

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

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

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

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

Vol 4.]

APRIL 1853.

[No. 4.

CONTENTS.

—♦—

LEADER—The claims of the British and Foreign Bible Society—49-51. HOME MISSIONS—Jubilee of the Bible Society—51,—Theological Seminary—52. MISCELLANEOUS,—Old Calabar—53-56,—British & Foreign Bible Society—56-58,—Sabbath Rain—59. YOUTH'S DEPARTMENT—Jubilee Address to the Young—59-61,—The story of the Churn—61-62. NOTICES—63-64.

THOUGHTS ON THE PECULIAR CLAIMS OF the British and Foreign Bible Society.

Under the Home Department for this month will be found a brief report of the public Meeting announced in our last No., as summoned to meet in the Assembly Hall, Pictou, with a view to celebrate the Jubilee of the British and Foreign Bible Society.—We regret exceedingly that measures were not adopted to secure a full report of all that was said and done on this most auspicious occasion. No public or permanent record has been made of a meeting, the return of which, not one of the principal speakers or spectators will live to witness. Fifty years, added to man's prime, will extend beyond the three score and ten, or rather, to the four score years which turn human strength at its west estate into labor and sorrow. The generation that will live when another semi-century of this society is celebrated will look with laudable curiosity for such authentic records as may be expected to contain the proceedings which were followed when their Fathers held Jubilee. The main inducements, however, which dictated the propriety of inserting a somewhat minute though concise report of the meeting, and to devote so large an amount of our available space to Bible Society intelligence, remain yet to be told. The British and Foreign Bible Society is almost universally patronized by the Presby-

terian Church of Nova Scotia, and consequently held in high repute by the great majority of the readers of the Register. The Pictou Auxiliary was chiefly indebted for its origin and early maintenance to the unwearied labors of that truly apostolic minister Dr McGregor, whose name all our churches have been taught to venerate as indelibly engraven upon the foundations of our Zion.—The original document, in the handwriting of this truly eminent individual, has fortunately been preserved, and will now be given to our readers verbatim et literatim.

“A number of the inhabitants of Pictou, contemplating with approbation and pleasure the exertions made by the British and Foreign Bible Society for diffusing the light of Divine revelation, and extending the bounds of the Redeemer's kingdom, judge it their duty to contribute to the support of so noble a design. Wherefore, by public intimation, they met at the West River Church upon the tenth day of April 1813, and after hearing an appropriate sermon by the Rev Jas MacGregor, their senior minister, from 2 Thessalonians iii. 1—“Pray for us, that the Word of the Lord may have free course and be glorified,” and after choosing Edward Mortimer Esq. for their president, passed the following resolutions:—

“1st, That a society, to be called the Pictou Bible Society, be formed, for the purpose of furthering the design of the parent institution.

“2nd, That persons of whatever religious denomination, who contribute Ten Shilling or more annually, shall be members of this

society, and donations of any amount shall be received.

"3rd, That the business of the society shall be managed by a committee consisting of the President, the Clerk, the Treasurer, the corresponding Secretary, and twelve Directors.

"4th, That the committee shall meet twice a year to transact the business of the society, and oftener if necessary, when and where they think most convenient.

"5th, That a general meeting of the society for hearing the report and choosing officers, shall be held annually, on the first Tuesday of July, in rotation in the different churches of Pictou.

"6th, That there shall be a subordinate annual meeting, at each of the churches within the bounds of the society, for receiving subscriptions and donations.

"7th, That one half of the funds of the society shall be sent directly to the parent institution, and the other half expended on bibles, as the Committee shall see meet.

"8th, That clergymen of all denominations, who shall be members, shall be Directors.

"After these Resolutions were passed, David Lowden was chosen Vice President, the Rev. James McGregor corresponding Secretary, the Rev. Thomas McCulloch Treasurer, and the Rev. Dunean Ross Clerk. The following gentlemen were chosen Directors till the first Tuesday of July 1814:—Donald Fraser (Thomas' son), Colin McKay, and Alexander Grant (miller), East River; Anthony McLellan and George McConnell, West River; John Douglas, Middle River; Robert Lowden Esq. and Daniel Anderson, Merigomishie."

From this important record, it appears that the Pictou Bible Society was established in 1813, and from other sources we learn that its institution preceded that in Halifax by six months. This precedence was rather unceremoniously ignored by the metropolitan society, which having assumed the somewhat pompous title of the "Nova Scotia Bible Society," summoned the Pictou society to surrender independent action, and rank under their banner as one of their branches. This summons was most respectfully but firmly declined, on the ground of seniority, and hence to this day the two societies maintain separate correspondence with the parent society. The Pictou Auxiliary have well supported their credit, and have for many years equalled, if they have not surpassed, their competitor, in the amount of free con-

tributions remitted to London. They have farther well sustained their claim to seniority, by being the first to sound the *trump of jubilee*. This, however, should not preclude, but stimulate to similar activity the friends of every auxiliary in Nova Scotia. The Halifax committee, we are pleased to see, have already announced their intention to follow out the recommendations of the parent society, and have issued circulars, soliciting the co-operation of the several branch societies and ladies' associations throughout the province. It would be a happy circumstance were all who annually contribute either to the Halifax or Pictou societies, to employ during the present year their best efforts to draw public attention to the parent society, whose truly christian career, when properly understood, every true Protestant must "delight to honor." Where public celebration may be considered inexpedient, the circulation of collecting cards, such as have been transmitted by the London Committee, would tend greatly to increase the interest and swell the contributions—objects, which may be said to constitute the substantial honors, of the Jubilee. No one can look at the European continent in its present aspect without discovering that Bible colportage is the instrumentality, destined under an all-wise and gracious providence, to eventually, and it may be speedily, evangelize the anti-christian kingdoms now groaning under the iron yoke of despotism, both civil and ecclesiastical. Hence the *concordats* which have already issued in the imprisonment and exile of many loyal and christian subjects. The protestant churches must be lamentably blind to the handwriting upon the wall of the Papal superstructure, if they do not now unite in one resolute effort to preserve in ever increasing efficiency the resources of Bible societies, and especially, the British and Foreign Bible Society, which is "the mother of them all." It is truly refreshing to contemplate a society which has survived the trials and troubles of half a century, not exhibiting the symptoms of that decrepitude and imbecility, which accompany old age; but gathering renewed strength as time rolls on, and rising in the might of

heaven-born energy to fulfil the glorious destiny now awaiting that truth, which 'shall fill the earth, as the waters cover the sea.' May the Lord hasten that blessed era, and crown with his enriching blessings every institution whose object it is to bring it round.

The following synopsis, prepared by the London Committee, affords most gratifying evidence of what the British & Foreign Bible Society, has been the honored instrument of accomplishing for the diffusion of the glorious Gospel of the blessed God:—

ITS OPERATIONS, AND SUCCESS.

The commencement of the Society was small, its progress gradual, but, by God's blessing, its success has been truly wonderful. This will be seen by the following statement—

(1) The Bible Society, formed in London in 1804, soon became the parent of many others. At the present time, the societies in connection with it are—

In Great Britain	3249
In the Colonies and other dependencies,	498
Ireland has	510
Fox Societies, with branches, about	4000
Making a total of	8257

(2) When the society was first established, the translations of the Bible, in whole or in part, may have been about Fifty; but since then the number has greatly increased.—There are now One Hundred and Forty-Eight *Languages or Dialects* in which the

Society has promoted the Distribution, Printing, or Translation of the Scriptures,
Directly, in Languages or Dialects, 97
Indirectly, do do 51
Total 148 —

The number of *Versions* (omitting those which are printed in different characters only) is 175. Of these, 121 are translations never before printed.

