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

Vol 5, J

SEPTEMBER,

[ No. 9.

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### BOARD OF FOREIGN MISSIONS.

#### TENTH ANNUAL REPORT.

With the returning season of the Synod's Annual Session, the Board of Foreign Missions gladly hail the renewed call for an account of their stewardship. The events of the past year, which have fallen under their cognizance, are suggestive of much important observation; but it is considered desirable to direct attention chiefly, to those which are obviously, the most practical in their bearings. Since the date of last Report, nothing has occurred to require any extraordinary action; and meetings, for the transaction of routine business, have not been very frequent. The subject which has been found most harassing, is the acknowledged difficulty of procuring adequate missionary labor, for a people that are now so eagerly stretching out their hands unto God, and uniting their pleading voice with that of their missionary, in the oft, but vainly reiterated cry *Come over and help us*. The public notice, inviting applicants for missionary labor in the South Seas, has been continued from month to month, for another year; but without any effect beyond what has been already communicated. Mr George

N. Gordon, of whom mention was made in last year's report, as a candidate for the foreign service of the Church, has been prosecuting his studies under the direction of your Board, with all the diligence and zeal which could have been desired, and with quite as much apparent success as could have been reasonably anticipated. The term of attendance at the Synod's Theological Hall, during the months of September and October, 1863, was improved by him in such a manner as to secure the cordial approbation of Professors Keir and Smith. After a short interval, and with the express sanction of your Board, Mr Gordon repaired to Halifax, and attended a six month course of study at the Free Church Theological Seminary. Certificates from Professors King and Lyall have been duly forwarded, bearing full attestation to the propriety of his private conduct, and to his diligence and improvement as a Student of Theology.—Professor King says, "Mr Gordon has been enrolled with me this winter for the first time, as a Student of Theology; he attended along with the Students of the third year, having attended along with the same Students in the previous years of their course. Although he himself was not enrolled, he

very gratifying circumstance of this nature which obtains great prominence in the last Annual Report of the British and Foreign Bible Society. It will be remembered, that the Pictou Auxiliary called the attention of the Parent Society last year, to the labors of Mr. Geddie, in his translation of the Gospel according to Matthew, into the Aneiteumese language; and that a very favorable answer was, in due course, received. A similar application from our Board of Foreign Missions was at the same time, and in the same spirit, acknowledged. From the statements of Mr. Knolleke, Secretary B. & F. B. S., it appeared that, in consequence of an application from Rev. J. Inglis, (Mr. Geddie's associate,) the London Com. had

forwarded 500reams of paper, and 200 bibles and testaments, and that he had no doubt, if occasion required, the London com. would be ready to repeat, and even extend their aid. The nature of the communication from Mr. Inglis was not, however, particularly stated. It now appears that an Auxiliary Bible Society has been established at Aneiteum, and, that it was in his capacity of secretary to this society, Mr. Inglis addressed Mr. Knolleke, along with the remittance of their first contribution. Few of our readers have access to the Annual Report of the B. & F. B. S., and we shall, therefore, transfer to our columns, the entire passage which refers to the New Hebrides.

## Foreign Missions.

LETTER FROM THE SECRETARY OF THE  
LONDON MISSIONARY SOCIETY.

London, Novr, 22nd, 1837.

REV. JAS. BAYNE,

Secy. B. F. M. P. C. N. S.

DEAR SIR, I have the pleasure to acknowledge receipt of your letter of the 13th ult. containing a remittance, amounting to £205 sterling, intended to cover Mr. Geddie's salary for one year, and other items of expenditure therein enumerated.

The events that have transpired at Aneiteum since your devoted missionary Mr. Geddie commenced his labors on that Island, are indeed most gratifying. That within so short a period, one half at least of the population should have been brought to abandon heathenism and to become docile pupils in the school of Christ, is a result so truly surprising that it can scarcely be paralleled in the history of missions. This great movement must needs have a powerful influence on the other Islands of the Group, and, in effect, we learn from Mr. Geddie's statements, corroborated by those of our missionary Brethren who lately visited the New Hebrides in the *John Williams*, that, in the good providence of God, the way is rapidly preparing for the spread of the Gospel throughout the entire Group.

We were happy to hear of Mr. Geddie having been joined by a valuable fellow-laborer in the person of Mr. Inglis, and we are further gratified to learn that you propose to strengthen the mission by sending out one, if not two, more agents. We have also, as you appear to be aware, ap-

pointed two agents with a view to their being located on another island of the Group, and these Brethren, the Rev. Messrs. Creagh and Jones, with their wives, are on the point of leaving Sydney en route for their destination. By the combined efforts of the missionaries of the two Societies, we may therefore hope, with the Divine blessing, for the yet more extensive and general diffusion of the Gospel throughout the Group.

I regret to find that in repeated instances, your letters to Mr. Geddie have not reached him, nor am I able to account for their miscarriage. The best mode of addressing your correspondence would be to the care of the Rev. Dr. Ross, (our agent) Sydney, New South Wales, but if you have already adopted this course, and without success, I would recommend you to forward your letters to this house, and we shall be happy to forward them for you. It would involve some extra postage and loss of time, but you may rely upon their reaching their destination, for in no single instance I believe has our correspondence with the Islands, either to or fro, miscarried.

With every sentiment of Christian esteem and regard for the members of your Board, and in the earnest hope that their efforts for the spread of the Gospel throughout the dark places of the earth may be crowned with the richest blessing.

I remain, Dear Sir,

Yours very truly,

ARTHUR TIDMAN,

For. Secy of the London Mis. Society.

*Extract from the Annual Report of the  
British and Foreign Bible Society.*

NEW HEBRIDES.

The gratifying intelligence has reached your Committee of an Auxiliary having been formed in these far distant islands. A small remittance has been already received as a Free Contribution, and a supply of 200 Bibles and Testaments, in several languages, has been sent out, in compliance with the intimation given at the close of the following interesting communication from the Secretary, the Rev. John Inglis:—

“This Auxiliary has been formed with a view of furnishing the Scriptures, as speedily as our limited means and agency will permit, to the Aborigines of this group; and of supplying the word of God to transient foreigners.

“Viewing your Society, as the grand Auxiliary of all Missionary Societies, permit us to call your attention to one or two of the features of this group. It is extensive, comprising not fewer than thirty or forty islands, and containing a population greatly more numerous than the whole native population of New Zealand, and amounting probably to from 100,000 to 200,000. The natives are nearly all of the Papuan race, and speak languages entirely distinct from those spoken by the Malay races in Eastern Polynesia. In every principal island a totally distinct dialect or language is spoken, which will greatly increase the labor of both Missionary and Bible Societies. But the natives appear susceptible of rapid improvement.

