, 1854.

MORE MISSIONARIES.

The Rev. Messrs. Creagh and Jones and their wives were passengers in the "John Williams." They have recently come from England to labor in these islands, and are supported by a society which has been formed in New South Wales. We were glad to welcome these dear brethren and sisters, and they have our best wishes and prayers for their success in the rugged field which they have come to occupy. Their destinations were not settled when the ship was here. It was originally intended that they should occupy Erromanga, but the probability is that they will settle on Mare or Lifu. You will rejoice to hear that a missionary society has lately been formed in Melbourne and undertaken the support of two missionaries in the New Hebrides. Application has been made to the Foreign Mission Society for the men, and they may be expected by the return of the "John Williams" from England, per-

haps before. It is expected that Van Diemand's Land and other places will also do some something for the evangelization of these islands. But there is room for all. Fifty missionaries would find more than scope for their energies on the New Hebrides group alone. I trust that the noble spirit displayed by the Australian colonies may provoke us, as a church, to love and to good works.

VOYAGE OF THE JOHN WILLIAMS.

I cannot give you any account of the present missionary voyage of the John Williams among the islands of this group as Aneiteum was the first place at which she called, and she does not return again. Instead of heading up to this island against the trade winds, she will, after completing the visitation of the islands, steer south until she passes beyond the region of the trades, and make her casting in the variable latitudes. The captain is unusually rapid in his movements during the present voyage, in order that he may be able to double Cape Horn, on his way to England, at a favorable season. He will take with him a precious and tender

charge of twenty-nine children, and two mission families. The ship calls at Samoa, Rarotonga, Tahiti, and other islands on her way home.

PRINTING PRESS.

I wrote last year requesting a printing press for this mission, and Mr. Inglis wrote at the same time to the Mission Committee of his church, requesting a supply of type. The type has just come to hand, and the Rev. Dr. Goold of Edinburgh writes that a press for the Aneiteum Mission has been made up in that place, and is now on its way to Sydney. The letter is dated June 16th, 1854. I see from a copy of the "Missionary Register" that something has been contributed for the purchase of a printing press for this Mission, but as one has now been provided by our friends in Scotland, it will not be necessary to move further in the matter.

BELL WANTED.

It is impossible for persons at home to appreciate the value of such a convenience as a bell to the Mission here. Besides our Sabbath-day meetings, we have two or three meetings with the natives, every week-day, Saturday excepted. Now as natives have no means of ascertaining the time, but by looking at the sun, which is often obscured in these latitudes, there is much irregularity in their attendance at our meetings, and much time lost. While I write these lines a bell for the station occupied by Mr Inglis is just landing on the shore in front of my house.

MISSIONARIES COMING.

I am glad to learn from one of your letters that a candidate has at last appeared for the Foreign Mission. Make every effort to send two missionaries at the same time; it would even be better to retain one a year or two at home rather than that he should be sent alone. It will always be an easy matter to locate two missionaries on any of the islands that are open; but if one only should come his settlement would cause us considerable embarrassment. But should your efforts to secure two men in Nova Scotia fail, the Reformed Presbyterian Church of Scotland might be induced to send one, and their missionary and ours might labor harmoniously and happily, on Tana, or any other is-

and, as Mr Inglis and I are doing on Aneiteum.

THEIR PROSPECTS.

Any missionary coming to this island must calculate on trials and dangers during the first years of his work, but he must not be discouraged. We will not recommend any field of labor to a missionary brother, which we would not occupy ourselves. But the difficulties and dangers of missionary enterprise in these islands are greatly lessened now that the true object of missions is becoming better understood by the natives. Missionaries will now be welcomed on islands where a few years ago they were dreaded as the harbingers of disease and death. If it is any satisfaction to our younger brethren who may embark in the missionary work on these islands, I may remark that Mr Inglis and I hold ourselves in readiness to accompany any missionaries from our own or the Reformed Presbyterian Church, to their destination, and remain with them until their work is fairly begun.

LETTER FROM CANADA.

The following letter from Canada will gratify our readers as showing the increasing interest of our sister church in the progress of our Mission:—

PARIS, C. W., Jan. 30, 1855.

DEAR SIR,—I forward to you £2 10s. currency. I have been charged with this duty by the United Presbyterian congregation, Paris, C. W. You will apply the above sum, according to their request, to sustain the Mission of the Presbyterian Church of Nova Scotia to the New Hebrides.

By your kindness we have received for some time your Missionary Register, and we are so much pleased with it we long for its monthly visit. In our monthly missionary meetings it is read; and we are much comforted when we learn what the Lord is doing among you at home, and especially when we learn what he is doing by the labor of your faithful missionary in Aneiteum, and surrounding islands. These isles are waiting for his laws: they doubtless will soon become his. How comforting it is to work, when the Lord

... be with us, and grants such success. Receive our kind regards; and may the great Head of the church be with you and work with you and give you as a church still great success in the missionary cause.

I am, dear sir,

yours truly,

DAVID CAW.

To Abram Patterson, Esq., Treasurer,
P. C., Nova Scotia.

For the Register.

MR. EDITOR.—It has long been a most anxious enquiry with the friends of our Foreign Mission how we are to meet the oft-repeated and ever increasing demand, for more labor in the field which the God of missions has given us to cultivate. Many an ardent, effectual, fervent prayer, of many a righteous man, I doubt not, has been presented to the Lord of the harvest, to send forth laborers into the harvest; and such prayer availeth much. There has been much already done, by the blessing of God upon the exertions of our church, for the evangelization of the heathen; and much good is yet in store for our little enterprise, which is so fast enlarging under our hands. It is cheering to have one candidate, of ardent, devoted spirit, proffering his services to for us and enter into labors so auspiciously begun; and gratifying in the extreme to know that his preparatory training is favorably advancing. But what is one among so many? can nothing more be done to increase our foreign staffs? Might not the fathers and brethren in the church, either individually, or judiciously, or both, confer with young brethren in the ministry, whether in the pastorate or on the home field, and endeavor to persuade, if not "compel them," when their qualifications seem to indicate a fitness for the work, "to come in" and share in this most interesting enterprise. There is much that is inviting to the devoted servants of the Redeemer, in our Foreign Mission. There are rich mines of precious jewels, that await only the operative hand of the Christian workman to be explored, developed, furnished and fitted for a place in the crown of the Redeemer. These are "diggings" which promise a return for labor, as far superior to matter as souls

