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# THE MISSIONARY REGISTER,

OF THE

## Presbyterian Church of Nova Scotia.

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

**Vol. 7.**

**MARCH, 1856.**

**No. 3.**

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## Foreign Missions.

### NEW HEBRIDES.

#### LETTER FROM MRS GEDDIE.

WE are without late dates from Mr Geddie, but have pleasure in laying before our readers some extracts of a letter from Mrs Geddie, of date December, 1854, addressed to the Rev. James Waddell.

#### VISITING THE OUTSTATIONS.

As every little event connected with Aneiteum appears to interest you so much, I shall endeavour to give you a short account of our last visit to some of the outstations.

*Eteng.*—In August last we prepared to visit Eteng (4 miles distant). As soon as the little ones knew that we had decided on going, they were wild with delight, and eager to be off, (just as much so as any of our little folks in Nova Scotia would be to go *pic-nicing*.) So we hurriedly packed up some catables, and knives, forks, etc., and set off with a fair wind, which soon brought us to the place of our destination. As soon as the boat was seen by the teacher, he commenced beating the *nitai a khaig* (a hollow piece of wood), to collect the people, whom we could see hastening to the school house. We were soon among them, shaking hands, etc. Nearly all the females were weeping bitterly, as they knew we intended to remove the teacher, with his wife

and child, Mr Geddie intending to send them to Tanna. We were pleased to see a great addition to the *alaingahenie* people; the school-house was quite full, and many were sitting outside. After singing and prayer, we examined the school, and were pleased to find that the people had made some progress. Mr G. then gave an address, and the services were concluded with singing and prayer.

After the examination, a marriage was solemnized by Mr Geddie, after which a large *netta*, or native oven, was opened, and an abundance of food distributed among the people. Meanwhile our boys had boiled the kottle, spread a nice clean mat on the floor, over which they again spread fresh banana leaves, and on these our plates, etc. Some hot *taro* from the *netta*, added to the food brought with us, made us quite a good dinner. Having introduced the new teacher and his wife, (a young man and woman who had lived a long time with us and had lately married), we left, intending to visit *Ujie*, the next village on our way home.

*Ujie.*—At this place we had a very small meeting, as not many of the people are Christians. We left, as a teacher, Tuha, one of our young men, who is soon to be married to one of our girls.—The people appeared very glad to see us. They had not progressed much since our last visit; but they are now getting on much better. They supplied our boats crew with cooked food, and when we were leaving, they had a fine pig and a

quantity of taro ready to put into the boat for us. We told them we did not go for food. They said they knew that, but that their present was an expression of their love to us, in return for our love to them. After shaking hands with *all*, we started homeward. The wind was now ahead, but having a good crew we soon reached home, having spent an agreeable and I trust not unprofitable day.

*Nehparejo*.—On Thursday we prepared to visit *Nehparejo*, a settlement inland, about four miles distant, where one of our boys had been teaching. This journey had of course to be performed on foot, (as we have neither carriage nor railroad yet.) We left home immediately after breakfast, taking our dinner with us, and a large party of the natives to carry the children, catables, etc. Our road for some time lay through the valley, then along a pretty little river, whose windings we followed for a mile or so. It was delightful to see and hear it rushing and tumbling over the stones. Here and there on either side of the river pretty plantations were to be seen, and again we would travel for some time through the thick bush. Here also there was much to admire, the many different kinds of trees—their leaves and shade, also a great variety of splendid ferns. The shade was now very grateful, as the sun was becoming very hot. We had purposely selected this path for its shade, although not so good as several others leading to the place. As we were leisurely walking along, we came suddenly upon a chief from the place whither we were going. We were surprised to see him leaving home, as we had sent word we were coming, and he appeared as much *taken aback* at meeting us, supposing we would have gone by another path. We asked him where he was going. He said he was going to the foreigners, to buy a pipe, forgetting he had one stuck in his hair. We found out afterwards that the real reason of his leaving home was that he was ashamed to see us, as he still kept his two wives.

The school and teacher's house at *Nehparejo* are built upon the top of a little hill, which arises abruptly in the centre of the valley. When we reached the top of this hill, I was quite delighted with the prospect that burst upon our view. There was the beautiful valley stretching away in the distance, the sweet little river murmuring through it, here and there pretty plantations, and groves

of beautiful trees, the mountains rising one above another on either side, and the deep blue sea far in the distance, all combined, formed a picture beautiful beyond my powers of description.