“Interesting historical associations are connected with this group. In 1506 it was discovered by Quiros, who supposed it to be the great southern continent, the dream of the early geographers. At the Bay of St. Iago, in Espritu Santo, the largest island in the group, he founded a settlement called the New Jerusalem. In 1768, Bougainville discovered that it was not a continent, but a group of islands, and called them the Cyclades. In 1773, they were fully explored by Cook, who called them the New Hebrides, supposing them to be the most western group in these seas.

“Martyr blood has been shed on these islands. In 1839, the murder of John

Williams on Eramanga has rendered the name of that island familiar to the whole Christian world. Not a few of the native teachers located on these islands have lost their lives, either by violence, or from the effects of the climate. A few months ago, a native Christian fell a victim to the malignant treachery of his heathen countrymen.

“The missionary operations on this group are only commencing. Native teachers from Samoa and Rarotonga have been laboring on these islands for about twelve years. In 1842, two of London Society's Missionaries were settled on Tana; but in less than a year they were obliged to leave the island, in consequence of the conduct of the natives. The Presbyterian Mission on this island, under the auspices of the London Missionary Society, has been in operation about four years. At present there are two Missionaries on this island: one from Nova Scotia, the other from Scotland, but newly removed hither from New Zealand. There are no other Missionaries at present in this group.

“Three elementary books have been printed in the language of this island. The Gospel of Matthew is nearly ready for the press: to be followed by other portions of the Scripture as fast as possible. The natives are now evincing a great desire for Scripture knowledge; and we hope before long, by the blessing of God, to be in circumstances for availing ourselves of the aid which your Society is ready to afford to all missions to the heathen.

“There are few foreign residents in these islands; but a good many vessels, in the sandal-wood and whaling trade, visit this harbor, having on board British and American seamen; also Portuguese, Chinese, Malays, Tahitians, and Sandwich Islanders; and copies of the New Testament could often be advantageously distributed among them. At present there is a vessel lying in the harbor with six Chinese and as many Portuguese on board. Our supply of Bibles is all but exhausted. We have little prospect of selling many, and hence we do not order any for sale; but if you can furnish us with a small grant, we shall endeavor to embrace every favorable opportunity for putting them into profitable circulation.”

NINTH MISSIONARY VOYAGE TO THE NEW  
HEBRIDES AND NEW CALEDONIA GROUPS.

*Abstract of the Journal of Messrs. Murray  
and Sunderland.*

The "John Williams" sailed from Apia, Upolu, on the 27th of April last, in order to visit the stations of the London Missionary Society in the New Hebrides and Caledonian groups and Savage Island. She had on board seven teachers, five of whom were married, and four natives of Eramanga, four of Fato, and four of Savago Island. They had been under instruction in Samoa for several years, and were now returning to their respective homes.

After clearing Samoa, we stood direct for the New Hebrides. The only untoward occurrence that took place during our voyage thither was the death of Nifare, one of the Eramangans. We could not but deplore his (as it appeared to us) untimely removal. We would not speak with confidence, but there was much in his case to encourage the hope that he died in the Lord. We anchored in Port Resolution, Tana, on the evening of Saturday, the 9th of May.

*Rescue of British Sailors.*

As soon as we dropped anchor, the natives crowded on board. They informed us of the welfare of the teachers, and appeared greatly delighted at the return of the vessel. They had a great deal to say to us about a mournful occurrence which took place in the month of December, 1851. This was the death of Gaskin, a chief in the neighborhood of the bay. He met with his death on board the brigantine "Deborah," of Sydney. The manner of his death is involved in mystery. The fact itself, however, is not questioned, even by the parties most seriously implicated. It had well nigh led to serious consequences to parties altogether unconnected with it. This will be explained by the following extracts from testimonials we found in the hands of the teachers; and, as these will interest the friends of the Missions, we give them a place here. —

"Barque Eliza, of Hobart Town.

"Whilst lying in Port Resolution, four of my crew were made prisoners by the natives on the south side, going in, and were in great danger of their lives. I believe, they would have been killed, but for the missionaries, who

used every means to save them. I was obliged to pay nine muskets and 12lbs. of powder for their release. The cause of their keeping my men was, one of their chiefs was killed on board the schoone, the same night.

r" W. S. MANSFIELD, Master."

"Dec. 9th, 1851."

The following was written on the fly-leaf and cover of an English Prayer-Book:—

"This book is presented to the missionaries by me, for their kindness to us while prisoners on shore. Belasara and Opedia, missionaries on Turner's Island (Tana), were the persons who saved the lives of four of the crew of the barque Elizabeth, of Hobart Town, who were taken prisoners while on shore, as Captain — of — Sydney, killed their king Gaskin. . . . We were condemned to death two separate times, but the missionaries done all that was in their power to save our lives," &c.

"F. A. CARTER, one of the  
relieved prisoners."

*Mission of Tana.*

As regards the state of the Mission on Tana; it is a field of peculiar difficulty, and the progress is very slow. Since last voyage, two out of four teachers had finished their course, and one had been removed to Aneiteum, on account of severe indisposition. A reinforcement of two had been sent from Aneiteum; so that we found three, on our arrival. These had pursued their self-denying and difficult labors with various degrees of encouragement. Before the sickness and deaths among the teachers, a considerable degree of attention was given to the services and schools. As many as eighty attended on an average, at each of the two stations; and a little was being done in education. Afterwards, however, the congregations were broken up, and the schools scattered, and very little has been found practicable ever since. The idea, that disease and death are occasioned, some way, by the new religion, has taken such a deep hold of the minds of the people that they are ever ready to take the alarm. They do not generally charge the teachers and Christians directly now with the occasioning sickness, but they stumble at the fact, that Christianity does not preserve from it. Thus, when the teachers are threatened

taken ill, and especially when they die, they are greatly stumbled. We can only point to two instances of hopeful conversion among the Tanese. This is a mournful consideration, after thirteen years labor. Still there is much for which to be thankful. A decided impression has been made; a good deal of preparatory work has been done. Our object is pretty well understood, the lives of the teachers and their property are perfectly safe; they are kindly treated, and are gaining more and more upon the confidence and affections of the people. The natives are very desirous of having the numbers of teachers increased; and they are especially anxious to have Missionaries to live among them. They often speak of this to the teachers, and ask them, if Missionaries will ever come among them again? When asked why they drove them away when they had them? they reply, that they did it in their ignorance, and that they knew not what they did. From all we saw and heard at Tana, we were convinced that the way is quite prepared for Missionaries; and we are further convinced, that not much more will be effected till they are obtained. The difficulties to be encountered are such, that our native teachers are quite unequal to cope with them. An extensive sundal-wood establishment is now being formed at Port Resolution. We sailed from Tana on the 11th of May, and directed our course to Aneiteum.\*

We sailed from Aneiteum, Mr. Geddie accompanying us, for the benefit of his health, on the 21st of May; and, after calling at the island of Fatuna, which is about twenty-five miles distant, and having encouraging intercourse with the natives, we stood for

ERAMANGA.