are superior to dust—as eternity is superior to time—as heaven is superior to earth. And yet, while the shrines of the great goddess of California and Australia, are thronged with devotees who renounce kindred, country, ease, health, and life itself, in pursuit of the flattering but vain rewards which she promises (?) Where are the votaries of the cross—where the Christian mines, with the "hammer and the fire" of the word, to volunteer their agency in exploring, discovering, and elevating those immortal gems! the polishing of which will not only add infinitely to their value, their usefulness, and their glory, but will secure to those who are instrumental in turning them from darkness to light, the reward of an inheritance which is incorruptible, undefiled, and that fadeth not away—the issue promised—(and promised not as the world promises)—to those who having "turned many unto righteousness, shall shine as the stars for ever and ever." Besides the reward here is not all future—all eternal. The church on behalf of her great Head invites to immediate honor, and independence, so far as the things of this life are concerned. Whatever they may do in relation to the perishing thousands at home—whatever they may do to support and sustain those among themselves, who break to them and to their children the bread of life—and none do less for home because they are willing to help abroad; our people have always been forward to say to the rules in the church: "find ye the men and we will find the means." Will any who know the date of our church deny, that her internal operations have been vastly improved since her foreign agency began. Is there a pastor in her bounds that has not been made to feel that, to a greater or less extent, he is cared for by the whole church—or that a congregation that has not been, to some extent, elevated from a state of comparative isolation, into united fellowship with the body as a whole? Have not ministers and people alike, been quickened, and stimulated to the performance of mutual good offices? Have not the people learned that, while they were willing to be told in relation to the support of the Foreign Mission. This ought ye to have done," the counterpart of the

admonition would apply to the maintenance of religious ordinances among themselves; and have not the ministers, their families, and their pulpits, shown that they have profited thereby. Yet where is the minister in the church will compare in independence and ease, so far as natural support is concerned, with Mr. Geddie in the South Seas? He is cared for by all the churches—and not a man, woman, or child among us, but would sacrifice something, rather than have him, his devoted wife, or their little ones, lack any thing of the necessaries, comforts, and even the enjoyments of life, which they have it in their power to bestow. Who so conspicuous this day in our church, as the Rev. John Geddie in his distant island home? Who stands so high in the christian affection of all good men?—Who so largely blessed in the field of his labor, and who so graciously sustained, amid the trials which he has had to endure. And has the church exhausted her resources in supporting Mr. Geddie? Is she not reiterating her demand for more men, and pointing to her treasury so amply adequate to afford the needed funds? Can she not place another, and yet others still, by the side of Mr. Geddie, on the pinnacle of fame, and afford them as wide and promising a field of usefulness as he has ever occupied, and as rich a reward as he can expect to receive? Then

why are her invitations disregarded? why her proffers of usefulness and reward so lightly esteemed? Are the sacrifices too expensive—the self-denial too severe—the dangers too imminent, and the trials too hard to be endured?

Let those who encounter none of these things at home, shrink from the undertaking, and those who have no confidence in promised aid, labor on,—if they may,—where grace to help is not required. Is the climate enervating—and the duration of life curtailed? Who, at home, has performed more labor than Mr. Geddie, in the time—and who has not finished as much of the course he has to run? Will death not come to those who remain at home,—and will he be the more welcome that the less work has been done in the vineyard of the Lord—and that talents have been buried that might have been delivered to the exchangers and returned with usury? Can that life be too short at the close of which it may be said—“I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day?” Can the plaudit come too soon, “Well done, good and faithful servant enter thou into the joy of thy Lord.” Let all whom it may concern think of these things.

W.

Home Department.

RICHMOND BAY, P. E. I.

The following extract of a letter from this quarter dated 30th March, will show the gratifying progress making in that congregation under the diligent and faithful labors of their young pastor.

“The church at Lot 16 is now plastered and will be finished during the summer. The people at Lot 14 are about commencing to build a new church. At Lot 11 our church is unfinished, fit only for summer. They are however, getting on with it and expect to have it pretty comfortable by next fall. On Monday last we had a meeting at St. Eleanor’s about building a church there. Over £250 have been

subscribed, some of which is already paid, and a building Committee is appointed to proceed immediately with the work. As soon as we finish all our church building the congregation will be prepared for a division.”

We held our annual Missionary meeting on Lot 16 last week, and were gratified to find that our liberality as a congregation is increasing. The amount collected last year is £60, which was appropriated as follows, to the Foreign Mission £30, Bible Society, £14, Seminary £11 and Home Mission, £4 4s. In addition to these sums, we have sent a box of clothing valued at £35, making in all £95 during the last year.

PRESBYTERY OF P. E. ISLAND.

This Presbytery met at Malpeque in the Rev. Dr. Keir's Church on Tuesday the 13th inst., and after hearing reports of missionary labour performed by Messrs William Keir and Allan Fraser, preachers of the gospel, which were received and approved, the Presbytery presented a unanimous call which had been transmitted by the Presbyterian congregation of Cascumpec and West Point, and had been cordially sustained by the Presbytery, to Mr Allan Fraser. Mr Fraser having been previously apprized of this call, and finding it so completely unanimous and so cordially sustained by the Presbytery, unhesitatingly signified his acceptance. Mr. Fraser, since his licensure, has been laboring with great acceptance in different settlements within the bounds of the Presbytery, and from all parts of the Island where he has labored the most cheering accounts with respect to his usefulness have been received. His being unanimously called and accepting the call to the first vacant congregation in which he labored after his licensure led the Presbytery to cherish the most cheering anticipations respecting his success as a settled minister. The Presbytery then agreed to meet at Cove Head on the 28th day of March, and appointed the Rev. John McLeod to preach, and it was agreed to hold a Presbyterial visitation of the Rev. Jas. Allan's congregation. In accordance with this arrangement the Presbytery met at Cove Head, when the Rev. John McLeod preached a very interesting sermon from Gal. iv. 6—"Because ye are sons, God hath sent forth the Spirit of his Son in your hearts, crying Abba, father." Mr McLeod gave a very brilliant illustration, 1st. Of the nature of Adoption; 2ndly. Of the characteristics of the Filial Spirit; and 3rdly. Of the privileges to which those who are adopted are entitled.—The sermon was short but exceedingly elegant and impressive, and was listened to both by the congregation and the members of Presbytery with deep interest. The Presbytery then proceeded to present to the pastor, the elders, the session, and the managers, those questions which are usually presented at presbyterial visitations of congregations; and from the answers which they received it was