The people were waiting for us; the school house, which is every day covered with cocoanut-leaf mats, was on this occasion covered with their sleeping mats. They had spread for us to walk on, what they valued most of all their native property, their best mats. Victoria herself could not have been more highly honored. At one end of the house was a raised seat for us, also covered with mats. We examined the school, and were pleased to find that the people had been persevering in their endeavours to learn, and that many of them could read pretty well. We were gratified to see that Peter, (one of our boys,) had been a faithful teacher. After examining the school, taking the census of the place, etc., we were ready for dinner, which our boys had prepared. In addition to the food we had brought with us, the people had added some taro, and a fowl hot from the oven. Soon after dinner we bid the delighted natives good bye, and wound our way through the valley, and reached home in time for tea, having spent a very pleasant day.

*The other stations*.—Since visiting the above mentioned places, I have accompanied Mr G. to all the other stations but two, the roads to these being quite impassable for a lady. At all the places we found the people progressing fast, the scenery was beautiful beyond description, the kindness of the natives most gratifying; and I returned home highly pleased with my journey. The roads were the only drawback. I should have thought such roads at home passable only for goats, but by having a native on each side to keep me from falling, I managed along to their great amazement. However, I returned to the teacher's house minus my shoes, and resolved, the next time I undertook such a journey, to take two pairs. I saw but one naked person, and that a little boy. I asked him why his mother did not make a *lepe* for him, (a girdle of the pandannas leaf.) He answered, she said *lepes* were *tetaup* (forbidden) for boys. I said it was *tetaup* for boys to go without a covering, and told him to tell his mother she must make him a *lepe*. The little fellow answered, "*pu asaing*" (I will tell her), and I have no doubt he did so.

Some persons may question the propriety of my thus visiting among the people: but I am convinced that much good is done in this way. Many of the distant people we would never see, did we not thus first make acquaintance with them at their own homes.

#### VISIT TO MR INGLIS' STATION.

We returned last week from Ananunse, where we had been spending a few days with our dear associates, Mr and Mrs Inglis. We always enjoy our visits there, and are, I trust, mutually encouraged and profited when we meet.

#### SCHOOL ARRANGEMENTS.

Since the John Williams left, I have been making arrangements with regard to my day-school. classes, etc., which I think will suit both myself and the natives better than my former ones. On Tuesday and Thursday, the women come immediately after the morning school, and write. After writing they sew until half-past 3 o'clock. On Monday and Wednesday my own girls sew; on Wednesday and Thursday afternoons I have a class for the females who teach in the morning school; on Friday I have a class for the wives of the teachers who live at a distance. I also teach them to sew on Friday and Saturday if they wish. On Sabbath, after the morning service, I have a large Bible Class. And now, my dear friend, I hope you will not think I am doing a great deal more than I really am. It is true that my time is fully occupied, but the question is, might I not do more than I do. I often think that I might, were I more methodical in my arrangements, etc.

#### PARENTAL YEARNINGS.

Our beloved Lucy left us in the John Williams. We deeply feel the dear child's absence. You need not, my dear friend, give me credit for giving up my children. Necessity compels me to do it. I see I cannot keep them here, yet I feel I am not resigned; my children are never absent from my thoughts.—Time does not lessen the trial. I feel more deeply about my dear Charlotte being so far from me now than I did when she left home, especially as we learn by our last letters from Mrs Rawlings, that she is not at all strong. Yet I feel deeply attached to the people here; and feel deeply interested in their improvement. Still my thoughts are constantly with my absent ones, and I fear I secretly murmur at being obliged to be

thus separated from them. Elizabeth and John Williams are smart, interesting children, yet the thought that they too must go, prevents me from enjoying the happiness I otherwise would from their presence. Yet do not suppose I feel unhappy among this people. I feel as happy as any person possibly can do, under the same circumstances, and feel anxious to do all I can for their improvement.—I feel deeply attached to many of them.