We anchored in Dillon's Bay, about noon on Saturday, the 22nd of May. We were soon visited by numbers of natives, most of whom swam out to the vessel. We saw only one canoe. They came on board without hesitation, the sight of their countrymen who had been to Samoa inspired them with full confidence. We were sorry to learn that the tribes all around the bay were in a state of hostility. From all we

could learn, everything seemed very dark. In the afternoon, a party of us ventured on shore. We landed near the spot where Williams fell, and made our way towards the memorable stream near which he was attacked, and Harris killed. We were all struck with the loveliness of the scenery, while we gazed on it with mournful interest, and longed for the time when it shall be the scene of operations which shall invest it with other attractions than those of a merely physical character. After our return on board, a very touching scene was witnessed. Nalial, one of the Eramangans who had been to Samoa, was standing, with his New Testament in his hand, surrounded by a group of his countrymen, to whom he was reading and speaking about Jesus. He was reading about his advent in the flesh, and pointing to his hands and his feet, to convey an idea of his crucifixion, and to heaven, to indicate the place where he now is. Oh, when shall the name of Jesus be indeed known, and the efficacy of his precious blood felt by the poor degraded sons of Eramanga!

*Location of Teachers in Dillon's Bay, Eramanga.*

We succeeded, on the morning of Monday, in obtaining an interview with Naioan and Rauiani, the chiefs of the victorious party in the bay. These, we found, are the rightful owners of the soil, and those who occupied it when the island was last visited were intruders. The result of our conference with the chiefs was, that the way seemed clear for the settlement of teachers. The chiefs were cordially desirous of this, and readily engaged to protect them, furnish them with food &c. The principal chief gave us his nephew, an adopted son, and the other a relative, to bring to Samoa for instruction, and, apparently, with the design of removing all our anxiety as to the safety of the teachers. Naioan asked us if it was likely that they would injure the teachers, when his own son was going with us to Samoa. The Eramangans who had been to Samoa were satisfied that the chiefs were sincere; and two of them, whom we wished to remain with the teachers, agreed to do so. In order to satisfy ourselves still further, we thought it well to get the teachers designed for the island to sleep on shore, before land-

\* For this portion of the Journal, see our June No. for 1853.

ing their wives and property. The result of all was, a full persuasion that the door was open; and, on Tuesday, the 23th, the teachers and their wives and property were landed, in circumstances peculiarly interesting and encouraging. We landed them at the mouth of the stream already mentioned, and about 130 Eramangans gave them a cordial welcome. The chiefs begged that a Missionary or Missionaries might soon be brought to them. This they did of their own accord. We only asked them respecting teachers. Thus, Eramanga, at length, stretches out her hands, if not to God himself, (Him, alas! they know not), to the servants and people of God. Surely, they will not be backward to respond.

*Continued Cruelties of White Men.*

Outrages continued to be committed by parties engaged in the sandal-wood trade on the Eramangans. Only a few months ago, four were murdered at a place called "Fourteen Bay," by parties belonging to a schooner connected with the Anciteum sandal-wood establishment. At a still later period, a brother of the chief Naioan, with whom we left the teachers, was shot dead by an Englishman from Sydney, also belonging to a small vessel from Anciteum. The murderer and the native got into a dispute about the price of a quantity of sandal-wood, the native wishing a shell for his sandal-wood, which the other was unwilling to give. He offered tobacco, which the native declined; and the dispute was terminated by the Englishman shooting the Eramangan. We are in possession of the names of the parties concerned, and other facts connected with the above tragic deeds. May he who executeth justice and judgement for all that are oppressed speedily appear for cruelly wronged and oppressed Eramangans!

We sailed from Eramanga on the 25th, and directed our course towards

*FATE, OR SANDWICH ISLAND.*

In the afternoon of the following day, we anchored in a bay near Erakor, the missionary station. We had the satisfaction to find the two teachers alive and well. Since the visit in 1849, they had been enabled steadily to prosecute their labors, and we were rejoiced to find that these had not been in vain.

While war, cannibalism, murder, and other heathen abominations have encompassed the Christian district, unbroken peace has obtained there, the more gross practices of heathenism have been abandoned, and a very encouraging measure of attention has been given to public services. The average attendance on Sabbath morning has been about 100; in the afternoon, sometimes less. There have occasionally been much larger congregations, sometimes exceeding 200. They have kept up a monthly missionary prayer-meeting, which has been attended, on an average, by about fifty. The Sabbath is very generally observed in the neighborhood of the principal station, and out-stations also, by those professedly Christian; some observe family worship, and a few are accustomed to retire for secret prayer. The chapel was erected in 1849. It is built after the manner of Samoan houses, and enclosed with reeds. It holds about 150. The teachers have visited, more or less regularly, two or three out-stations. The chief of these are Pango and Olatapu, places in which teachers resided in former years, and at which some impression has been made. At Pango, as many as 200 profess to have received Christianity; and a congregation averaging a hundred attend when the teachers visit it, which is very frequently. There has been very little war at either of these places since last visited. Slight disturbances have occurred, which have led to the loss of four or five lives. It is not yet safe for foreigners to put themselves in the power of the natives, though a great change has taken place in their views and feelings towards them. This change is partly to be attributed to the visits of H. B. M. ships of war, the "Fly," Capt. Oliver, and the "Havanna," Capt. Erskine. Both these gentlemen acted in such a manner as to produce a very favorable impression. Two boats' crews, who went ashore at Olatapu, to trade, in June, '50, were in great danger of their lives, perhaps unknown to themselves. They were saved by a Christian chief named Talipoa. Infanticide and other revolting heathen practices still continue among the heathen party. Occasionally, the teachers and the chief Pomare, with whom they live, succeeded in saving parties whom the

cruel superstitions of the country had doomed to destruction. In September, 1850, a woman and her daughter were thus saved from being buried alive. Having finished our business at Erakor we sailed for another part of the island, where we intended to recommence operations.