evident that the affairs of the congregation were in a pretty flourishing condition. The pastor had been laboring with great diligence and considerable success. Diets of examination and prayer meetings had latterly been neglected, but the session now felt the propriety of resuming these means of edification without delay.—There appeared to be no Committee of Managers for the secular affairs of the congregation, and the duties which should have devolved on such a committee appeared to have been chiefly performed by the pastor, and the consequent inconveniences seem to have been experienced. But the congregation were now prepared, with the assistance of the Presbytery, to appoint a Committee of Managers, who should also be Receivers and Collectors as well as Managers of the secular matters of the congregation. The salary which Mr Allan had been receiving was considered by the Presbytery to be inadequate to support Mr Allan as comfortably as his position in society required. It was judged expedient, therefore, that immediate steps be taken to secure the minister a comfortable support. When Mr Allan was ordained his congregation embraced West St. Peters as well as Cove Head, and he was promised a salary of £120 a-year; but after a time it was considered for the advantage of religion in both sections that he should devote the whole of his labors to Cove Head. A very respectable Church having been built in that section of his congregation, he was encouraged to hope that by the yearly rent of the pews and Sabbath collections, together with some assistance which he expected from Nova Scotia, he would be comfortably supported in the Cove Head district alone, though they had not guaranteed him any particular sum as a yearly salary.

As far as the state of the secular affairs of the congregation could now be ascertained, it appeared that the pews rents and Sabbath collections would not average more than £96 a-year. The Presbytery now gave it as their unanimous opinion that the congregation with a modification of the method of managing their secular matters, which they were willing to adopt, should use every exertion to bring their pastor's salary up to at least £120, and if they

find themselves unable to do so to the full amount, the Presbytery should take regular steps to supplement what the congregation may be deficient. Some diversity of opinion prevailed in the Presbytery respecting the particular way in which his salary might be supplemented,—some members maintaining that the Presbytery should at once secure to Mr Allan a salary of £120, and others maintaining that the congregation should first become sensible that such a supplement is required, and then petition for it to the Home Mission Board through the Presbytery, but the greatest unanimity prevailed with respect to the opinion that a minister possessed of the education and talents of Mr Allan, and especially of his tact in assisting with the business of Church Courts, should be afforded every facility for having his talents called into the most extensive exercise. To effect this it was absolutely necessary that his salary should at least be as much as the Presbytery had already specified. To secure this the Presbytery resolved that the Rev. Isaac Murray and the Rev. Henry Crawford be appointed as a committee of Presbytery to co-operate with the Committee of Managers in the congregation of Cove Head. The Presbytery agreed that its next meeting should take place at Princetown on the last Tuesday of May to receive Mr Fraser's trials for ordination; and on the fullest expectation that these trials will be received and sustained, it was agreed to appoint the first Wednesday of June as the day for the Presbytery to meet at Cascumpec for the ordination of Mr. Fraser. The Rev. Henry Crawford was appointed to preach the ordination ser-

mon, to preside and ordain, the Rev. Isaac Murray to address the minister, and the Rev John McLeod the people.

PRINCE TOWN BIBLE SOCIETY.

The Annual Meeting of the Bible and Missionary Society, of the Presbyterian Congregation, of Princetown, was held in the Church, on the 13th of March. The Rev R. S. Patterson, of Bedeque, preached from Matt. ix. 37, 38. "The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his Harvest." After the Sermon, the President of the Society took the Chair, and the Report having been read, and the Treasurer's account exhibited, it appeared that the income for the year was £50, which was appropriated as follows:—

| | | | |
|--|-----|---|---|
| Foreign Mission | £27 | 0 | 0 |
| British & F. B. S. | 10 | 0 | 0 |
| Society for promoting Christianity among the Jews | 5 | 0 | 0 |
| Seminary of the Presbyterian Church of Nova Scotia | 5 | 0 | 0 |
| Domestic Missionary Society | 3 | 0 | 0 |

with whatever subscriptions may yet be paid to the Treasurer.

It was also stated, in the Report, that there had been remitted from the congregation during the past year, for the Foreign Mission, the following sums.

| | | | |
|--|----|----|---|
| From the Female Society for Printing Press | £3 | 18 | 0 |
| From the Sabbath School Children | 3 | 7 | 0 |
| From Female Society in addition to above | 1 | 0 | 0 |

And also a large Box of clothing and other articles for the use of the Mission.

Theological Education.

PRAYER FOR COLLEGES.

A premium Essay entitled "Prayer for Colleges," has just been published under the directions of "the Society for the Promotion of Collegiate and Theological Education at the West:" written by Professor W. S. Tyler, of Amherst College. From this excellent volume we extract the following, for the

benefit of our readers, with the remark, that if the whole church will take that lively and prayerful interest in the spiritual prosperity of our literary institutions, so forcibly presented in this Essay, a host of young men now living in sin may be expected in answer to prayer, to devote their talents and learning to the service of Christ.

“Special inducements to pray for Colleges.