#### FORMER PUPILS.

Mary Ann, one of my girls, is now with us. She was married, about eighteen months ago, to a very promising young man from Mr Inglis' station.—They have been teaching at an out-station, and have done a great deal of good. We all hoped that they would be a useful couple. But God, whose ways are not like our ways, has seen fit to lay aside Mary Ann, and we much fear that she is in a decline. Yet she is quite resigned, and willing to depart if it is his will. Her young husband is fondly watching over her. Poor fellow! he feels deeply. I feel very much myself, for she has been a child to me, and I hoped to see her the instrument of much good among her own sex. She has already been the means of good, and if our heavenly Father sees fit to take her to himself, why should we complain? I trust she is one of his own children.

Already eight of my girls have been married and are doing good. Two were married last Monday morning. In the afternoon, all the friends sat down to a substantial feast of pork, taro, and kid. The feast was set out on mats spread on the green grass in our yard, under the shade of a beautiful lemon tree. We feel gratified to know that between all who have been married out of our own family, there has been a mutual attachment, so unlike their former marriages, when the husband merely selected a wife, as a farmer at home would a horse, to do his work. Formerly, the female had nothing to say, if her parents were pleased. I have taken in new girls to fill the places of those who are married. I have only eight at present. I endeavour to get girls from the more distant places, as they are behind those who are near; but I am sorry to say that there are very few young women to be got. The males in almost every village nearly double the females. A very great number of female children have no doubt been put to death

in the days of heathenism. The awful practice of strangling women has also greatly lessened their number.

VISIT OF H. M. S. HERALD.

H. M. S. *Herald* visited us last week. We were much pleased to see our kind friend, Captain Denham, again. He and her officers appeared much pleased to visit us again; and say that this is the prettiest island they have seen, and the best behaved people, and by far the prettiest mission station. They all admired our place very much, and say they have seen nothing like it. I am sure any missionary might have as good a place with very little trouble. We have not spent much time on it. The ground which they admire so much, I laid out in the evenings, when wearied with teaching all day; the coral which covers the walk was carried by my smallest girls, whom I cannot confine too much to sewing; the grass on the plots grows naturally; the flowers which adorn the borders were collected by my girls in their rambles after school hours. With the exception of some rose bushes and a few other flowers given me by the French *priests*, my ornamental shrubs are all native.

Mr McGillivray, the naturalist on board the *Herald*, is a son of the late celebrated Dr McGillivray, Professor of Natural History in Marischal College, Aberdeen, and a second cousin of my own. He is a very clever man, and devoted to his duties. Mr Wilson, the artist, has taken photographic likenesses of us, which we will probably send home.

Were all vessels visiting these islands such as the *Herald*, or rather, were all captains such men as Captain Denham, what an amount of good might be done to the missionary cause. Captain Denham is a man who will gain the respect of all who are acquainted with him. He came on shore every afternoon, took tea and spent the evening with us. We felt sorry to bid him good bye, as it is doubtful whether we shall see him here again. Mr G will inform the Board of his kindness in going out of his way to land a teacher and supplies for us at Fotuna.— We shall always think of him with feelings of deep gratitude.

LETTER FROM NATIVE GIRL.

Yesterday, one of my girls brought me a letter which she had written to Lucy. I thought that perhaps the translation would interest you. I therefore copy it, though it loses much in the translation.

I had nothing to do with the composition, etc.

*My dear sister Lucy,*—

This is my word of love to you. Very great has been my grief since you left, on account of your good conduct to us. My sister, I think of you every day, and have not forgotten you because of your good conduct.

This is my word to you; Thawia has left us, she is married to Luka. My former words to you are true, i. e., that I would not leave Mamma. My sisters Charlotte and Lucy; great is my love to you two, great is my thanks on account of your papa and mamma, great is the compassion of God to us in sending his servants to look after us, and turn us from the wicked path, and teach us the good word, and point out to us bad conduct and good conduct. Yes, my sisters, they have forsaken you two for love to us. It is difficult for you two to see your papa and mamma on this earth; yet if we are strong for God's word and trust in Jesus, we shall all meet and love together in his kingdom.

Do you know, my friend Lucy, that Captain Denham's son is dead. Thawia, Ema, Roudi, Natugnai, etc., send their love to you.

THE WORDS OF MARY.

I wish you could read the native language. You would be highly pleased with the composition, etc. Several of our boys and girls write very neatly. I hope to send you a specimen of their writing some time, but we are always so hurried writing that we have not time to do so. All our boys and girls wished to write to Lucy; but I told them that one must write at a time, all send their love and *wish their names written*, that she may know how much they love her.