(3) The circulation of the Bible shows also a great increase:—

During the first four years the number of copies was 81,157

Last year alone, at home & abr'd, 1,154,642
Total from the commencement, 25,402,809

Assistance has been given to other Societies in the distribution of about Eighteen Millions more; so that the circulation, by means of these combined societies, cannot be less than Forty-three Millions of copies of the Holy Scriptures, in whole or in part. It is not too much to say, that, by the translation, printing, and circulation of the bible, within the present century, the Records of inspired Truth have been rendered accessible to about Six Hundred Millions of the human family.

Such is a brief summary of the British and Foreign Bible Society. These statements are given, not in the spirit of self-boasting, but with humble thankfulness to that gracious Being, who has condescended to employ the Society to do His work, and thereby to accomplish His purposes.

Contrary to expectation, we have no intelligence whatever from Aneiteum of later date than has already been published.

Home Department.

The Jubilee of the British and Foreign Bible Society was celebrated in Pictou on the 8th ult., under the superintendence of the Committee of the Auxiliary in this place. The attendance was so numerous that it was found necessary to adjourn from the Assembly Hall to Prince Street Church. Rev Chas Elliott, President P. A. B. S., acted as chairman, supported by the Rev. A. W. Herdman and Robert McKay Esq., Vice Presidents P. A. B. S. The Choirs of St James', St Andrews, and Prince Street Churches, were associated as leaders of the sacred music, which had been previously selected and arranged for the occasion. Notwithstanding

the disarrangement of the different parts, consequent upon the unexpected alteration of the place of meeting, they performed with much ease and effect the several pieces, which were appropriately interspersed with the different subjects of address. Indeed, to their able and well directed efforts, must be attributed a large amount of the *eclat* which happily attended the meeting throughout.—During the four hours which were fully occupied with the proceedings, scarcely an individual was observed to leave the building, and when dismissed, no appearance of lassitude or want of interest pervaded the audience. The subjects of address were

exceedingly appropriate, having been carefully selected by the committee, with the special view of combining variety with unity. Efforts had been made to enlist the advocacy of the leading members of all the Protestant denominations in the county or connected with the Pictou Auxiliary; and altho these efforts were not entirely successful, Prelacy and Presbyterianism,—churchmen and dissenters, were found to be harmoniously blended in the common cause of protestantism, thus happily forming a type of the Society, whose jubilee was thus celebrated. The different speakers appeared to be animated by the one spirit of devotion to the cause of Bible distribution; and while they were greatly restrained, in their respective addresses, by the necessarily brief period allotted to each, it was evident that the audience were brought to feel deeply the highly important truths which were so eloquently impressed upon them. The following comprizes the full list of speakers and their respective subjects of address:—The Rev David Roy—The Character of the Bible, in its adaptation to the wants of the human race;—Rev. Mr Martell, as substitute for the Rev. John Francis—The necessity of Co-operation among Christians for disseminating the Word of God;—Rev. James Waddell—The origin of the British and Foreign Bible Society;—Rev. James Ross—The objects of the B. F. B. S.;—Rev. James Bayne—The Difficulties of the B. F. B. S.;—Robert McKay Esq.—The Origin of the Pictou Auxiliary Bible Society;—The Revd. A. W. Herdman—The increasing Obligations incumbent upon Christians to promote the interests of Bible Societies.

The chairman made a few general remarks highly suitable to the occasion, both at the opening and close of the meeting. At his invitation, the Rev. A. W. Herdman opened and the Rev. James Watson concluded with prayer. After singing the doxology and pronouncing the apostolic benediction, the meeting separated; amidst the mutual congratulations of a numerous and most respectable assemblage.

The Jubilee of the Pictou Auxiliary will commence on the 10th day of April, 1862, may their future be still more worthy of each other than in the past career.

THEOLOGICAL SEMINARY.

On Wednesday 2nd March, the opening of the Theological Seminary in connection with the Presbyterian Church of Nova Scotia, for the session of 1853, took place in the Meeting House, West River, Rev. A. McGillivray, Rev. J. Bayne, Rev. G. Patterson, Rev. J. Watson, and James McGregor Esq., Elder, members of the Board of Superintendence, were present; Rev. J. Watson was appointed Convener *pro tem*. The meeting was opened with prayer by Rev. A. McGillivray.

Rev. Professor Ross delivered a very interesting lecture on "The Freedom of the Will." It consisted of an outline statement of the various theories on this difficult and long agitated subject. The conflicting views of Libertarians and Necessarians, were clearly exhibited; the past history and the present state of the question—the opinions of Locke and others of different schools down to those of Sir William Hamilton of the present day; and the ultimate point of difficulty—the nature of moral power in the soul of man, were all graphically brought out. Space will not permit, otherwise we should like to indulge ourselves a little in reviewing a few of the more prominent topics adverted to in the lecture; more particularly, how far the freedom of the will is influenced by the operations of intellect; and to what extent the mind has motives under its control;—topics upon which the lecturer, by what he indicated, seemed prepared to cast if not a novel at least an interesting light. But at present we can only say, that for chaste composition, occasionally rising to the beautiful—clear statement, and manly, independent thinking, the lecture would lose nothing if placed in comparison with inaugural lectures of older and world wide famed institutions.

At the close of the lecture, the students were shortly addressed by Rev. A. McGillivray, Rev. J. Bayne and the convener. The meeting was closed with prayer by the Rev. G. Patterson.

There were 13 students present, 3 of whom were admitted for the first time, and others are expected. It is a fact worthy of notice, and one which should be pressed on public attention, that the members of the Board, who examined the students for admission to the seminary for the first time, were gratified to find their qualifications much higher than on former years. This may be attributed in part to the pub-

lication of the Bye Laws of the Seminary; but in part also it must be ascribed to the salutary and rising influence of the Seminary itself. These students received their preparatory education from some of our own advanced students, and consequently were familiar with the preparatory subjects of study prescribed in our Bye Laws, and with the mode of teaching pursued in the Seminary. How much must such facts awaken the hope that the time is at hand, when the standard of qualification required by the Board will be fully reached; and the labors of the Professor will advance from mere initiatory exercises to investigation of a more exalted and critical scholarship.

The weather was unfavorable, but the attendance was very respectable; several friends from Pictou were present, and all seemed to take a lively interest in the proceedings of the day.