“Our Lord has commanded it. Among the few special objects of prayer which Jesus enjoined upon his disciples, was the rising up and sending forth of preachers of the gospel. As he lifted up his eyes on the multitudes that flocked to hear him, and saw the field already ripe for the harvest, he turned to his disciples, and said, “The harvest truly is great, and the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.” Here is our authority. Here, too, is our motive; it is the command of Jesus, who is our master and our friend, and who would fain be the master and friend of all mankind: who has died for our redemption, and died also for theirs; who waits to see the travel of his soul in their conversion, but who cannot see it, humanly speaking,—nay, according to the divine plan and purpose, cannot see it, except through the education and commission of an adequate number of suitably qualified ministers of the gospel. And this in our day can be realized only by the blessing of God and the outpouring of his Spirit on our colleges. As we love Christ, then, or the souls for whom Christ died; as we would honor and obey him ourselves, or see him honored and obeyed by others, we must pray for his blessing on our colleges.

“They need our prayers. The officers need them,—they feel that they need them. They are oppressed with the weight of their responsibilities; not, indeed, all of them,—not any of them perhaps at all times, never any of them probably as they should be,—but some of them, sometimes at least, are oppressed with the weight of their responsibilities, and ready to cry out, “Who is sufficient for these things?” A crisis comes in the finances of a college, in the government and instruction, in the social habits and moral character of the young men, or in their religious condition and eternal destiny; when they feel that more than human wisdom, and a greater than human power, is needful to give the right direction to so many young minds, in whom are bound up so many precious interests, and who are destined to exert so wide

and so powerful an influence. Then their first recourse is to God in prayer; and if they could whisper in the ears of Christians everywhere what they most desire from them, it would be, in the words of the apostle, “Brethren, pray for us.” Especially on the recurrence of the day set apart by the churches to be observed annually as a day of united prayer for colleges, when the temporal and eternal welfare of so many of their pupils is brought to a crisis,—when the prosperity of the college, the interests of the church and the well-being of the community are so deeply involved,—when all these momentous interests are concentrated, as it were, in a point, and suspended on a few short weeks, when a few days even may turn the scale and decide the question,—then, with unutterable longings, do they wish that all the churches, and all who know how to pray would pray for colleges.

“Next to the rulers of the state and the nation, no class of men have a stronger claim on the prayers of the church than the officers of our colleges. And, in one respect, their claim is prior even to that of civil rulers. The education of civil rulers themselves is, for the most part, intrusted to their hands.

“The students need our prayers,—peculiarly need them. They are at a peculiarly susceptible and critical age. They are placed in peculiarly trying circumstances. Consciously or unconsciously, they are passing the most important four years of their existence,—deciding questions for themselves which it never will be in their power to decide again; exerting an influence on others, which they will never have the opportunity to exert anywhere else. Young men are “strong;” and now they are to decide the question, whether they shall be strong to do good, or strong to do evil. College life abounds in helps and in hindrances to moral excellence; and now they are to determine, by their own free choice, whether the hindrances shall prevail over the helps, or the helps triumph over the hindrances. The pious students need our prayers, that they may be living epistles of Christ, where so many eyes are constantly reading them that will not read the written word of God; and that when

they go forth into the world, they may go, not mere "professors of religion," not ordinary Christians and commonplace ministers, but eminently holy and wise to win souls. The irreligious students need our prayers, that they may escape the many temptations incident to youth and college life; that they may

not make shipwreck of themselves and many others for time and eternity; that they may not go out into the world educated and accomplished enemies of God and ministers of sin, but may be fitted by converting and sanctifying grace to serve God in their generation."

Miscellaneous.

UNITED PRESBYTERIAN CHURCH.—At a meeting of the Presbytery of Aberdeen, an application was made by the Rev. W. Anderson, late preacher in connexion with the Morrisonians, for admission with a view to the ministry. The case was remitted to a committee in order to satisfaction on the subject of his doctrinal views and testimonials, to report next meeting. At a subsequent meeting the report of the committee having been given in, Mr Brown moved "that the report of the committee given in at last meeting, and relative documents, be transmitted *simpliciter* to the Synod." Mr Bell moved "that the Presbytery cannot agree to entertain Mr Anderson's case on any other ground than Mr Anderson's presenting himself as a first year's student." On a division six voted for Mr Brown's motion, and five for Mr Bell's, the former being thus carried.

At a meeting of the Presbytery of Ayr, on the 16th Feby., Rev. A. C. Rutherford, in compliance with the desire of the Presbytery attended, and fully stated his reasons for renouncing the doctrines and communion of the Morrisonians, and for re-adopting the creed of our church. The Presbytery deciding that Mr Rutherford now acquiesces in the statement on doctrinal errors adopted by the United Secession in May, 1842—that he deeply regrets that he did not submit to, and for some time resisted the decisions of the Presbytery and Synod by which he was suspended—and that he believes the principles of the Confession of Faith and the Catechisms, to be in accordance with the word of God, agreed to transmit to the Synod his memorial, in which he acknowledges his error, and craves the removal of his suspension, with a

recommendation of it to the consideration of the Supreme Court.

OLD CALABAR.

SUCCESSFUL EXPLORATORY VOYAGE UP THE NIGER AND THE TCHADDA RIVERS ON THE WEST COAST OF CENTRAL AFRICA.

The Rev. William Anderson, Old Calabar, in a letter dated the 28th of November, kindly encloses letters which he had just received from Captain Taylor and Dr Hutchinson of the steam-ship "Pleiad," containing the interesting and very gratifying intelligence that on the 7th of November they returned from a voyage up the Niger and the Tchadda of about four month's duration, with a company of sixty-six men, twelve of whom were Europeans, without the loss of a single individual. Those who remember the disastrous issue of the Government expedition up the Niger in 1841, will appreciate the great value of this fact. It appears that they went up the Niger to the confluence of that river and the Tchadda, and then that they ascended the latter stream as far as a place in the great kingdom of Adamawa, called Hamaraa, two hundred miles beyond that which any European vessel had previously reached. Dr. Hutchinson says—"Up the Niger we had with us sixty-six men—twelve Europeans and fifty-four Africans—up through its deadly delta, the grave of Europeans and the plague-spot of the world—up the rivers Tchadda and Benue into the kingdom of Adamawa, and back again through the same course, having been four months, less one day, away from Clarence, and here we are without the loss of a single man on board our ship." He adds—"The countries through which we passed are the most