### *Havannah Harbor.*

This is a splendid harbor. We have seen nothing equal to it either in Eastern or Western Polynesia. It is eight or nine miles deep, and varies from perhaps one to three miles in breadth. It is completely land-locked. We were obliged to suspend our operations in this bay last voyage; and it was now our intention (D. V.) to renew them. Tongalulu, the chief of Sema, a place in the bay, and a young man, his brother, had been in Samoa since last visit, and were now returning to their native land, having witnessed the effect of the Gospel in Samoa, and anxious to have their own country brought under the same happy influence. The fact of our having the chief on board made our arrival quite an event: We had been absent so long beyond the time expected, that the people had concluded, he must be dead, and had mourned for him as dead. Thus, his appearance among them was as one risen from the dead. Their joy knew no bounds. They shout-

ed, talked, laughed, and those more immediately connected with him greeted his arrival with a general burst of weeping. We took the chief, his brother, and their property, with the teacher who had been selected to reside with him, in our boats to Sema. Large numbers assembled to welcome the return of the chief, and expressed their regard for him and their gratitude to us, by bringing us a present of mats, yams, and a pig. They attach great value to their pigs; so that to give one of these is the strongest expression of satisfaction. After our return to the vessel, we were visited by Falutoka and Marikona, two chiefs who, with Tongalulu, have authority over the whole bay. They brought a present of yams and a pig; and one brought his son, and the other his nephew, requesting us to bring them to Samoa, that they might return at a future time accompanied by teachers. They begged most earnestly that they might have teachers the next time the vessel visits the island. They said, if they could not have more, by all means let them have one between them. Ten or twelve teachers might at once be located most advantageously on this lovely island; and foreign Missionaries might also settle on some parts of it. We sailed from Fate, early in the morning of Saturday, the 29th of May, and stood for Lifu.—*Samoa Reporter.*

## Home Department.

### ANNUAL MEETING OF THE PICTOU AUXILIARY BIBLE SOCIETY.

On the evening of Thursday, February 9th, a public meeting was held in the Assembly Hall, to receive the Annual Report of the Committee of the Pictou Auxiliary Bible Society, and transact other important business. The attendance was very numerous and respectable. The large room was quite filled with a most intelligent and deeply interested audience. The Rev. Murdoch Sutherland, at the request of the President, (Rev. Charles Elliott,) opened the meeting with prayer. The Secretary, Rev. James Bayne, then read the Report of Committee, which contained abundant evidence that the

past year had been one of unusual activity and success, both in the parent society and the auxiliary in Pictou. Rev. A. Herdman moved, and Mr. John Yorston seconded the adoption and publication of this Report. Mr. J. W. Dawson, in the absence of Mr. James Dawson, senior, read the accounts of the treasurer, which had been duly audited, and also, the accounts of the depositary. Rev. James Bayne moved and Daniel Hockin, esq., seconded the resolution, that these accounts do pass, and be published along with report. Rev. Alexander McArthur moved, and Mr. J. W. Dawson seconded the resolution, "That, in the greatly enlarged spirit of Christian zeal which animates the parent



society in this the Fiftieth year of their operation, this auxiliary would readily recognize an urgent call to devout gratitude, cordial sympathy, and zealous support." Rev. Murdoch Sutherland moved, and Rev. Mr. Hal' seconded the resolution, "That, while readily recognizing the claims of the distant regions of the earth, this auxiliary desires not to forget its mission at home; and would therefore authorize the committee to employ whatever measures may be deemed advisable to secure an effective distribution of bibles and testaments throughout the eastern part of the Province, and more especially, among the extensive shipping which visits the port of Pictou." James Fogo, esq. moved, and Mr. John Ives seconded the resolution, "That the thanks of the Society be tendered to the office-bearers and committee of the past year—and that the following persons be appointed to officiate during the ensuing year:—Rev. Charles Elliott, President; Rev. A. W. Herdman, Robert McKay, Thomas Dickson, James Primrose, Abraham Patterson, Dr. W. J. Anderson and Daniel Hockin, esquires, and Messrs. John Yorsson and William Gordon, Vice Presidents; Rev. James Bayne, Secretary; and James Dawson, sen'r, Treasurer and Depository; James Fogo, jr., and J. D. B. Fraser, esquires, and Messrs. Matthew Archibald, Roderick McKenzie, George Hamilton, Francis Beattie, John Wm. Dawson, Howard Primrose, John Crerar, Cornelius D'Wyer, James Yorsson and Adam McKean, members of Committee.

All the above resolutions were ably supported, and passed unanimously. Several of the addresses fell most impressively upon the audience; and, on review of the entire proceedings, the friends of the society have every reason to congratulate themselves upon the results of this meeting.

The following abstract of the Treasurer's and Depository's account, will give some idea of the efficiency of the society.

TREASURER'S ACCOUNT.

Amount of donations and collections in behalf of Jubilee fund,	£ 80
Amount of donations and collections in behalf of General fund,	157
Total amount raised during years '53-54,	£ 237

DEPOSITORY ACCOUNT.

During the same period, there were sold 78 bibles and 202 testaments; furnished to other societies, 84 bibles and 90 testaments; distributed gratuitously, 37 bibles and 49 testaments—in all, disposed of 199 bibles and 311 testaments. There were in the Depository on 1st Jan, 1853, bibles 606; testaments 906. Added in 1853, bibles 138; testaments 1000—in all, 804 bibles and 1906 testaments, from which the following issues fall to be deducted, bibles 199; testaments 241, leaving in the Depository, Jan. 1st, 1854, bibles 605; testaments 1565.

JUBILEE MEETING AT NEW GLASGOW.

THE New Glasgow Auxiliary Bible Society held a public meeting in James church, on Monday, 31st ultimo, with a view to celebrate the Jubilee of the Parent Society. Though not quite so forward in the movement as others have been, the Com. N. G. B. S. have testified their zeal and sincerity in the cause of Bible distribution, by their very creditable arrangements to secure a celebration, which, under all the circumstances may be pronounced not unworthy of its great occasion. The assemblage, in consequence of the unusual severity of the weather was, at first, far too thinly scattered over the large and commodious church, to appear to any advantage. Indeed, one could not, on his entrance, resist a bitter feeling of disappointment. This was, however, soon dispelled, by the accession of many eager auditors; some of whom had evidently come from a great distance, to be present at the unusually attractive scene.

James Carmichael, esquire, President of the Com., occupied the chair. Rev. Angus McGilvray, at the request of the President, opened the meeting with a very devout and appropriate prayer. The speakers who, in succession, addressed the audience, were Rev. David Roy, Charles Elliott, A. W. Herdman, James Ross, James Forsyth, Geo. Walker, Geo. Patterson and James Bayne. It will thus appear, that Episcopalianism and Presbyterianism were, on this, as on similar occasions, most happily united in the advocacy of the claims of that society, which constitutes the true Palladium of Protest-

antism, and should constitute a common platform for all christian churches.

The various subjects of address had been previously arranged and assigned, by the com.; and a limited period allotted to each speaker. There was no lack of ability and eloquence in the several addresses, though their number and variety prevented that thorough discussion of each topic, which, in other circumstances, would be so desirable. There is little doubt, however, that the impression made upon the audience, was both deep and salutary; and that the happy fruits will be enjoyed in a long career of vigorous and well directed effort; on the part of this important auxiliary. It would be very improper to omit, even in this hasty sketch, reference to the efficient services of the choir, which was composed of the principal leaders

of sacred music, in the different congregations around. The com. had made a very admirable selection of Hymns, from the United Presbyterian Hymn Book; and these were set to strains of sacred melody, which had been, for the most part, very judiciously selected; and was, in every instance, effectively performed. There must be few persons, indeed, who have attended such delightful *bible re-unions* as have been held within the last twelve months, in the County of Pictou; and, yet, do not feel the deep conviction, that the claims of the British and Foreign Bible Society are well entitled to similar prominence, at every annual meeting of each Auxiliary; and that the number and efficiency of Branch associations ought to be greatly increased.