The friends of the Seminary have much reason to congratulate themselves on its success. Hitherto God has prospered it far beyond the fondest expectations of some of its most sanguine supporters. Its affairs are conducted with the greatest harmony; no jarring in its management; but every one anxious to forward its

interests. Every year is adding to its friends; its popularity is becoming wider and greater, its influence more felt and recognized. May the Lord still continue to lift upon it the light of his countenance. But our difficulties are not all overcome. To give the institution complete efficiency, we require a second Professor, and most urgently do we need buildings. These things the members of the Presbyterian Church of Nova Scotia can do, and we have every hope they will do. There is a stirring among the dry bones already, and it must soon come up to a shaking. The movement cannot stop; it must proceed. We must scale the mountain. But a few more, nay many more, must put their shoulders to the wheel and push up our little ark to the summit. If true to themselves and faithful to their God and their own interests, the members of the Presbyterian Church have now a certain prospect of an abundant supply of well educated, and we trust, of able and faithful ministers of the gospel of Jesus. The first fruits are now on the field, the rich harvest is seen, not far in the distance. "Come, then, to the help of the Lord, the help of the Lord, against the mighty."—*Eastern Chronicle.*

Miscellaneous.

OLD CALABAR.

CONCLUDED.

Jujus, or sacred things, have fallen greatly into disrepute, whether those which exist in the form of old trees and other natural objects, or those which are prepared as charms for averting evil or obtaining good. Hundreds there are now, both old and young, especially the latter, and of both sexes, who utterly disregard them as foolish things; though the grown women, from their greater seclusion, are the slowest to get free of their superstitions. In like manner, the whole practice of *Idiong* and *Ebok* (we want English words for such things) is set at nought by hundreds, who neither fear nor favor them. Witchcraft and sorcery, till lately universally believed in, is beginning to be ridiculed by many, who have learned to see and acknowledge the providential government of God, and to pray to him for all they need, whether deliverance from evil or the obtaining of good.

Concerning *jujus*, here is an example. A certain chief man of Creek Town, one of the old world set, had a great *juju* prepared to keep his house and yard—prepared with the utmost skill of the *Abia-diong*. In a storm one day the lightning struck his house, and somewhat damaged it. One of our schoolboys, remarking on the occurrence, said, "If that *juju* were same as God to keep man safe, why did it not say to the lightnings, 'Go back, I keep this house?'" Comment would only impair the force and sublimity of this simple observation.

The use of the poison nut, both in legal investigations and in judicial punishment (if such terms as legal and judicial can be applied to any practice in that country), is also getting into disrepute and disuse. In Creek Town, since that fearful night-scene before the palaver-house, which I reported last year, when we succeeded in so checking the proceedings as to save two out of the three victims, no new case has occur-

ed. At that time, King Eyo said, and probably with truth, that but for him, twenty instead of three would have had to chop the nut; and that he was present to limit the proceedings which he could not wholly prevent. I have heard of cases since then, where the use of the nut was proposed, and repudiated by King Eyo. He used to keep a large supply of these nuts in his house ready for every occasion; and I am assured that he keeps none now, having abandoned the use of them in his own affairs. His utter rejection of all appeal to this ordeal on the occasion of his own house being burned, was a triumph of civilization and humanity.

The fearful loss of life by the nut recently at Duke Town, when Duke Archibong died, does not disprove these remarks. I look on that murderous proceeding as almost the expiring effort of a dying cause, which will tend powerfully to the abolition of that absurd and diabolical test. It showed itself then and there in its true character, as an instrument of murder. Legal sanctions, judicial forms, were quite discarded. By an arrangement two years previously, it had been prohibited in private cases, and placed entirely under the cognizance of Egbo law. But Egbo law failed to regulate or restrain it; and therefore we may hope that the native authorities will be convinced that it must be prohibited altogether. They have received an awful warning.

A slave sacrificed to save a whole town.—I am sorry to be obliged to state, that the practice of substitution in cases of capital offences against Egbo law has not ceased. I reported to you that it was most solemnly promised to me by the chief at Creek Town that it would never take place again; and that a case had occurred, when their promise was kept—the life of the freeman who had offended being redeemed by a fine, instead of by the life of a slave. But since then, another case occurred, which concerned not only Creek Town solely, but all Calabar. *Ekrikok Town* violently resisted and repulsed Egbo officers commissioned by Duke Town. It was admitted that Duke Town people were wrong in sending Egbo as they had done; yet as Egbo is sacred, *Ekrikok* was unparadoxably guilty in resisting. It was rebellion or high treason. *Ekrikok* as a town was condemned to die, but was allowed to redeem itself, partly by money and partly by one life, when a new slave bought for the purpose, was the victim. The affair had been

hanging in suspense for some time, and I thought was amicably settled, when one morning suddenly, the Duke Town Egbo appeared at Creek Town, and ere we knew what they were about the poor stranger who had been given up to them was slain to seal the peace. When I spoke to the chief men about this horrid iniquity, King Eyo and some others pleaded that it was against their will that the old law was enforced, their wishes being overruled in the Egbo counsel. He said, for himself, that in such a case, he was no more than any other Egbo gentleman. On the other hand, old Egbo Jack, head of a great family, asserted that it was impossible the affair could be settled without a death, for Egbo law was the same as God's law to Calabar, and he pointedly asked me if it were better for all *Ekrikok* to die, or for one slave to die instead for all the town? I thought of the words of Caiaphas, and of the value of life as substitution and atonement for sin. A poor slave bought in the market for a few hundred coppers by his death redeemed a town for which many thousands of money would have availed nothing.

The law abolishing human sacrifices kept.—Such full details were published at the time, when humanity triumphed in the abolition of human sacrifices at Calabar, that I need only refer here to the manner in which the Egbo law on that subject has been observed. At Creek Town, I believe that it has been duly maintained. Some chief men have died there since the law was made, men for whom slaves would certainly have been sacrificed in former times, and I heard not a surmise of any infringement of the statute on the occasion. Suspicion exists that it was violated in one instance, during the past year, at *Old Town*, on the death of a nephew of the old chief. At Duke Town it has been observed, except in so far as the victims of the nut at the death of Duke Archibong, may be considered as sacrifices to his remains. These were not indeed slaves, nor slain avowedly to honor his death and fill up his grave; yet it is probable that the death of so many on the occasion may have been caused by the grief and fury of the "queen mother," being restrained from venting itself in the old way. Her murderous excesses were of such a fearful kind, and produced such unexpected and alarming results, tending to the destruction of herself and the whole town, as to deter others from treading the same dangerous path.

At the village *Ebunda* the law was broken; but the crime having been discovered and exposed by us, the perpetrators were punished by a severe fine. No other attempt at renewing the old barbarous usage has come to my knowledge.

Specimens of newly discovered enormities.

—We are never done discovering new enormities in the murderous system of black heathenism. It is but recently that we have learned, that formerly it was an annual custom to sacrifice a human being, some way down the river, to promote the arrival of new ships for trade. It seems to have ceased for some years, trade being good, but we hear that last year it was revived, when Duke Archibong and other chiefs of his town, being hard up for coppers, went to Parrot Island to make sacrifice for new ships. We find it difficult, however, to obtain certain proof of the fact.

Again, at Tom Shott's villages, near the mouth of the river, where the people live by fishing, we have discovered that they annually devote a man, by fastening him to a stake in the river at low water, to be covered by the rising tide, and devoured by the sharks, with the view of promoting the success of their fisheries. A head man of one of these towns being at our house one day, when spoken with on the subject, said that they never knew that God did not like them to do so, for their Abia-diong had told them it was good to bring fish. He added, that if we could go to their towns and speak to all the people same as we spoke to him, they might agree to give up the practice.* Ah, how true the Holy Scripture saith, that the dark places of the earth are full of cruelty. How true the words of our Lord, "The devil is a murderer from the beginning."