C. L. GEDDIE.

THE JOHN WILLIAMS

Has been recently repaired and fitted for her outward voyage at an expense of £3000 stg. She is the children's vessel, and we publish with pleasure the following appeal by Rev C. Hardie to the children of England. We expected a similar address to the young people of Nova Scotia from the Secretary of the Board of Foreign Missions, but as it has not come to hand, we recommend Mr Hardie's to their consideration. The "John Williams" carried the children of our missionary, Charlotte and Luc.

Geddie, to England. We have heard that she is next month to carry the former back to her parents, so that we will not soon see her in Nova Scotia. The same good ship will also convey Mr Gordon to the South Seas, should such be the will of our Father in Heaven. Why should not children of Nova Scotia aid in paying her outfit? By all means let them share in the delight of supporting her; for sure we are that all of them who contribute their pence to this object will find that "it is more blessed to give than to receive." We trust that in a few weeks or months every youth and child in our Sabbath Schools will be able to say with the young *sweep* in London, who being asked, when hurrying to the children's meeting called for this object, the cause of his haste, quickly replied, I have an interest in the concern!

**A LETTER FROM A MISSIONARY FROM THE SAMOAN ISLANDS, SOUTH SEAS, TO THE YOUNG, RESPECTING THEIR MISSIONARY SHIP, THE "JOHN WILLIAMS."**

*My dear young Friends,—*

I am exceedingly pleased to see that so many of you have responded so readily to the appeals which have been made to you in the last and preceding numbers of the "Juvenile Missionary Magazine." I have no doubt that you will *very soon* have collected the whole of the £3000 which is necessary to defray the expenses of the repairs and outfit of your own Missionary Ship.

What you have done in former days, in purchasing and refitting the "John Williams," has had a very beneficial influence both upon the children and the grown-up people in the South Sea Island. It has very much increased their desire to assist in the great and good work of carrying the Gospel to the perishing heathen. When we have told the children in Samoa what you have done, they have exclaimed, "*Maen lava tama iiti Peritania!*" ("Admirable indeed are the children in Britain!") They have been led, by your example, to make large collections for the Society; and when the Missionary vessel has arrived at the islands, they have always been ready to help in supplying her with provisions.—I have often, in going to the vessel, while in the harbour, seen fleets of small canoes, manned by boys from seven to fourteen years of age, and when I have saluted them and said, "Well, my boys,

where are you going?" they have replied, "We are taking up fowls, yams, bananas, &c., to our ship." They are often much concerned lest the Missionaries and teachers should not have sufficient food when voyaging to the various islands, and lest they should suffer when placed among savage tribes. Their assistance is a great help towards defraying the expenses of the "John Williams;" for did they not thus give, much more must be purchased.

But it is not the boys only that help—the girls do as much as the boys. In the end of last year, just before we left Samoa to visit the Mission Stations and return to England, we had very many proofs of the kindness of both boys and girls, and of the great interest which they take in the Missionaries and their work. One morning, as we were sitting down to breakfast, a hundred and thirty girls walked up the garden in front of our house, all neatly dressed in English frocks, each bringing a fowl or a fish and a yam or a taro, which they laid down in front of the verandah, and said, with much feeling, "Misi," (the native word for Mr or Mrs), "here is a trifling present; perhaps it will be of use to you in the ship. When you reach your own good land and see your children and friends, don't forget us, but do come quickly back again." We thanked them, and exchanged a few friendly words, and they retired to one side of the garden, while a number of well-dressed boys came up the garden in the same manner. They were all very desirous to know when the ship would come back again, and begged that we would very quickly return to them. These children belonged to the schools in one of our villages. The children from all the other villages came in like manner, and from one of the villages the children actually came in this way three times, bringing presents for us and for the ship.

The old people, too, were deeply interested in our voyage. An old chief with whom we were conversing said, in a very serious and friendly manner, "Misi, you are about to return to Britain. How many moons will you be on sea?" I replied, "Perhaps six." "What," said he, "will you get to eat all that time? Nothing grows in the sea." I said, "We shall have foreign provisions." He said, "Ah! but what if these should get short before you have completed your voyage and are far off from land? And

water too—what if you should not have enough of that? We must bring some Samoan food to help, lest your foreign food should not hold out." Shortly after this, the people of the village in which this old chief lived brought us a large present of pigs, fowls, yams, and taro, &c., and so did all the people in the other villages of the district. Thus, dear young friends, you see that the poor islanders of the South Seas, who have but lately been converted from heathenism, both old people and children, are doing what they can to help in supporting the Missionary Ship, and in carrying on the good work of taking the Gospel to the heathen.