## Miscellaneous.

### LETTERS TO CHURCH MEMBERS.

#### LETTER IV.

*The duty of Church Members to the Godless around*

[Concluded.]

Irrespective of the injury necessarily resulting to herself from the juxtaposition of such a mass of ignorance, and vice, and worldliness, the duty of the church is plain; and it is cheering to see that this duty is recognised, and in some measure responded to. The church is awaking from a state of long continued inactivity, and the situation of the country depends upon her efforts. Her measures, though not accompanied with the publicity and noise of political transaction, are greatly more important to the well-being of the nation—are, indeed, all important, for by these, that truth is propagated, and that fear taught which are the strength of the community, even in a temporal point of view, and that public opinion formed which gives being and character to all political measures. This would be the case at least if her influence were energetically employed, and much need has she so to exert it, for there are agencies of corruption and busy activity, spreading far and wide their destruc-

tive influence. But the church has higher objects in view than mere temporal good, though that is not lost sight of in her high aim. She views men as sinners passing on to eternity, and it is her exalted duty to reclaim them from error, and lead them to the truth as it is in Jesus. Before such a purpose as this, all aims which terminate on this side of the grave dwindle into insignificance, and for the accomplishment of such a purpose no sacrifice can possibly be too great. Blessed be God, efforts are being made to this end; would that they were increased a hundredfold! In large towns chiefly, where there is a special necessity, the various sections of the church are exerting themselves, in city missions, unitedly, or by individual congregations, in week day and Sabbath schools, in Christian instruction, and tract societies, and in other agencies of a like nature. All these are modern institutions, and the gratifying success which has attended them encourages to redoubled effort.

The plan which has been lately acted upon, in several cases of a number of church members forming themselves into the nucleus of a new congregation, in a destitute district, promises to effect much

good. When such a movement originates in a desire for the extension of the church, it is worthy of all commendation. The unwieldy bulk of some overgrown congregations will thereby be diminished, and a new centre of holy influence formed, to the blessing of its surrounding locality.

Brethren, it rests chiefly with you to give activity and efficiency to such efforts in the various christian communities with which you are connected. Active duty best devolves upon you, and you can more effectually work institutions originating with it, however retired its sphere of action, otherwise it is not maintaining its rightful position, nor fulfilling the ends of its existence. As those who are called to live not to themselves, but to Him who died for them,—as those who are bound to recognise a brother in every man, and as a brother to seek his highest happiness, see that your hearts be not lukewarm, nor your hands slack in this great duty. And let not your share of service be limited to pecuniary contribution, however liberal. Away with such a summary form of duty, such a paltry estimate of what you owe to Christ, and of what he expects from you! Show your interest in the duty, and your sense of its importance, by giving your personal efforts, that the various institutions of mission or school, or whatever else they may be, for the benefit of the world around you, be possessed of all the efficiency it is possible to confer on them. Be working men in the cause of Christ.

Nor is this effort in these institutions enough, either as respects the duty devolving upon you, or the great work to be accomplished. As we formerly stated, your individual, as well as your associated effort, is required. And surely it shows little interest in the work, and little love to the duty, if the members of a congregation are satisfied with providing a substitute in a town missionary, and devolving all the work on him. Beyond all that can be done by such a provision, every Christian must do his part personally and individually. Until the mass of the church is brought to bear on the mass of the world, no general reformation can be expected. It is high time that Christians were taking their stand more unmistakably and determinedly in their professed character, for it can only conduce to the ease of the world in its lost condition, if the community of the faithful maintain an intercourse with it in all the business and

courtesies of life, without whispering to it a word of its condition, or bringing before it the things which belong to its peace. This is unfaithfulness to the perishing; it is unfaithfulness to Christ. Every Christian can take a part in testifying to the world, however weak he may be, or however humble. In the field, in the workshop, in the counting-room, in the office, in every scene of labor, and in every contact in business, he has opportunities of commending by word, as well as by example, the religion of Jesus, of urging his fellow-men to lay to heart their eternal interests. This is a duty we owe them, and a duty we owe to our own souls. Is any Christian ashamed to deal personally with those with whom he is associated in labor or business as respects their spiritual well-being? If so, he has need to examine his own heart; the fear of God cannot have its due influence there, if the fear of man deter from duty. Is it your principles, brother, of which you are ashamed? Then why have you adopted them, or why continue to profess them? But it is not this, it is the scoff of the world you fear, the sneer of the ungodly; and is this manly? You see the infidel is not ashamed to avow his sentiments, nor to attempt to gain adherents to them. The ungodly man of any class is generally anything but ashamed to show his ungodliness; why then should you be ashamed of Christ, or of the duty to which he calls you? This is treason against your king; this is an unmanly part, let it not be yours. If our Redeemer has been deterred from the purpose of his mission by the contradiction of sinners, or the shame of the cross, where would our hopes have been, and truly that Christianity needs to learn something yet of Christianity, who counts it not an honor to suffer shame for the name of Christ. In your intercourse with the world, brethren, ever openly manifest your attachment to your Saviour; ever be exerting your efforts to gain adherents to his cause. But this, you say, "proseclytizing!" So it is, and as we have said, being of the party of Christ against Satan, you are called to do this. Moreover, if you believe in Divine truth, as teaching the only religion which saves the soul, and in Christ as the only Saviour, how can you fail of directing your efforts to bring others to attend to this truth, and to trust in the Saviour? Let not your hearts or hands be awaiting in the work, brethren. Be all at it, be vigorously at it, that our be-

loved land may be completely delivered from the power of the wicked one, that it may be what it professes to be, a Christian country, and rejoicing in the blessings of Messiah's reign may become more and more a blessing to the world.

FRATER.

COMPARISON BETWEEN ROMAN CATHOLIC AND PROTESTANT NATIONS.

France, Oct., 1853.

The apologists of Romanism maintain with imperturbable assurance the two following theses:—first, that Protestantism is contrary to the true interests of human society, and plunges the people into all sorts of calamities; secondly, that Roman Catholicism is eminently favorable to the order, tranquility and prosperity of nations, and that it alone can realize all the good which men expect from a social state. Upon these two themes the Romanist writers expend magnificent discourses. They give free flight to their spirit of invention, and boldly show, in the approaching future, Protestants perishing in disorder and anarchy, whilst Romanists triumphantly pursue their glorious course.