Estimate of the progress that has been made.—Having thus stated how matters have proceeded, and now stand, at Calabar, and shown both the bright and dark sides of the picture, I must add a few reflections. Though as yet no converts have been made, in the sense of persons being baptized and members added to the church, I must state my conviction that a work of conversion has begun from darkness to light, from sin to holiness, and from Satan to God, and is advancing in many minds. But it exists in various stages, and is advancing with various degrees of progress in different persons. The word and work of God is heard, and seen, and felt there,

and the effect is apparent in many different ways. It is impossible to convey precisely in words the impressions made on my own mind, and not on mine only, by various minute indications, and small but frequently recurring circumstances, manifesting the influence of the word of God on the consciences and conduct of men, but I hope to have some credit attached to what I say, when I state my convictions as I have done.

Our Lord describes the growth of the kingdom of heaven after the manner of seed sown in the earth: first the blade, then the ear, and after that the full corn in the ear; three distinct stages of growth. Our work at Calabar is but in the first of these, though a few more advanced stalks may be approaching the second. Even the first sproutings of the seed sown give promise of the general harvest in due time. A farmer in a new and wild country, after all his labor in felling trees, clearing the ground, and ploughing it, hoeing and sowing it, will not say that he has labored in vain, because, when the tender blade springs up it does not bear the corn on the top, or when, after waiting months, he sees the ear formed, because he finds no full corn in the ear. The seed sown must die before it is quickened, and even then the stem must grow before the branch, and the branch before the leaf and flower, and the flower before the fruit. Even when the fruit begins to form, the husk, or the pod, or the shell, appears first prepared to protect the precious seed and germ of future life from the injurious contact of outward violence till it attains the strength of maturity. These are all stages of progress. The first and weakest mark the reality of life and growth, as surely as do the last and most perfect. We must never despise the day of small things. The little one will become a thousand, and the small one a strong people. Time was when the church of God in Britain was like that now at Calabar, a glimmer of light midst universal darkness, a spark of life struggling for existence in an ocean of death. If it have attained now to the full blaze of meridian day in this country, it is after the lapse of fifteen hundred or eighteen hundred years. And

* To these and other distant towns, both up and down the river. I had projected visits; but sometimes I was prevented by the want of able men to man the Robson boat, and at other times, by my own infirm health, which forbade the exposure of sleeping in an open boat.

it is not extravagant to suppose that in much less time than that the word of God will have overrun all Africa, and brought all its swarthy tribes to the feet of Jesus Christ, awakening all its dry bones through its wide extent into an exceeding great army, the hosts of God.

The need of faith, patience and prayer.—But were it even so, that no conversions had taken place at Calabar, and that there was no immediate prospect of any; yet would we have cause of thankfulness that God had enabled us to live there and testify against the wickedness of the land, to preach his word and witness for the truth to his glory. "I have glorified Thee on the earth," saith our Lord. And great is our privilege if we also may glorify Him by declaring his truth against the sins of a wicked country, though we should all day long stretch forth our hand to a disobedient and gainsaying people. Duty is ours, results belong to God. There are some who seem disappointed because great progress has not been made in the conversion of the people of Calabar. They remind me of a black woman in my congregation, formerly in Jamaica, who had contributed her few shillings annually for three years to our missionary Association, but refused on the fourth. When I enquired of her the cause, she answered, "I give so much these three years for the conversion of the world—is the world no converted yet?" There is an impatience for great results, which, assuming the form of zeal for God's glory solicitude for the salvation of sinners, weakens or destroys the persevering energy that the work requires, when it finds the work not so soon or so easily accomplished as was expected. Many there are who, unless they see signs and wonders, will not believe, will not persevere. Patient faith and steady perseverance are indispensable in the great work of evangelising the heathen, which God has called his church to in these our days. And in no part of the work can I suppose these to be more necessary than in the evangelisation of the African race, especially in their native land, where they have been confirmed in their barbarous superstitions by uninterrupted practice for thousands of years.—The advice of a Calabar woman to her son, who had come to live with me, is worthy of being quoted and applied here. *Sin ifik ke pupru ngpo eke ubok otuk*,—in English, "Put resolution (or perseverance) to everything you take in hand."

Solomon had long before said, though that wise woman never heard of the saying, "Whatsoever thine hand findeth to do, do it with all thy might." But a greater than Solomon is here. "Therefore, my beloved brethren, be ye stedfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." There is "a due season when we shall reap if we faint not."

JUBILEE OF THE BRITISH & FOREIGN BIBLE SOCIETY, 1853.

A Plea for the Benevolent Fund.—The Committee have long felt the importance of further consideration being given to the case of those who have been a longer or shorter period in the employ of the Society, without having been able to make adequate provision for themselves when disabled by sickness, accident, or age, or, in the case of death—perhaps sudden or premature—for their families.

Unwilling to divert from the direct purposes of the Society any part of the funds contributed towards its benevolent and sacred objects, the Committee have been restrained from rendering such assistance as they could have wished in the circumstances above referred to. Hitherto they have confined themselves to particular instances of great emergency, and, in these, to a small temporary relief only, chiefly in the form of the continuation of the salary for a few weeks or months, trusting to private benevolence to meet somewhat further those urgent claims to sympathy and aid. And they are happy to think, that in this way they have been enabled especially in a few prominent cases, to lighten the woes of indigent widowhood, and to make some provision for the immediate necessities of young and fatherless children. But it is clear that the resources of private contribution cannot be regularly relied upon, and ought not to be too frequently taxed, especially as the application in such cases is necessarily restricted to a small circle, for the most part consisting of the same individuals.

There is one class of deserving and meritorious persons, not exactly in the employ of the Society, but still most usefully occupied in doing its work. Allusion is here made to the *Coporteurs* on the Continent, who have been hitherto almost entirely excluded even from the above limited and precarious assistance. The regulations under which they are placed

are very strict, their wages being suspended whenever their work is stopped, whether by private or even political causes. Hitherto it has not been thought well to extend extra relief to them or their families, lest they should be lured to the work, not for the "work's sake," but by the prospect of such future benefit; nor is it wished, by any provision that may be made, to foster such expectations: but there have been cases, some of which are found at the close of this Appeal, in which it would have been very grateful to the feelings of the Committee, and scarcely, they think, exceeding what was due from the Society, to have administered, at least temporarily, towards the mitigation of pressing and urgent wants.

To such purposes as the above a special and reserved Fund has been thought to be highly desirable, not with the view of establishing general and permanent claims upon it, but that the proceeds may be appropriated, from time to time, at the discretion of the Committee, who will judge of each individual case by its own merits.

It has been further thought that the YEAR OF JUBILEE is a very appropriate occasion for commencing such a Fund, which, when once instituted, may, it is hoped, be subsequently augmented by the special contributions of benevolent and Christian friends who may feel themselves moved to adopt this mode of soothing the anxieties, and meeting the needs, of some of the more humble and retired, but laborious and devoted, servants of Christ and useful fellow-helpers in the work of Society.

In immediate connection with the institution of the ancient Jubilee we meet with the Divine command, "If thy brother be waxen poor, and fallen into decay with thee, then thou shalt relieve him, yea, though he be a stranger." And when, with evident allusion to the Jubilee, the prophet speaks of the acceptable year of the Lord, this is included among the benefits by which it was to be distinguished—to "comfort all that mourn."