Let us be thankful to God that he has blessed so many of the beautiful islands in the South Seas with the Gospel; but let us not forget that more than one-half of them has not yet been visited by any Missionary ship, and that the poor people on these islands are living in the grossest darkness and in all the abominations and cruelties of heathenism, and that they must perish for ever unless the Gospel be taken to them.

"The heathen perish; day by day  
Thousands on thousands pass away!  
Oh, Christians! to their rescue fly:  
Preach Jesus to them ere they die.

"Wealth, labour, talents freely give;  
Yea, life itself, that they may live.  
What hath your Saviour done for you?  
And what for him will you not do?"

Dear young friends, think of these poor, perishing heathen and of the command of our Saviour to preach the Gospel to them. Pray for them, and do all you can to help in sending Missionaries and teachers to them. Your zealous efforts for the Ship on former occasions will not, I am sure, have been surpassed by what you will do now. Think of *how very much good* has been done by means of your vessel—how many Missionaries and native teachers she has taken to heathen islands and how many thousands of heathens have been brought to the Saviour by God's blessing upon their labours, and then, I am sure, you will think with me that your money could not have been better spent. You will thank God that you have such a ship, and be more desirous than ever to raise what money is necessary to keep her in repair and constantly employed in the work of God among the interesting islands of the South Seas. Praying that God may greatly bless you in this effort to spread the Gospel among the heathen.

I am, my dear young friends,  
Your affectionate and sincere friend,  
C. HARDIE.

## Home Missions.

### HALIFAX CITY MISSION.

The City Mission of Halifax, under its present constitution and management, has been in operation for several years, and has been productive of an amount of good fully proportioned to the agency employed. The object sought is to carry the Gospel to the careless, to the neglectors of religious ordinances, and to the poor, without reference to party distinctions, and to combine christian brethren of various denominations, who are agreed as to fundamental principles, in effecting that work. Hitherto only one missionary has been employed, the funds at the disposal of the committee not admitting of any more. For two years Mr George N. Gordon devoted himself to this work most labourously. He visited through every street, calling at every house, except in cases where such a call was known to be unnecessary. Some-

times he was to be seen visiting the trading vessels at the wharves distributing tracts, again in the Market places, and then in the Poor House, Work-House and Penitentiary. In the streets and lanes of the city he prosecuted his Master's work with a zeal rarely equalled. The House of Refuge in this city and the Ragged School as it is called, (although no children are there in rags,) owe their existence in part to the facts which his labours brought fully to light, and in part to his faith and perseverance.

Mr Gordon has found a not unworthy successor in the person of Mr John Steele from the Irish Church Mission. Mr S. was for some years employed as a missionary in Natal, in South Africa, and subsequently in Dublin. His engagement with the Halifax committee commenced in June, 1855. He did not ar-

rive in Nova Scotia till August, and consequently has not been much more than six months employed in the direct prosecution of his work. His reports, however, show that he has visited a large number of families in the streets where the greatest amount of ignorance and immorality were known to be found, and he speaks in very strong terms of the prevalence of gross ignorance as well as of many forms of error. We believe that some extracts would prove deeply interesting to our readers, but our limits forbid us at this time from giving any. A weekly evening meeting in Grafton Street for instruction of adults, accompanied with devotional exercises, has increased in attendance from 20 to above 80. A pious person of property has authorised the missionary to give on that evening at the Lecture room a *comfortable meal* to any and all persons who may choose to attend these religious services. Doubtless this addition to the material comforts of the room has had some influence in increasing the audience.

Besides occasional calls at the Poors' Asylum, Mr Steele holds regular Sabbath and week-day services at the House of Refuge. We regret to state, however, that the committee will not be able to retain his services after the close of the year for which he is engaged. We know, however, that Mr Steele will not be idle, and, though not connected with the committee, will be engaged in similar work either in the city or some other part of the Province.