To those splendid dissertations there is a very simple and conclusive thing opposed, namely, *facts*, facts which may be easily proved and verified. What is the present condition of the nations which belongs to Popery, and that of those which maintain the doctrines of the Reformation? What have been their respective developments? On which side is there more activity, political and commercial progress? What is, lastly, their comparative strength in the grand questions which interest and agitate humanity?

A writer of much spirit and talent, *M. Eugène Pallotan*, has not hesitated to confess, those nations which are Romanist are decidedly in rapid decay. He regards Popery as having reached the last term of its career. The Sovereign Pontiff is, according to him, shut up in the Vatican as in a tomb. He adds, that the future of the world is especially reserved for Protestants.

These assertions appeared exorbitant to *M. Michael Chevalier*, the celebrated professor of political economy; and in an extended article which the *Journal des Débats* has published, he endeavors to refute *M. Eugène Pallotan*. But it

is a curious affair; the evidence of facts obliges *M. Michael Chevalier* himself to acknowledge the advancing power of Protestant communities; declarations all the more precious as they come from the pen of a man who intended to serve the cause of Romanists. The following are some extracts from this article:—

“If we measure respectively the progress made since 1814 by non-Catholic Christian people, and compare it with the advancement of power obtained by Catholic (Roman) nations, we shall be amazed at the disproportion. England and the United States, Protestant powers—Russia, Greek power—have acquired, to an unknown extent, the dominion over immense regions,—destined to be largely peopled. . . . England has endeavored to conquer all those vast and populous regions known under the general name of India. She has spread civilization in the north of the American Continent, *i. e.* Upper Canada. She has made herself mistress, by the labors of her children, of all the positions of an island—New Holland—which is vast as a continent; and she has thrown-out her branches into the most important Archipelagoes with which the Great Ocean is besprinkled. The United States have aggrandised themselves prodigiously in riches and population, on the surface of their original domain. They have destroyed, on all sides, the limits which circumscribed their territory; they are now seated on the two oceans; San Francisco is the counterpoise of New York, and they seem to be appointed to at least equal destinies. They have proved their superiority over the Catholic (Roman) nations of the New World, and have subjected them to a vassalage which is no longer contested. Considered together, England and the United States, after the attempt made by the former on China, seem to be on the point of subduing to their authority the most renowned empires of the extreme East—two empires which numerically represent nearly half of mankind—China and Japan. Russia also seems every day to take a more prominent position in Europe. During the same period, what progress have (Roman) Catholic nations made? The first of them all,—the most compact,—the most glorious,—France,—which, for fifty years, has appeared to occupy the

throne of civilization, has experienced strange disasters, seen its sceptre broken, and its power dispersed. She has risen again with the noblest courage, and most indomitable energy; but every time that she was about to take a rapid flight, fatality, like a scourge from God, has sent her a revolution, which has paralysed her efforts, and caused her miserably to fall. Evidently, since 1789, the balance between Catholic and non-Catholic civilization has been reversed."

These are important avowals from M. Michael Chevalier. He confesses, in the face of the civilized world, that the countries which have shaken off the Papal yoke, go from prosperity to prosperity, whilst Romanist nations decline day by day! Now, how can so intelligent as M. Michael Chevalier believe in the re-elevation of Roman Catholic nations? "The spirit of Roman Catholicism has shown," says he, "during many centuries, its sympathy, with, and ability for progress(!), its harmony with liberty(?); true liberty, that supreme good, in the pursuit of which the whole human race is engaged. Well! Catholic hierarchies and Catholic (Roman) civilization are simply called, yet once again, to accomplish that which they have so many times done so well! Why, then, is it that you will so confidently affirm that they will be now stranded in this work? Why? Because the directors of the Papal church, far from adopting the principles of modern times, go back to the most iniquitous maxims of barbarous ages,—because they seek their support in superstition and fanaticism;—because they extol and practise, as much as they can, intolerance in religion, and despotism in political affairs;—because, lastly, there is a radical opposition, an increasing difference between the tendencies of the present generation, and those of Popery." M. Michael Chevalier imagines that the church of Rome can sympathise with liberty and progress; he charitably invites her to effect a complete change within her own bosom. Error and chimera! *Sint ut sunt, aut non sunt*, said the general of the Jesuits to Pope Clement XIV. That is the resolution of Popery: it will remain as it is until it perishes; it cannot transform itself.—*Even. Christendom.*

IRELAND—ITS EARLY RELIGION, AND DECLINE INTO POPERY.

In the August number of the *American and Foreign Christian Union*, is a very interesting article relating to Ireland—its early religion, and decline into Popery. Thinking that such an account may be interesting to your readers, I will endeavor to make a brief abstract of it.

The first introduction of Christianity into Ireland is involved in obscurity, but the labors of one individual had much to do in its establishment.

On the banks of the Clyde, not far from Glasgow, in the village now called Kilpatrick, was born a boy, named Patrick Succat or Succath. His father was deacon of a church, and his mother was a pious woman. He had reached the age of sixteen, when one day, as he was playing near the sea shore, he was carried off by pirates, into Ireland, and there set to feeding swine. There he learned the manners of the people, and here too, he became a Christian. Escaping from Ireland, where he had lived six years, he was again carried captive, but this time to France. While here, he had an irresistible desire to carry the gospel back to the Irish pagans. He returned to Ireland, and, in God's hand was the means of a vast deal of good. Under his influence schools were established, &c., &c. Succat died in Ireland 460, A.D. He is canonized as St. Patrick, of whom we have heard so much. The religion of Ireland at that time was a simple, sincere Christianity. In the days of St. Patrick, Rome was counted merely as one of the churches, with her own Bishop. During the sixth, seventh and eighth centuries, Ireland was proverbially the seat of piety, learning, and her people with the Britons and Scots, sent out many missionaries to the northern part of Europe.

But the invasion and conquest of Ireland by the Danes, in the ninth century brought great calamities on the Irish church. The seats of learning were destroyed, and the students scattered. The Danes were favorable to the Roman church, (in which the Papacy was, at the time, fully developed,) for they had been instructed in religion by the Roman Catholics. When the Normans, who were also Roman Catholics, invaded England, the event was hailed

the Danes of Ireland, who also took the name of Normans. Breaking off connection with the primitive Irish church, they received ordination from the Norman Archbishop of Canterbury, and thus took the first step in Ireland's submission to the church of Rome. In 1156 Pope Adrian the III., by agreement with Henry II. of England, issued a Bull, in which he advised Henry to reduce Ireland, and Henry, in return, began to bring that country under the dominion of Rome, and compel the payment of a penny, yearly, for every house to the pope. This was called Peter's pence.

Thus was Ireland given to England, and thus was the primitive and free church of Ireland broken down, and the people brought under the control of the church of Rome.