Perhaps we can furnish no better evidence of our gratitude to Almighty God for the remarkable blessing which has descended on the Society, than by the expression of our sympathy with the families of those by whom its labours have been carried on, and its distributions have been effected.

Whatever measures may be taken in

connection with the Jubilee for the wider circulation of the Scriptures, it cannot be doubted that such an offering will be acceptable to Him who styles himself "the Father of the fatherless, and the Judge of the widow," supplying, as it does, a practical illustration of the Holy Book which the Society circulates, in which we find it solemnly declared, "Pure religion, and undefiled before God and the Father, is this,—to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world."

CASES:

The space being limited, a few Cases only can be furnished, with a view to illustrate the preceding statement, and to strengthen the Appeal now made.—LADAM, the Paris Colporteur.—He entered the army in 1812, and quitted it in 1815. From this circumstance in his history he was sometimes called the old Napoleon soldier. He was converted in 1820, and from the period he devoted himself to the work of Bible Colportage, and was privileged to put in circulation nearly 12,000 copies of the Holy Scriptures. In 1839 he entered the service of the Bible Society in a more direct manner, and from that time his labours were most abundant. In almost every place where this faithful Colporteur went, individuals were awakened, and the establishment of several Protestant congregations may be regarded as the result of his efforts.

He suffered for a considerable time the most excruciating agony from cancer in the face; and in the year 1846, after having devoted twenty-six years to the work of spreading the Holy Scriptures, he fell asleep in Jesus, leaving a widow totally unprovided for, and in truly distressing circumstances.

Dussaussoy.—This active and zealous Colporteur disposed of 6000 copies of the Scriptures between November 1842 and August 1846. His activity and zeal frequently induced indisposition, but immediately on recovering a little strength he applied himself to his work with renewed ardour. The extensive fatigue attending his labours during the heat of summer brought on disease. At length he was compelled to give up his work, and repair to the hospital of St. Joseph at Moulines, where he died a happy death, leaving a wife and children with very scanty means for their future support.

Grassard.—The following letter was sent by this Colporteur to M. de Pres-

sensé in December 1846, detailing his great afflictions and distressed circumstances:—

“Dear Brother in Christ,—I address you for the purpose of making known to you my present troubles. God has thought fit to try me in an extraordinary degree. My family consisted of seven persons, namely, my mother, my wife, myself, and four children. The Lord has visited our village with a sickness called the dysentery, which has carried off a great number of persons. All the intimates of our house were attacked together. Lissa, aged ten and a half, died on the 26th of August; my son Apollos, eight years old, fell a victim to the disease on the 31st of August; another son, Henry, aged thirteen, died September 6th; and my dear wife followed on the 10th of the same month. My aged mother, who is labouring under the the disease, seems scarcely able to hold out many days longer; but my youngest child, twenty-two months old, begins to get somewhat better: this is the case with myself also, though I am still very weak. From what is here stated, I leave you to judge of my situation. Independent of the grief into which I am plunged, the heavy expenses attending the sickness of my family have reduced me to want. I trust you will not forget me, but bear in mind the words of the Apostle—‘Let us do good unto all men, and especially unto them who are of the household of faith;’ and consider my case as that of a person who is not only one of your brethren in the faith, but also one of your labourers of your Society. It is a great consolation to me to know that my dear wife is with the Lord, having died in the faith. She was nearly forty years old, and the Lord in mercy called her to the knowledge of himself at the age of seventeen. She was brought to hear the Gospel at the time when M. Pyt and the worthy Ladam were amongst us.

(Signed) HENRY GRASSARD,

Osee Derbecq, a Belgian Colporteur.—

At the age of twenty-two he was drawn as a soldier into the Royal Guards, and at the fall of Charles X., his regiment being disbanded, entered into the service of Admiral *ver Huell* as butler. The admiral highly appreciated his Christian character. In 1839 he was appointed Colporteur, and the Bible Society never had a more zealous and faithful servant. His whole soul was absorbed in his work. The Lord blessed him with a most remarkable

degree of success. It is calculated he distributed at least 18,000 volumes during his eleven years’ service, and offered the Scriptures to more than 200,000 persons. His deep-toned piety and profound humility made him a welcome visitor wherever he went; and many persons who had persecuted him became his warmest friends. His discussions with the Roman Catholic priests and their adherents were full of holy boldness and faithful testimony to the grace of God. A Colporteur, who visited one of his old fields of labour, wrote thus—“Derbecq had been here, and had penetrated, as everywhere else, into the most humble cabin. Every moment my heart is pained at the thought of his death, when I see the esteem in which he is held by the inhabitants of this province, who have been for a long time awaiting his return.”

In more than one locality, where now there is a flourishing congregation he was the sower of the seed.

In June 1847 the commencement of consumption took place, and, though under much bodily suffering, he continued his work until September 1848: afterwards he had a donkey to carry his books, and he persevered as long as he could. During his illness he frequently complained of the hard and unfeeling state of his heart; but when he died his soul was full of bliss. He addressed each of his relatives, and to his children his expressions were most affectionate and edifying. He gave excellent and faithful counsel to the minister, exhorting him not to be cast down by difficulties, but to pray without ceasing. Having requested all to withdraw except his wife, he advised her what to do as to the education of the children, gave directions about his funeral, and sent affectionate remembrance to the Agent of the Bible Society at Brussels. He fell asleep in the Lord on the 3d of May 1850, at the age of forty-two. His death made a lively impression on those around him, and was a source of great edification. His funeral was numerously attended. He was called “the king of Colporteurs;” and it may be truly said, he died a martyr to the Bible Society’s work.

He left a wife and four small children almost destitute; and after the death of Mr Maton, her father, who is now upwards of eighty years of age, she will have nothing to subsist on but the proceeds of a small orchard.

Contributions may be sent to Messrs. Williams, Deacon, and Co., Birchin

Lane, London; advice being sent to Mr William Hitchin, Accountant, at the Society's House, 10 Earl Blackfriars, London.

James Dawson, Treasurer of the Pictou Auxiliary, will forward as above any donations for this fund.

SABBATH RAIN.

"It is very bad for the health to sit in church with wet clothes and damp feet."

Well, it is. At the same time Sabbath rain is not worse than week-day rain, although there is apparently a much greater terror of it. The following considerations may suit the case of some "fair-weather" church-goers:—

1. *It is as bad for the minister as for the people, yet he must be there.* Through rain and snow he must go, dry if he can, but if not, *he must go.* His health is no better than that of the male members of his congregation generally, usually not so good. And if the rain furnishes no excuse for his absence, it furnishes none for theirs. If you say it is his business to go, so is it theirs; there is one law for both. And

2. *A wedding, a concert, a party, a fair, seldom wait for fair weather.* They are never put off on account of the storm. I have noticed when people are excited they rarely suffer from exposure. If there was a little more interest in church going, a little more unction in the worshippers,

would it not prove favorable to health!