glorious in their picturesque aspects of any countries I have ever been in. Many Pagan and Mohammedan kingdoms, the latter possessing a sort of semi-civilization that it is very interesting to study." And Captain Taylor says—"We all returned from our Tchadda expedition on the 7th of this month alive and well. We got as far up the Tchadda or Benue as a place called Hamaraa, about 200 miles further than any one had yet been. We had no serious losses or mishaps of any sort; nothing but the usual thing, plenty of hard work, &c. Truly the Lord was with us, took us up and brought us back in safety. I cannot now attempt to give you any description of the country or people. The former is very different, as you may suppose to where you are; but the greatest difference that I can see in the people is, that they are not so savage higher up along the coast. At first glance you would notice very little difference between them and the people you are amongst; but look closer, and you will see the most quiet, simple, harmless living people you can imagine. On the banks of the Niger they are industrious, but from the confluence of the Niger and Tchadda, as far as we went, they seem to degenerate very much, and are decidedly very indolent and lazy. At no place could I find that even the name of Calabar, or any of its adjacent countries, was known. I enquired for Calabar, Efik, Ericoock, Omun, Boatswain, &c., but could find no trace of any of them. A little above the confluence I saw some brass rods in the form they come from England, only doubled like the letter u, same as the Calabar people send to their markets (I forget now which), and these I am sure had come from Calabar, and it is the only trace of the country I could find anywhere. I was surprised at this, and so will you, for there is no doubt the Cross River goes up near the Tchadda."

These brief notices, in the absence of the full details that will doubtless soon be laid before the public by the leaders of the expedition, and by the Rev. Mr. Crowther, church missionary at Lagos, who was on board, are deeply interesting and suggestive.

In the first place, they show the practicability—with proper care in regard to the season and the selection of the

crew—of holding intercourse with the inland regions of Western Africa. Deep were the gloom and the sadness which the failure of the expedition in 1841, to which we have adverted, throw over the hopes of the friends of negro-land. That expedition, which consisted of three steamers, and which had on board 162 white, and 140 black persons, entered the Niger, on the 15th of August, and before two months had elapsed the last vessel in a very disabled state was forced to leave. One remained only forty days, another forty-five, and the third sixty-four; and the loss of life in the three vessels was forty-five white, and three black persons. Still amid the depression which the tidings caused, the fewness of the deaths of persons of color led to the hope that vessels manned chiefly by black men might safely, or nearly so, navigate the Niger. Subsequent events have tended to confirm this conclusion. In the year 1845 the late Captain Becroft and Dr King entered the Niger on the 23d of July in the steamer Ethiopie, having a crew of Africans, and only seven white persons on board, and went up to Rabbah, nearly 500 miles from the sea, remained in the river 100 days, and came back with the loss of only one white man. And now here is an expedition with sixty-six men only twelve of whom were white, that entered the river about the 9th of July, went up farther than any had gone before, remained in the river 120 days, and brought back all on board "alive and well." Surely this fact warrants hope in regard to the future welfare of Central Africa.

In the second place, the countries which the expedition visited are, according to the celebrated traveller, Dr Barth, the most important in Central Africa. Dr Barth visited Yola, the capital of Adamawa, situated near the junction of the rivers Benue and Faro, and the upper branches of the Tchadda; and as he had heard of a great kingdom called Karamorfa, lying between Adamawa and the Niger, he was anxious, should he be spared to return from Timbucto, to visit these kingdoms about the time the steam-ship expedition was expected to arrive—a step which his long detention at Timbucto and his subsequent death (if the sad report be correct) prevented. Of Adamawa Dr Barth

"It is indeed a fine country, with very extensive valleys of a most fertile soil, and irrigated, as it is, by a rainy season of seven month's duration, it is uncommonly rich in pasture grounds, and consequently full of cattle." And Mr Augustus Petermann, the eminent geographer, says in the *Athenæum* for November 27, 1852:—"I am inclined to think that the Tchadda will eventually form the natural and most important line for spreading commerce and civilization into the very heart of inner Africa; and again, "It is to the Kawara (the Niger), and the Tchadda, and more particularly to the latter, that we must look as the means of ready access into the virgin countries and the inexhaustible natural wealth of inner Africa." Well, here is a steam-ship that has safely reached these important countries, and has gone up the Tchadda, according to our calculation, 280 miles, or to a point about 550 miles from the sea. The confluence of the Niger and Tchadda is 270 miles from the sea; Messrs. Allan and Oldfield went up the Tchadda in 1853 some 80 miles; and as Captain Taylor says the "Pleiad" was two hundred miles further, the valuable fact comes out, that steamers can go into Central Africa a distance of 550 miles, and hold intercourse with countries that are reckoned the most powerful and the richest in commercial wealth of any in Nigritia.

In the third place we have brief notes about the aspects of the country and the people. The scenery is said to be in many places peculiarly splendid and picturesque. The people are declared to be quiet, simple, and harmless; the less savage the further you go from the coast, and by consequence from the demoralising influence of the slave trade, so long carried on by the white man. But the influence of Mohammedanism is there, which, while it is diffusing a species of semi-civilization, is fostering religious prejudices and habits, that will form a greater obstacle to the success of the Gospel, when the messengers of salvation shall reach these lands, than even the degrading customs of heathenism. That false system of religion has come from Asia, has twelve African Sultans under its sway, and is now marching on to the Atlantic Ocean.

And, finally, let us say, the safe return of that steamer from a voyage 550

miles up the most splendid river of Western Central Africa, not only speaks encouragingly to the merchant of coming intercourse and commercial gains, but lets the Christian see the dawning of a day, when the treasures of a free and full salvation shall be carried up this mighty stream to enrich for eternity all the nations on its banks.

CALAMITOUS NEWS FROM OLD CALABAR.

Yesterday intelligence reached Edinburgh that Old Town, Calabar, the Mission station of the Rev. Mr Ederly, had been "shelled"—that is bombarded—by Her Majesty's steamship "Antelope" and completely destroyed. Mr Ederly and his family took refuge in Duke Town on receiving notice of what was contemplated, and are with the missionaries there. The Mission property was spared from the firing from the ship, but has been much plundered and destroyed, sufficient time for removing the whole effects not having been allowed. This occurred on Friday, the 19th January, and as calamities seldom come singly, the Mission House at Duke Town was totally destroyed by fire on the 9th February. The fire was accidental, and about half the furniture, books, &c., was saved.