For 400 years the English government and the church of Rome supported each other, but when the former became Protestant, the Irish church, being Roman Catholic, was its bitter opponent. And in the reign of Elizabeth, although seventeen of the nineteen of the Irish bishops renounced Romanism, yet few of the people or inferior clergy were either conciliated or consulted, and whenever the priests were put out of their cures, and the tithes given to strangers, a warm-hearted people clung to the priests, and thus they were led by their sympathies to uphold a system which their forefathers had strenuously resisted when introduced by the English.

But there is hope that Ireland will yet return to the religion of her fathers. *The Dublin Nation*, a Roman Catholic paper says, "The West of Ireland is deserting the ancient fold. It is true that the altars of the Catholic Church have been deserted by thousands born and baptized in the ancient faith of Ireland." The translation of the holy scriptures into their own language has not been without its fruits. The agitations of O'Connell have been productive of good, and the temperance movement also. In the famine of 1846, the failure of the priests to cure the potatoe disease was favorable to Protestantism. The Protestant clergy, who helped the people in the time of their need, got hold of their affections.

In 1829 a Society was formed to main-

tain missionaries, scripture readers, and teachers of their own. This society was called, "The Society for Irish Church Missions to the Roman Catholics." The reformation rapidly spread. In the district of West Galway, where in 1840, not 500 Protestants were to be found, there were in May, 1852, nearly 6,000 converts attending church services, and 3,500 children were taught in the Bible schools. In two years, in various parts of Ireland, more than 30,000 converts have been found, who have cast off the errors of Rome. The Society employed 342 agents.

"The Irish Education Society" for education and religious instruction in Irish, have 86 missionaries, 240 scripture readers, 650 teachers, and 30,000 pupils under instruction.

"Thus there is no longer room for doubt or denial of the great work going on. But it will be seen from the history, that the converts, instead of deserting, are but returning to the ancient fold the primitive faith of Ireland."

#### CHARACTER OF THE CHINESE INSURGENTS.

Mr Talmage, in writing from Amoy, June 3, makes the following statements in respect to the men who are in arms against the present government of China.

If the insurgents triumph over the present dynasty, we have reason to expect that the whole Chinese empire will be thrown open to the preaching of the gospel. Many of the insurgents profess to be worshippers of God and believers in Jesus. Possibly this profession is general among them. They have a portion of the sacred Scriptures, printed by themselves, and circulated among them. We have seen a part of the Book of Genesis which they had printed. They are well acquainted with many facts of the Old Testament history, and with some of the facts of the New Testament. They have published several tracts. Their Commentary on the Ten Commandments is very good. A tract which they have published against idolatry is said to be excellent. In their prayers they usually insert the petition of the Lord's Prayer, "Thy kingdom come." They offer their prayers in the name of Jesus, relying on his atonement for the forgiveness of sin and the salvation of the soul. They keep the Sabbath and enjoin morning and evening worship. In some of their books there is

much superstition and fatal error. From all that we can yet learn, we may hope that there are many sincere Christians among them, and we have reason to fear that there also many fanatics, and some wicked impostors. Their books show a much more intimate acquaintance with the writings of Moses than with the writings of the evangelists, and apostles. Thus we may account for many of their acts and religious rites which are inconsistent with the spirit and teachings of the New Testament.

"If," says the North China Herald, "this first half of Genesis be only the commencement of a series which the insurgent chiefs intend to continue as soon as they have opportunity, and as soon as the various documents comprising the 'Holy Book' come into their hands, we may then expect to see, in course of time, should the insurgents prove successful, the whole of the Jewish and Christian Scriptures published by authority and circulated throughout the empire." If this should take place it would give the Bible a circulation in China which it has been anticipated would not take place for many years to come.—Two copies of a version of the New Testament have been placed in the hands of one of the chiefs of Nankin, and were received with respect and gratitude.—*Journal of Missions.*

### OLD CALABAR.

CREEK TOWN.

#### BAPTISM OF THE FIRST CONVERT

On the 1st December we had by the mail steamer the following letter, dated 21st October, and journal from the Rev. Mr Goldie, containing the very delightful intelligence that on the afternoon of Sabbath the 10th October, he publicly baptised in the King's Yard at Creek Town, a young man, named Esien Esien Ukpabio. It will be seen also from the letter that there was also another young man whom he was prepared to baptise, but whose heart failed him when the time came, and that young Eyo, the King's son, has now professed his resolution to give himself to the Lord in baptism. We hail this intelligence with cordial thankfulness and joy; welcome with affection the son of Africa as a 'brother beloved in the Lord;' and trust that he will soon be followed by many who shall come out from dark, evil, and polluted heathenism into the

light, liberty, and holiness of the service of the Lord, and that, now that the sickle has been inserted, we shall ere long hear of a rich harvest of souls reaped in Old Calabar:—

"Last year, as I informed you, two young persons presented themselves as candidates for baptism, and have since been attending to receive instruction preparatory to their being admitted. They have both profited by the various means of instruction afforded by the mission since its commencement, and in respect of knowledge and otherwise seemed qualified for admission, so that I fondly hoped I should be able to baptise both on the first Sabbath of this month; but at the eleventh hour the heart of one of them failed him. The baptism of the other I delayed, hoping that his companion would have resolution given to come forward along with him; but this for the present seeming hopeless, I baptised him on Sabbath last. Esien Esien Ukpabio, the first fruit of the Calabar Mission, is a native of this town. He is what is called half free—that is to say a slave born in the country, who is entitled to some privileges which are not possessed by the slaves introduced from another country. His mother belonged to a young man who formerly waited diligently on the means of instruction, and promised fair to be one of the first to give himself to God. He did many things gladly, and used his influence with others to induce them to follow the way of truth. One time a child of his fell sick; he prayed earnestly for its recovery, and it was restored to him. The language of his heart then was, "This God shall be my God." In process of time this child died; another, his little son, followed it to the grave; and he, looking upon God as his enemy, forsook the gospel, and went and joined himself as a devotee to a certain Idem up the country. He is now as strenuous in opposing the truth as he was formerly in advancing it. This young man sold Esien's mother, and her little daughter, who is now in the mission house at Duke Town, to King Eyamba. At his death she came into the possession of King Archibong's mother, and the little girl Sarah. Mr Anderson has redeemed. Esien remained with his master in Creek Town, and attended school, but on his master's

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threatening to deprive him of this privilege, he took refuge with King Eyo, who it seems had some sort of claim to him. He continued to attend school, and for a time resided in the mission house, but he is now employed by King Eyo in assisting him in his business, so that he can now only give an occasional attendance at school. In his case, and that of several other lads, the king is beginning to reap much benefit from the school. Esien is possessed of a good

deal of knowledge, of aptitude in learning; and as he has to all appearance given himself to God with his whole heart, I trust that he will not only be enabled to walk worthy of his profession, but will be eventually an instrument of much good among his fellow countrymen.

I am happy to say that young Eyo has professed his resolution now to give himself to the Lord in baptism."