2. *Bad weather reduces a church congregation quite out of proportion to any other collection of people.* Why, the other evening a meeting was given up on account of the weather, no one but the minister and one lady coming (which was hardly enough to plead the promise and secure the blessing), and yet the minister met some twenty five people that same evening assembled in a parlor, who seemed to be quite unconscious that it was raining! And how they ever got there on foot, without soiling their silk dresses or dampening their feet, has been a mystery to him ever since. Here was a religious meeting completely collapsed, and a social party reduced only about twenty per cent, and all by the same storm. How is it that the rain is much more terrible "hard by the synagogue" than it is about town? It is quite true that many "women and children" are precluded from attending church in storms. But verily, four or five hundred per cent is too much to allow for shrinkage in a common congregation. We should be made of sterner stuff. We should be less the sport of circumstances. Satan waits not for fair weather. He does his work in "thunder, lightning, and in rain," and we ought to be as busy as he. God has never said, "Ye shall keep my Sabbaths and reverence my sanctuary, except when it storms."

Youth's Department.

JUBILEE
OF THE
BRITISH AND FOREIGN BIBLE SOCIETY
1853.

ADDRESS TO THE YOUNG.

My Dear Young Friends:—

You are invited to engage in a blessed work. It is one which will not interfere with any other duty; while, if undertaken from right motives, it will make every other duty sweet and pleasant.

God, in His infinite mercy, has given us a Revelation of His holy mind and will, in that sacred volume which we call the BIBLE. In that book He has declared that every child of Adam is in a sinful state, and can obtain pardon, peace, and salvation, only by believing in our Lord JESUS CHRIST, who is "the Way, the Truth, and the Life!"

This world is inhabited by about One Thousand Millions of People; that is, about forty times as many as all the inhabitants of England, Ireland, Scotland, and Wales. More than half of these are poor benighted heathen; and of those who are called "Christians," many millions are ignorant of the way of Salvation.

Nearly fifty years ago a Society was formed in London, for the sole purpose of encouraging a wider circulation of the Holy Scriptures both at home and abroad. It is called "The British and Foreign Bible Society," and all persons, who believe the Bible to be a revelation from God, are invited to join it. You will see that the Divine blessing has rested on this society when I tell you what has been already done.

By its example and assistance, about Ten Thousand Bible Societies and Asso-

ciations have been established in the world. Of these, nearly one half are in our own country and the British colonies.

Fifty years ago, the Holy Scriptures had not been printed in more than Fifty languages. They are now translated, in whole or in part, into One Hundred and Forty-eight languages and dialects.

Fifty years ago, it was estimated that there could not then be more than Four Millions of bibles and testaments in the world. By means of Bible Societies, more than forty millions have been already distributed, about Sixteen Millions of which are in the languages of Great Britain and Ireland.

For this altered state of things, my dear young friends, we should be thankful to Almighty God: but let us never forget that the work is not done. Supposing that as many as Ten Millions have been distributed by other societies, and by private sale; and supposing every bible and testament of the Fifty Millions to have been preserved, and to be in the possession of a family of five persons, there must be Seven Hundred and Fifty Millions of mankind still destitute of this blessed guide to heaven!

Children were among the very earliest friends of the Bible Society; and thousands of children in Great Britain, America, and other countries, are collecting money to assist in supplying the World with that Holy Book which you possess, and are taught to love. Do not suppose that you cannot do much: *little streams make great rivers.* The contributions and collections of dear children who love their Bibles, and that dorable Saviour whom it reveals, have enabled the Bible Society to send to hundreds of thousands of their fellow creatures those "Holy Scriptures which are able to make wise unto salvation, thro' faith which is in Christ Jesus."

Let me give you a few proofs of what the young may do in this good work.

1. Not only were children among the earliest friends of the Bible Society, but is a very interesting fact, that the first Bible Association ever formed was established in 1804, by a young lady about fifteen years of age, at Sheffield, without her having the slightest knowledge of the existence of the British and Foreign Bible Soc., which was formed in the same year. The name of this young lady was *Catherine Elliott*, and the beginning of this first "Juvenile Bible Association" was very small: it was, indeed, the least of all

seed." This dear young lady observing, in her kind visits to the poor, a deplorable want of the Holy Scriptures, determined to do what she could towards supplying this want. She mentioned to her younger brother her intention of contributing something every week towards purchasing a Testament; for at this time she had no idea of being able to give away a Bible. She began with a penny, and he with a half-penny. They procured a tin box in which they kept their savings, until at length they amounted to Sixteen Pence, with which they bought a Testament.— This young lady next drew up a short appeal, which she sent to her school-fellows.

The proposal was received and entered upon with ardor, and the Testaments were given away as fast as they could be procured. The number of subscribers gradually increased, and a degree of system was adopted. The committee consisted of four subscribers, who met every fortnight. The total number of Bibles and Testaments distributed by this little Society in sixteen years exceeded *Two Thousand Five Hundred*. Only suppose each copy to have been read by five persons, then more than Twelve Thousand have been enabled, by means of a little girl, to become acquainted with the all-important truths of "the glorious Gospel of the blessed God!"

Cannot children, then, do something?

2. In 1812 the first "Juvenile Association" on a regular and systematic plan was established, in connection with the *Southwark Auxiliary Bible Society*, under the title of the "*Surry Chapel Bible Association*," and consisting of the children and teachers of the Sunday Schools under the superintendence of the "*Southwark Sunday School Society*." This extraordinary Association continues in full activity, and you will be surprised when I tell you, that, during *Thirty-nine years*, it has distributed more than *Thirty-nine Thousand Bibles and Testaments*, and paid to the *Southwark Auxiliary Society* more than *Six Thousand Five Hundred Pounds*.

According to the calculation already made, nearly *Two Hundred Thousand* persons may thus have been made acquainted with the Way of Salvation.

Cannot children do much?

3. A Juvenile Bible Association was formed in a ladies' boarding School at Broughton, near Manchester, in April 1851. It consists of only twelve collectors. The total amount collected within

only eighteen months has been £42 18s 10d. Of this sum nearly one half was derived from the sale of needle work &c. This interesting little Association does not distribute any bibles, so that the whole amount collected is sent to help the Parent Society to supply the world.

4. There is, however, my dear young friends, another way in which you may not only assist the Bible Society, but may assist in the accomplishment of the glorious object for which a God of infinite mercy has given the Bible unto man. You may not only "adorn the doctrine of God our Saviour in all things," but may commend that blessed book to others who were previously ignorant of its value.— Let me explain my meaning by one fact. You have doubtless all heard that nearly twenty years ago, that foul plague spot which had so long disgraced the character of our country was removed, by the emancipation of the slaves in all the colonies of Great Britain. The Committee of the Bible Society, at the suggestion of the Rev. Hugh Stowell, unanimously resolved to present to every emancipated Negro, capable of reading, a New Testament of large size. A special fund was raised for this purpose, and public meetings were held in many parts of England and Wales in furtherance of this design. On the morning after one of these meetings, at a town where I was the guest of a dear friend, one of his little daughters, accompanied by two or three of her younger sisters, presented me with a sealed packet, requesting it might not be opened until I should have left the house, saying, "We hope it may be accepted as a small contribution from four little girls, to assist in the supply of the Holy Scriptures to the poor Negro children in the West Indies." Her parents had left the room, but there was a gentleman present who had breakfasted with us—a stranger to me, but an intimate friend of the family—and who had listened to the words of the dear child with marked interest. That gentleman was my only companion in a long journey during the rest of the day, and, shortly after taking our seats in the coach, I broke the seal of the little packet, and to my surprise found it contained nearly Five pounds. On my alluding to the scene we had just witnessed, his eyes filled with tears as he said, "Yes, Sir, she is indeed an interesting child; but she is much more, for she is a pious christian." And after a pause, he