Of course it becomes us to give some explanation of the great calamity at Old Town, a calamity which will fill many a heart in Scotland with sadness. We must premise, however, that in some particulars our information may be incorrect and deficient. A celebrated chief, Willy Tom, died at Old Town some time ago, and according to the custom of the country, which the missionaries have labored to put down, his slaves, and persons who were supposed might have cast the evil eye upon the dying chief, were barbarously murdered. The interference of the supercargoes, and of Queen's ships when these were on the coast, have been at various times invoked by the missionaries with the view of putting an end to these dreadful rites, and on the present occasion a sort of Council of War was held, consisting of the Commander of the "Antelope," the British Consul, and a few supercargoes of merchant vessels trading for palm oil. At this meeting it was resolved to demand that the inhabitants should deliver up seven of the murderers within 48 hours, failing which the vessel of war should open fire upon the town. Mr Ederly protested in

the most energetic terms against the determination come to, and repeated his protest again and again. Meantime he went among the people, warning them of the consequences, and advising them, although from the numbers engaged in those outrages this was almost impracticable, to give up the murderers. The people treated the warnings in a spirit of empty bravado, got some useless cannon into position, and spoke of offering resistance. In this way the interval allowed expired, and on Friday, the 19th January, the "Antelope" was seen slowly steaming up the river with her ports open.

As there was no message from the town, and as Mr Edgerly had intimation that the threats were serious, he removed his family and as much of his effects as time would allow. Accordingly, as soon as the war steamer had got into position with her broadside laid to Old Town, she opened fire, and before evening the place was a smoking mass. Thus much from the letters from Duke Town, dated 13th February, which lie before us. These letters contain other statements on which we do not now enter. The affair is far too serious, and our information too scanty, to allow us to deal with it until better informed. The case is one which will necessarily engage the attention of Her Majesty's Government, both on its own merits, and because of the destruction of property belonging to British subjects which it involves. It must also lead to an investigation respecting the duty and rights of our cruisers under the circumstances which we have rather indicated than disclosed.

The destructive fire at Duke Town is also matter of deep regret. King Eyo Honesty's letter of condolence to the Missionaries lies before us while we write. It is dated the 12th February. We may state that Mr Young, the brother, we think, of the late King Eyambo, and whose name is familiar to those acquainted with the Calabar Mission, died on Sabbath, the 11th February.—*Scottish Press.*

CANADA—ROMANISM AND PROTESTANT MISSIONS.

The *French Canadian Mission* is devoted to the spread of the gospel among the French Romanists of Canada, by means of ordained missionaries, catechists, teachers, and *colporteurs*, speaking the French language. The principal stations of the So-

ciety are at *Point Aux Trembles* (where it has a fully organised educational institute), *Montreal, Belle Riviere, Hawkesbury, De Ramsay, St. Elizabeth, Crais, near Three Rivers, and Industry.* The *Missionary Record*, published at Montreal, reports periodically the proceedings of the Society. From the December number of the *Record* we have gleaned the following paragraphs, which give a very hopeful and encouraging view of the progress of evangelical truth among the French *habitans* of the colony, despite the rancorous opposition of the priests, and the violence of "lewd fellows of the baser sort," whom, there as elsewhere, priestcraft employs to serve its ambition:—

The Priests' Hatred of the Bible.—The following is an extract from the journal of Mr R. Duclou, a French Canadian, himself a convert from Popery, and now one of the pupils in training for the ministry in connection with the mission:—

A short excursion which I made north-west of Montreal and during which I had occasion to visit a great many Canadian households, has convinced me that in that part of the province, as well as in some others, the sun of the gospel begins to light the horizon, and to disperse the thick darkness which has thus far overclouded my unfortunate countrymen. The love of truth, with a longing for true liberty, begins to make its way to their hearts. For instance, I ascertained that recently a priest calling upon one of his parishioners, found he had a Bible, which had been left with him by a missionary of our Society. The priest having read aloud the title of the book ("The Holy Bible") appeared as angry as he was surprised at the discovery "My child,"—[this is the appellation usually given by the priests to French Canadians]—"My child," said he, "you ought not to keep that book in your house; in fact, it is useless to you, inasmuch as you cannot understand it, therefore I shall take it away." Upon which the parishioner answered, "Before I let you carry away the book, I must know that it is bad, and you will have to let me compare it with your Bible; so, if you please, lend it me." "Well," said the priest, "I consent, but on one condition. You have grass seed; give me a bushel of it, and I will let you have my Bible for a fortnight." This seed was worth three dollars, but such was the anxiety of the man to come to a certainty as to whether the Bible he had received from the *colporteur* was a

good one or not, that he readily gave the bushel of seed, and the priest carried away with him the interest paid in advance for the loan of his Bible, no doubt well satisfied with his bargain. Some days afterwards the priest returned with what he mischievously called his Bible, namely, ten immense volumes full of Latin and matter unreadable to uneducated people. The man understanding the trick, at once said to the priest, "Sir, keep your false Bible; myself and my wife want to read the true and pure Word of God, and now we feel satisfied that we must have got it."

I find there are many who complain of the yoke imposed upon them by the hierarchy of the "black gowns," although yet addicted to superstition. Such was a young man who, after inquiring from me about the truths of gospel, asked me how it was, if the priests were not the successors of the apostles, that the water they bless can never become corrupted like other water! Another opponent asked me triumphantly, "Where was your religion before Luther?" To which I replied, "Where was your face before you washed it?" And I showed him that Luther had not created a new religion, but only cleared the Word of God of the Romish rubbish accumulated upon it. In a house inhabited by Romanists I was not only well received, but permitted to hold a meeting, to which some neighbors were invited. A woman had her heart touched, and wept profusely while I spoke of the love of God for sinners, as displayed in the sacrifice of his well beloved Son.