## Notices.

### MONIES RECEIVED BY TREASURER from 20th Jan'y. to 20th Feby., 1854.

1854. FOREIGN MISSION.	
Jan. 31—From Rev. John McCurdy, being net proceeds of children's Bazaar held in his cong.,	£33 5 0
From do. for educating Miss C. Goddie, and paid over to Mrs. Bayne,	5 0 0
Feb. 1—From Salem Church Cong.,	7 8 9
13—Messrs. J. & J. Yorston received and acknowledged in Register,	28 11 0
14—From Rev. J. Jennings, from Toronto United Presbyterian Congregation Missionary and Benev. Soc. to Presbyterian Ch. Nova Scotia for Mission to Aneiteum,	30 0 0
do. a friend to foreign mis.,	1 5 0
do. do. do.	1 5 0
do. Sabbath School mis. box,	1 12 6
SEMINARY.	

1854.  
Feb. 22nd, from St Mary's congregation for the year 1854, £7, contributed as follows: Caledonia, £1; Glenelg, £2 10; and Sherbrooke, £3 10.

### HOME MISSION.

1854.	
Feb. 1—From Salem Church cong.,	£5 6 4
14—Ladies of Stillwater, St Mary's,	1 0 0
1854. REGISTER.	
Feb. 1—From agents,	£15 0 0

Robert Smith, Truro, acknowledges the following for the Foreign Mission:	
Cash from the Misses Carlisle,	£0 3 1½
Alex. S. Hingley, Salmon River, Musquodobit, U. Settlement, per Rev. Mr. Sedgwick,	5 16 10½
do. Middle do. do. do.	3 0 7
do. Upper and Lower do. Prayer meeting,	0 8 3
Half of Thanksgiving Collection, Truro Congregation, per Rev. Mr. McCulloch,	5 1 0
Finnel from Upper Musquodobit,	0 5 0
Finnel & stockings from Middle Musquodobit,	0 7 0

Goods from Ladies of Mill Village Sabbath School,	1 3 9
7½ yds. cloth from Mrs. Thos. Davison, 2d, Portapique, value	10 0
4 yds. cloth from Mrs. Asu McCabe,	0 5 0
Cotton & sewing materials from Mrs. R. Marshall,	0 5 0
A cotton frock from Mrs James Yuill, Old Barns,	

### SEMINARY.

Cash from Upper Musquodobit, from Rev. Mr. Sedgwick,	£5 2 0
do. Middle do. do.	4 18 11
HOME MISSION.	
Cash from the Misses Carlisle,	0 3 1½
do. from Alex. S. Hingley,	0 5 0
Half Thanksgiving coll., Truro cong., per Rev. Mr. McCulloch,	5 1 0
Cash from Upper Musquodobit, from Rev. Mr. Sedgwick,	2 0 7½
do. Middle do. do.	2 9 6½
do. Prayer meeting, Upper Town Settlement,	0 8 3

### NOTICE!

Wanted immediately, in consequence of the sickness of Mr. John McCleod, a Colporteur, for the bounds of the Presbytery of Pictou. Terms, \$12½ per month, and \$1 per week, for the use of a horse and waggon, and all reasonable expenses paid. Certificates of good character, and fitness for the work, required. Application to be made to the subscriber, by letter or otherwise JOHN I. BAXTER, Agt.

The Treasurer of the Micmac Missionary Society begs leave to acknowledge the receipt of the following donations, by the hands of the Rev. David Roy, immediately after his return from Scotland.

John Stewart Hepburn, Esq., of Colquhalzie,	£1 0 0 stg.
Mrs. Hepburn of do.	1 0 0 "
William McLaren, Esq. of Kin-fawns Castle,	1 0 0 "
Miss Stewart of Cluny,	1 0 0 "
Mrs Millar of Colquhalzie,	0 3 0 "
	£3 8 0 "

Register Account for 1853 in next No.



## RECEIPTS FOR THE REGISTER.

Balanced from J. D. McDonald, former agent, £3 13s 9d. Miss E. Geddie, 4s 6d. Rev. Jas. Smith, Stewiacke, £4 13s 9d. William Graham, Durham, £1 10s. John Hattie, Caledonia, 7s 6d. David Erietz, Maitland, £1. Peter Ross, East River, 12s 6d. Gavin Bell, New Annan, 3s 9d. Rev. John McLeod, St. Eleanor's, 6s. Samuel Cameron, E. River, 7s 6d. James Grant, E. River, 7s 6d. William McNeil, Cavendish, £1 5s. William Brown, Merigomish, 11s 3d. Reverend George Clarke, one pound. And 1s 6d from the following persons, viz: David Fraser, Kenneth McDonald, Thomas Dickson, Mrs. Robert Dawson, Peter Brown, Mrs. O'Neil, George Hamilton, Mrs. Arthur, Andrew Miller, Mrs. Lewden, James Inkster, Thomas Killar, C. T. Irvine, James Ives, John Yorston, R. P. Grant, William Brown, William Ives, Alexr. McKimmie, Henry Sterns, James Munroe, Matthew Archibald, W. H. Harris, James Marshall, James Murdoch, Mrs. William Brown, A. J. Patterson, John T. Ives, Thomas Mudie, Rev. A. W. Herdman, Mrs. McLean, John Harris, Robert McKay, John Rüssel, Thomas Smith, William Pottinger, F. Dentie, Daniel McLenn McDonald, James Stewart, James Primrose, James Stalker, Miss English, John G. English, Mrs. Treneman, Mrs. W. Murdoch.

## FORMS OF BEQUESTS.

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

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

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

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

For religious or missionary purposes.

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

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

The Treasurer of the Miama Mission gratefully acknowledges receipt of five pounds from Miss Sarah Stiles, per the Rev. J. Bayne, being the proceeds of a Soiree given by Ladies in the vicinity of Pictou.—[Prs. Witness.

J. & J. Yorston acknowledge receipt of the following sums of money for the Foreign Mission, viz:

From the Merigomish Ladies' and Benevolent Society, cash £1 10s 9d, per Smith Copeland.

From the administrators of the late John Hettie's estate; £10 in cash.

The Treasurer of the Mission Education fund begs to acknowledge the receipt of 10s 5d from Alex. Fraser, Esq., New Glasgow, and £5 from Rev. John McCurdy, being a part of the proceeds of children's Bazaar held in his congregation.

## 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 Licentiate of the Church in Nova Scotia, or the United Presbyterian Church in Scotland, or its branches in the Colonies. Applications to be directed to the Rev. James Bayne, Secretary of the Board, Pictou.

## BOARDS AND COMMITTEES.

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

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

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

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

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

Committee of Enquiry respecting the best locality for the Seminary.—The Rev's 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 McAdam, N. B. P. I., and Robert Smith, Merchant, Pictou.

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

General Agent for the Register, FRANK DEARNEY, Junr., Pictou.