added, with evidently deep feeling, "To that child, Sir, I am indebted for all my happiness upon earth, and all my hopes for eternity." On my soliciting an explanation, he said he had been connected in business with her excellent father, but, unlike him, was not a believer in the truths of the Bible, and had made no secret of his unbelief. On one occasion this dear child, then only nine years old, was present when her father was endeavouring, but in vain, to convince this gentleman of his fatal error. When the painful conversation had ended, and her father had left the room, she asked this gentleman to take a walk with her in the garden; and when no one could overhear them, she enquired whether she might ask him a question. "Certainly," he replied, "any question you please.—" "Then," said she, "have you ever read the New Testament through with a desire to understand it?" "No," he answered, "I never have." "I thought so," said she; "for I am sure you would not have spoken of it to my father as you did just now if you had;" and in an earnest manner she added, "Oh! do read it, and do wish to understand it." His concluding words to me were, "My dear Sir, that child's entreaties and tears did far more than any argument had ever done: they led me to the Bible, and the Bible led me to my Saviour."

I might tell you much more of what the Bible, by the Holy Spirit's teaching, has done for dear children; and much more of what children have done to make that Bible known to others; but I prefer asking you, *individually*, to put three questions to your own heart—

1. Do I Love the Bible myself?
2. Do I pity those poor people who are *without the Bible*?
3. Can I send to a fellow-creature a better gift than the Book of God?

May the Lord bless you in your work, and bless His work in your hands and to your hearts!

Your's affectionately,
AN OLD FRIEND OF THE YOUNG.

THE STORY OF THE CHURN.

I once heard a story that pleased me much; perhaps it has been printed, though I have never seen it in a book.

Being on a visit, some years ago, to that city sometimes called Brotherly Love, on a pleasant Sabbath morning I went to visit a Sabbath School connected with a

church on——street, and being a stranger, I looked into the the first door which I found open, and seeing within a collection of very young children, and some spectators, I stepped in also. The children were arranged in seats, which rose one above the other, and their teacher, a young lady, was seated in a chair in front of them, and when I entered they were repeating the second commandment.

The teacher then asked, What does the second commandment forbid?

Children—all together. It forbids to worship any but the true God.

Teacher. Are there any people that break this commandment?

Children. Yes, Ma'am. Yes Ma'am.

Teacher. Who are they?

Children. The heathen, Ma'am.

Teacher. Who do you mean by the heathen?

To this we had various answers. Some said, people in India and Africa. Some said, all that worship images are heathen: and some said, all that do not know about the true God are heathen.

Teacher. Well, will you tell me, children, what any person might do to break is commandment?

Children. Make a picture, or figure to represent God, said some. Say prayers to an image, Ma'am said some. Set up something and call it God, said others.

Teacher. But, children, do you think there are any besides those whom you call heathen, that do what the second commandment forbids?

Children. No, Ma'am. Yes Ma'am. No Ma'am.

Teacher. Do you not think there are some people in this Christian land guilty of having other gods besides the one living and true God?

Children. Yes, Ma'am. No, Ma'am. Yes Ma'am.

Teacher. Do any of these children ever break the second commandment?

No Answer.

Teacher. Haven't some of these children got some little gods that they worship?

Children. No, Ma'am. No, Ma'am.

Teacher. Let me tell you children, something about little Laura. Laura was a sweet little girl; she was generally so pleasant and gentle that everybody that knew her loved her; her parents loved her, and they procured for her a great many nice things, and she put them in what she called her doll's house. But

one evening when her papa was returning from his office, he saw in a shop a little churn, and he bought it for his little Laura: it was a pretty thing, and the next morning he called his daughter, and gave her the churn, and she was—O, so exceedingly delighted with it. She carried it about wherever she went, took it to bed with her, would get cream and make butter. She wanted all her cousins and playmates to see it. One morning before breakfast Laura had some cream put into her churn; she could hardly wait till breakfast was over, she was in so much haste to make her butter. After breakfast her papa took the Bible, and Laura went softly around to where she had put her churn, and slipped it under her apron. She sat still while her papa was reading, but when all kneeled down in prayer Laura kneeled also, but she took out her churn and put it in the little chair before her, and began churning, and she churned—all the time her papa was at prayer Laura was churning. She, probably, did not hear a word of the prayer, nor did she herself pray at all; very likely she did not even think about God, nor had she heard any of the Scriptures that was read. Now, childrer, do you think Laura worshipped any God besides the true God?

Children. Yes, Ma'am, all answer.

Teacher. What was Laura's god?

Children. That little churn, Ma'am.

Teacher. I wonder if any of these children have idols, and worship them as Laura did her idol?

No answer. If children love anything more than they love God, is that as bad as it would be to make a graven image and bow down to it?

Children. Yes, Ma'am.

Teacher. If in any time of prayer children do not join in the service, and in their hearts desire that God would bestow the things which are prayed for, but are rather thinking about their plays, and their play-things, are they guilty of the sins charged upon the heathen, that is, of giving worship to the creature which is due to the Creator?

Children. Yes, Ma'am. . . .

LEPERS.—On a little barren, sandy island, six or seven miles from Cape Town, is a hospital for lepers, in which are about seventy inmates. The Maravian missionaries preach the gospel to them, and quite a number of them believe on Him who so often cleansed the lepers when he was on

the earth. One of them, who has been a leper twenty-six years, said one day, "All my confidence rests on my dear Saviour. for I believe that he has taken on himself my sin, and has died for me on the cross. His word is my comfort, and the food of my needy soul." The leprosy, you know, is a fearful disease, and causes the flesh to fall off from the body, and the fingers to

drop off, joint by joint. But these lepers are very kind to each other; and those of them who have a joint of the thumb remaining, so that they can take hold of things assist the others in cleansing and binding up their sores. Sin is a worse disease for the soul than the leprosy is for the body. Be sure and apply to Christ, that he may cleanse you from it.

Notices.

MONIES RECEIVED BY TREASURER, from 20th February to 20th March 1853,

FOR SEMINARY.

Feb. 25. From a member of James' Church New Glasgow, per Rev. D Roy,	£1 0 0
March 8. Mr Peebles, Quebec, 40s per Rev. Jas Ross,	2 0 0
John D. McDonald, 10s;	10 0
Wm. Matheson Esq. Green Hill	10 0 0
20. Ladies' Penny-a-week Society, lower end Merigomishc,	2 7 6

FOREIGN MISSION.

March 1. Geo. Forbes 2s 6d per Mr Jas Dawson,	2 6
19. A Contribution from the children of the Sabbath School U. Presb. Church Branford C. W., per Rev. Mr Drummond,	1 0 0

DIVINITY HALL.

March 7. From Ladies' Religious and Benev. Soc., Prince St. Church,	10 0 0
--	--------

HOME MISSION.

March 7. From Ladies' Religious and Benev. Soc., Prince St. Church,	6 0 0
23. Wm. Matheson Esq. G. Hill Pictou,	5 0 0

REGISTER.