Another missionary says:—I visited near Quebec a French Roman Catholic school, the teacher of which, although not yet sufficiently enlightened to acknowledge the errors of his Church, yet clings to the Scriptures with hopeful attachment. The Romish version of the New Testament has long been in use in his school, but at last the parish priest wanted to have it removed. The teacher resisted; and the priest agreed to withdraw his opposition, provided such and such leaves which he indicated were torn out of all the copies of the New Testament used in the school. The teacher stated that the books were the property of the parents, who had paid for them, and he could not allow their property to be partially destroyed or any way injured. The priest estimated, however, that the leaves he

had parted out ought not to be read either by teacher or pupils. The matter was ultimately referred to another influential priest of the neighborhood, who decided that the Testaments were neither good nor bad, but ought not to be read, and had even better be destroyed than read at all. The teacher and his family, with some neighbors, gathered to confer with me, and compare with the Scriptures the leading doctrines of Romanism. They were all calm, earnest, and deeply interested. I left them after having urged upon them the duty to read, meditate upon, and believe the Word of God.

Going to the next parish, I found the priest had been the most active in his exertions to usurpate the Word of God. He had gone from house to house to inquire if they had Bibles or New Testaments, and had ordered them to be burned. He had also denied the sacraments to those who had refused to deliver up to him the Word of God; and had recommended from the pulpit that *colporteurs* of the Bible should be ill treated, their books burned in their sight, and that they be beaten and kicked out of the houses. The parishioners, however, have proved refractory to the will of God, I suffered no ill-treatment from them, they only told me of the injunction of the priest, several shrugging their shoulders to express their contempt for it. Amongst them is an old man L., who not only has refused to surrender his Bible, but, not being able to read himself, goes from house to house asking the favor that it may be read to him,—and thus unknown to him he spreads the gospel. These localities have as yet been but little visited, but offer a promising field.

Labors among Mariners.—Having come on board of a steamboat I sat down and began reading my Bible to myself. One or two Canadians came near and asked me,—“Why do not you read your book aloud that we may profit also?” “I will do so with great pleasure,” said I, and I began to read aloud. By and by a great many gathered around me, and I continued reading for a long time. Even priests came near to hear, but no one interfered with me or offered any interruption. May God bless his word to the hearers.

A French Ship.—Having arrived too late on the wharf to embark in the steamboat, and seeing many people at leisure, I seized the opportunity to speak on religi-

ous matters. I soon had a crowd around me listening intently. A young man appeared much moved, and accepted from me a Testament. Then, hearing that there was a French ship in port, close by, I visited her. The sailors soon gathered around me, and I conversed with them on the things of God. Amongst them was a young man, who seemed well informed, and superior to the rest. He from the beginning contradicted and opposed me; but the Lord strengthened and enabled me to bring against his objections passages from the Word of God, which operated as a hammer on his strong heart. He bowed his head, tears gushed from his eyes, and at last he listened with humble composure. Several Canadians also joined the group, witnessed the scene, and heard the Word of God. The sailors expressed an anxious wish to read the gospel, and six New Testaments which I had with me were all disposed of on board the ship. May God bless his word to them!

Sowing by the Wayside.—A man who came to see us inquired which we considered the best religion. We answered him, "That which Jesus and his apostles have taught us in the Bible." "This is precisely what I also believe," said he, and we found him a man already acquainted with the truths of the gospel. "I must tell you," continued he, "how God has enlightened me. About ten years since one of these missionaries, whom our priests call *vagrants*, spoke to me as he passed, and when I was ploughing, I found what he said very interesting, and he made me understand very clearly how we must be saved freely by the grace of God, and by faith in Jesus Christ; how the blood of the Saviour alone could cleanse us from all our sins, and that he alone can forgive them. Since then my mind has always dwelt upon the subject of that conversation, and it has caused me much serious thought. About a year ago, two other missionaries, who spoke like the first, called at my house, and through their assistance I was enabled to see clearly the distinction between the religion of God and that taught by our priests."

The man put several questions on various points, to which I answered by quotations from Scripture, and explained to him as clearly as I could the nature of faith, and of salvation by grace. It is a long time since I had the pleasure of conversing with a soul hungering and thirst-

ing so much after the righteousness of Christ. After praying together, we separated; he was happy and thankful for the new light imparted, and told me that his wife and one of his sons thought as he did.

[We learn since that this man and his wife had openly renounced the errors of Romanism, and were about to send the priest a formal notice that they had withdrawn from his church.

RUSSIAN DESIGNS ON JERUSALEM.

It is often asked why Russia, which takes so decided a part in Oriental politics, whose interest in the sanctuaries of Jerusalem has threatened to disturb the peace of Europe, whose army annually devotes one day's pay to the support of the establishment of Jerusalem, and whose sailors may frequently be observed marching two and two, in military order, from one hallowed spot to another—why Russia has no Consul in Jerusalem? Hitherto it has been quite unnecessary that she should have any. The influence of her Consul-General at Beyroot, and of her Vice-Consul at Jaffa, supported by the powerful Greek patriarchates and convents at Jerusalem, is quite sufficient for the protection and advancement of Russian interests. At this moment, when the dismemberment of Turkey and the occupation of Constantinople by the Russians are engrossing themes, it has been thought by many that they have forgotten the Holy Land, or that they regard Jerusalem as a question of minor importance. Far from it. It must be remembered that the Emperor of Russia is head of the Greek Church: that "there are two Almighties (autocratores)—one in heaven and one in St. Petersburg." During a period of several years, the Greek Convent has been gradually extended over one-fourth of habitable Jerusalem, by the purchase of houses which have been connected with the convent, by means of arches thrown over the intervening streets. Of late not only the houses immediately contiguous, but buildings and plots of ground in every part of the city, have been bought up by a Greek ecclesiastic, who being a native of Turkey, can legally purchase. The convent cannot legally purchase land, but it is allowed in law to become possessor of property left to it by will on the death of the purchaser. The Archimandrite

drate Nikephorus has revenues so inexhaustible that there can be no doubt as to their source. Every kind of property in the East is supposed to consist of twenty-four parts or carats. Whether a horse, a house, a field, or a diamond, it is divisible into twenty-four carats, and may be owned by one person or by several. Each person, in the latter case, is considered possessor of one, two, three, four, or more carats, according to circumstances; and these descend to his heirs; so that the horse, house, field, or diamond, may at length have forty or fifty proprietors, each owning carats, half or quarter carats, or less, and so on; and without the consent of all, the said property cannot be let or sold. The part-proprietors have always

the first choice and refusal, should the property be sold. Now, the said Archimandrite is known as the purchaser of half carats, quarter carats, or whole carats, as the case may be, of every ruined shop, house, or plot of ground, to be bought within the walls of Jerusalem; and moreover, as possessor of immense tracts without the walls of the city as far as Bethlehem, and in other parts of Palestine. Even the tiny plots of vegetable garden belonging to the village of Siloam own the same person as possessor of carats or half carats. Within the last five years many thousand mulberry and olive trees have been planted in the neighborhood of Jerusalem, and small annual crops raised between the trees.