March 8. From Agent, £16 10s; from do. for 1852, 11s 3d,	17 1 3
From Green Hill, Salem Cong.,	6 5 0
20. Rev. Jas. Smith, Stewiacke,	7 6

Robt Smith, Truro, acknowledges the receipt
of the following sums:—

FOR FOREIGN MISSION.

From Economy, upper end, 57 yds, Cloth, value,	4 5 6
Cash, per Mr Chas. Hill,	1 1 10½
From Debert River, Mr Ross' Cong. 26 yds. Cloth and sundries, val.	2 0 0

FOR THE SEMINARY.

Old Barns, Truro Cong, Ladies' Relig. and Benev. Soc., per Mr McCulloch	4 0 0
--	-------

FOR THE REGISTER.

From Truro Cong., per Mr McCulloch	5 1 3
------------------------------------	-------

FOR MICMAC MISSION.

From Old Barns, Truro Cong., per Mr McCulloch,	2 0 0
---	-------

EDUCATION OF MISS C. GEDDIE.

From Old Barns, Truro Cong, per Mr McCulloch,	1 0 0.
--	--------

RECEIPTS FOR THE REGISTER.

From Daniel Cameron, Lochbroom 13s 9d.;
Js. McPherson, fisher Grant 1s 3d; Js. Patter-
son 1s 3d; Rev. John Murdoch £1 12 6d; S.
McKeen, Sherbrooke, 18s 9d; Rev. Robert
Sedgewick, £4 10; Rev. I Murray £3 is. cur.
including 9s for the past years; Hugh Smith
Lot 11 P. E. I. 5s; Samuel Morison, Economy,
per Rev. J. Byers £2; Rev. E. Ross 15s; Rev.
J. Byers 1s 3d; A. McKinnie 1s 3d; Charles
Irving 1s 3d; Wm. Brown, merigomish 2s 6d;
Mrs Wm. Murdoch 1s 3d; James Hepburn 1s
3d; Mrs O'Neal 1s 3d; R. B. Boggs, Joggins
mines 8s 9d; Daniel Hattie, Calidonia, 15s;
John Robertson, Churchville, 15s; Andrew
Millar 1s 3d; James Primrose 1s 3d; Adam
McKean 1s 3d; R. Dawson 1s 3d; J. W. P.
Chisholm 1s 3d; Matthew Patterson 1s 3d; J.
D. Graham 6s 3d; Miss Grant, Springville 1s
3d; Kenneth McDonald 1s 3d; John Gibson,
Parrsboro 10s; Kenneth McKenzie Esq. Char-
lottetown 5s.

JUBILEE COLLECTIONS.

The Treasurer of the Pictou Auxiliary Bible
Society acknowledges the receipt of £12,
being the proceeds of a Jubilee collection
taken at Prince Street Church in aid of the
funds of the British & Foreign Bible Society.
Also 2s 6d from Mrs Roderick McLeod, Carri-
boo, From St James' Church £2 8 9d; and
from St Andrews' Church, £7 15, for the same
object.

J. & J. Yorston acknowledge the receipt
of the following articles for the Foreign Mis-
sion.

From Esther Goddes, Upper Musquodoboit,
3 yards Homespun, at 2s, 6s 0
From Ladies of middle settlement, Middle
River, per A. Fraser, 30 yards Dressed Home-
spun.

The Presbytery of Pictou will meet at
Merigomish on Tuesday 5th inst., at 11, a.m.
sermon by Rev. George Walker,

Christian liberality is happily assuming many forms in the present day. We have perused with much interest, the following Report of a somewhat novel expression of sympathy, with the missionary efforts now going forward at Anicteum. Our readers will no doubt fully participate with us in the opinion that the form of Christian benevolence which our friends in Cascumpeque have adopted possesses strong claims to serious consideration.

In the month of April 1852, Mr James Campbell, of Kildare River, in our section of the Presbyterian congregation in Cascumpeque P. E. I., from reading the Register became convinced that more energetic and practical aid might yet be elicited in supporting the onerous and very interesting mission in which the Rev Mr Geddie is engaged; accordingly he had a subscription paper prepared, headed to the effect, that it is the duty of christians to honor the Lord in seed time as well as in harvest. And as the Rev. Mr Geddie's name is dear to all who were acquainted with him in this congregation, the few neighbors he called upon readily subscribed, and set the amount of grain opposite to their names, which they intended to sow.

To ascertain the result, a meeting was held at the house of Mr Campbell on the 30th January, when it appeared that by eight persons who subscribed, the amount of grain committed to the earth for the above purpose was one bushel of wheat and five bushels of oats, the proceeds of which, when sold for cash, realized £2 14 4d P. E. Island cur and was appropriated thus—viz.: 7s 6d to the Jewish mission, and the balance to aid in educating a native agency on Anicteum, and to give them the scriptures in their own tongue. Some of the subscribers gave the whole of the proceeds, agreeing to supply the seed out of their own for the present year; others retained what they intend to sow out of the proceeds of the past.—*Con.*

We have received a communication from a highly respected correspondent, containing strictures on the remarks made in last month's No. on the Presbyterian Hymn Book. It is matter of regret that the controversial character and tendency of this communication prevents its publication, agreeably to the request of its author. The Missionary Register is not the organ of the Synod of the Presbyterian Church of Nova Scotia, as he "takes it for granted." It is the organ of the Board of Foreign Missions, and has never been officially recognized by the Synod in any other form whatever. The editor acknowledges responsibility to the B. F. M., as a late No. of the Register sufficiently testifies. For his own opinions on what our church has ever held to be open questions, he owns no responsibility but that of the Lord of the conscience. It may be proper to observe farther, that the notice in dispute was designed to be the leading article for the No. in which it appeared, and that when the correspondence of another contributor to our pages came to hand, it

became necessary to curtail or confine to the narrow limits of a notice what could only be fairly represented in a somewhat lengthy article.

Board of Foreign Missions will meet at New Glasgow on Wednesday 6th inst at 11 a. m., for the special purpose of drafting a code of Bye-Laws, agreeably to order of Synod. A full meeting of the Board is particularly requested.

FOREIGN MISSIONARY WANTED.

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

BOARDS AND COMMITTEES.

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

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

Educational Board.—The Rev'ds Murdoch, Smith, McGregor, Campbell, Ross, Bayne and Abram Patterson, Charles D. Hunter, Adam Dickie, Isaac Logan, John D. Christie, James McGregor, John Yorston, and John McKinlay, Esquires. Ex-Officio members, the Moderator and Clerk of Synod for the time being. Rev. James Bayne, Sec.

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

Committee of Bills and Overtures.—The Rev'ds Bayne, Roy, and McGilvray, and James McGregor. Rev. J. Bayne, Convener.

Committee of Correspondence with Evangelical Churches.—The Rev'ds. Patterson, Walker, and Bayne. Rev. G. Patterson, Con.

Committee of Enquiry respecting the best locality for the Seminary.—The Rev'ds Murdoch, McCulloch, McGregor, G. Patterson, and James McGregor.

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

Receivers of contributions to the schemes of the Church.—James McCallum, Esq., P. E. I., and Robert Smith, Merchant, Truro.

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

Publisher and General Agent for the Register.—John D. McDonald.