Notices.

Account of Monies received by Treasurer, from
25th March to 20th April 1855.

HOME MISSION.

Mar. 31. Collector Primitive Church,
N. Glasgow, £11 12 3
April 5. Mr. Robert Smith, Truro, qr.
ending 31st March, 8 11 0

FOREIGN MISSION.

April 5 From Mr Robt. Smith,
Truro, qr. ending 31st March, 17 19 4
20. Congregation of Gay's River
and Shubenacadie, 2 10 0

SEMINARY.

Ap. 5. From Mr Robt. Smith, Truro,
qr. ending 31st March, 6 0 3
20. From the cong. of St. Mary's
for 1855, 10 0 0
Cong. of Gay's River and Shuben. 2 10 0

REGISTER.

April 5. From Mr. Robert Smith,
qr. ending 31st March, 2 17 9

☞ J. & J. Yorston acknowledge the rec^t
of the following for the Foreign Mission:—
5 parcels Cloth, from Mr Robt. Smith, Truro,
and a roll of Cloth from Picdmon and upper
end of (Barney's River, Merigomishe, per
Roderick McGregor, Esq., New Glasgow.
Pictou, March 21, 1855.

RECEIPTS FOR REGISTER.

Rev. John Campbell, St. Mary's, £3 2s. 6d;
Robt. Stewart, Rogers Hill, 31s. 3d.; Daniel
Cameron, Loch Broom, 7s. 6d.; Thomas
McKeen, C. B., 10s.; Rev. R. S. Patterson,
Bedeque, P. E. I., 8s. 6d.; Robert Gordon,
Casquinque, P. E. I., £1.
And 1s. 6d. each from Mrs. W. Murdoch,
John Russell, John Fraser, Mrs Lowden, Mrs
Robson, Rev. A. W. Herdman, Jas. Hepburn,
Robt, Laird, Joseph McNaught, Mrs. Trin-
man, John McNaught.

PRESENTATION.—The Rev. G. M. Clarke of
Shelburne acknowledges the receipt of an
elegant purse from the ladies residing in the
Shelburne section of his congregation. Mr
Clarke desires to convey his thanks to them
for this elegant and valuable expression of
their esteem, and will be most happy to expend
the money which it contains on books for his
library, according to their desire.

ERRATUM.—In last No. under the notices of
Treasurer's Receipts for Foreign Mission,
instead of Prince St. Sabbath School and
River John Road, read Prince St. Church
Sabbath School, River John and Cape John
Road district.

☞ The Rev. Geo. Walker has just remitted
to Baddeck and Harvey the sum of £15 from
the congregation of Primitive Church, as
their response to the call made upon them by
the Synod of Presbytery, to aid in raising a
meeting house at each of these places. The
money was obtained thus: From the Congre-
gation of said Church, £13; from Ladies'
Penny-a-week Society in connection with the
cong., £2. The above sum has been allocated
in the following way: to Baddeck station,
£11; to Harvey cong., £4.

☞ The Board of Foreign Missions will
meet in the Vestry of Prince St. Church,
Pictou, on Wednesday 23d inst., at 11 o'clock
A. M. A full attendance of members is
urgently requested. JAS. BAYNE, Sec.

☞ The Presbytery of Pictou will meet at
Tatamagouche on the 8th of May, and at New
Annan on the 9th, instead of the 15th or 16th,
as advertised in the April No. of the
Register.

☞ A communication from "A Pastor,"
with reference to two or three expressions in
the letter of "An Elder," in our last, was not
received in time for our present No.

Robert Smith, Truro, acknowledges the receipt of the following.

| FOREIGN MISSION. | |
|---|-----------|
| From Ladies' Rel. and Ben. Society up river 83 yds flannel, value | 1 8 9 |
| A package of sewing materials | 1 6 0 |
| From Mrs Wm. McEutt, a parcel of cloth value, | 0 6 6 |
| From Miss Mary Jane Hamilton, 1 pr. socks and paper case, | 0 2 6 |
| From Mrs John Graham, upper Stewacke, 1 parcel knitting yarn | |
| Cash from Robert Densmore | 0 5 0 |
| " A friend, Salmon River | 0 2 6 |
| " David Smith, Beaver Brook | 0 10 0 |
| " Mrs David Smith | 0 3 0 1/2 |
| Contents of a Mission Box from Melville D. Logan Up. Stew. | 0 3 1 1/2 |
| HOME MISSION. | |
| From Ladies Rel. and Ben. Society up river | 2 10 0 |

| SEMINARY. | |
|---|--------------|
| From James N. Crow, Lr Village | 1 0 |
| Monies received by Treasurer from 20th March to 20th April. | |
| March 31—Collection Prince Church New Glasgow, | £11 12 3 1/2 |
| April 5.—Mr Robert Smith, Truro Londonerry, 31st March, | 18 10 |

FORMS OF BEQUESTS.

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

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

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

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

FOR RELIGIOUS OR MISSIONARY PURPOSES.

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

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

Just when the matter was made up for our present No., we received intelligence of the death of the Rev. THOMAS TROTTER, of Antigonish. We trust to be able to furnish in our next a more lengthy notice of him.

FOREIGN MISSIONARY WANTED.

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

BOARDS AND COMMITTEES.

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