#### RAGGED SCHOOL.

We have already alluded to the existence of a school so named. This name was applied to it, because it was designed to serve for Halifax the purposes which the Ragged Schools of London, Glasgow, &c., serve for those cities. It is a *free School* in which the religious element receives great prominence.—The Bible is read and hymns committed to memory and sung, while the usual branches are not neglected. It is attended in nearly equal numbers by the children of Roman Catholics and Protestants, and, like the City Mission, supported exclusively by voluntary contributions on the part of the latter. It has unquestionably provided a religious education for many neglected children, who instead of a rude and ragged appearance, are found to be clean in person, comfort-

ably clad, and most respectful and obedient to Miss Fultz, their kind and devoted teacher. The School is connected with the City Mission.

#### HOUSE OF REFUGE.

Though this Institution, designed as our readers will understand for the reformation of women who are not hopelessly degraded, arose out of the operations of the City Mission, it is and has always been entirely distinct. Having been in operation two years as an experiment, a Society with a regular constitution has been recently formed for its future, we trust its permanent support. The facts submitted by the committee who have had the superintendance of the Institution for the past two years, may be laid before our readers in a short compass. The main features during the first year are as follows:—

The House was partially furnished and opened on the 6th January, 1854, since which time the number has varied from *one*, which was the commencement, to seven. The whole number received has been ten, the number now remaining, five. Of the five who have left, one only left in the way most gratifying to the Committee, after ten months of good behaviour, being received as a servant in a respectable family, and being commended to the care of her Heavenly Father, on her departure, in prayer. Still they believe, on the other hand, that only one returned to a life of shame; the others being decidedly benefitted by their stay in the House. The 5 who remain in the establishment are well behaved, obedient, and industrious, and give fair promise of reformation.

During the second year the numbers received and discharged were greater. The committee's report just published for 1855, shows that in January 1st there were five inmates, who are accounted for as follows:—

- 2 Were sent to Poors' Asylum, being deficient in intellect.
- 1 Sent at her own request to friends in Scotland.
- 2 Went to service, one did well, and is still doing well, while the other was led astray by intemperance.
- 1 Has never left the House, and is obedient, industrious, and attentive to religious instruction. Wants a situation.



Ten were received during the year, and of these—

- 4 Are still in the House, obedient and industrious,
- 3 Left without the Committees approval, but two of these left Halifax, and got situations as servants.
- 1 Being a married woman, returned to her husband, and is now living with him.
- 1 Was married in the House, and now lives with her husband.
- 1 May be found in the Workhouse, having fallen by the love of strong drink.

It is here proper to explain that applicants, on shewing a desire to reform, are at once received into the House, and if respectful and obedient are treated as members of a family, to be instructed and governed mainly by love. In this Home they are furnished with steady employment, industry itself being greatly preservative from vice. Each in turn attends to household work; and all as they are capable, to sewing, straw-plaiting, hat-making, and to any other useful branches of industry for which they may be found qualified. None who refuse to work will be allowed to remain, the Philosophy of the Child's hymn being regarded as sound;—

In works of labour or of skill,  
I would be busy too;  
For Satan finds some mischief still,  
For idle hands to do.  
The family are taught Reading, Writ-

ing, and where any aptness is shown, or desire for improvement, Arithmetic.—Lessons are explained which generally embrace truths of a moral and religious character.

The family has social worship morning and evening, at which all, if in health, are required to be present. Religious instruction is also communicated, accompanied by devotional services, on two evenings in the week, and Divine Service held by Mr Steel, on the Lord's-day. At all these services the conduct of the inmates of the House is generally reverential and becoming.

The committee do not conceal the fact, which their observation and experience have fully proved, that the great hindrance to the reformation of these fallen ones is the baneful habit of intemperance, and an inability to meet and resist that fatal tempter. When they have fallen it has not been by a return to their former life, but by the desire for strong drink felt to be resistless when the charmed cup is within reach. We trust that this temptation will be to a great extent removed, and we wish that it were banished *wholly* and for ever.

We trust that these Institutions may be permanent and that their usefulness may increase; and our fervent prayer is that a large measure of the spirit of wisdom may be imparted to those who have the management of them, that they may proceed with faith in the promises of Him who came into our world to seek and to save the lost. G.

## Other Missions.

### WESLEYAN MISSIONS.

THE anniversary meetings of the Wesleyan body have been held in Halifax during the past month, the first in the Brunswick-street chapel, the second in the Grafton-street chapel, besides a meeting held in Dartmouth. These meetings were conducted in the usual manner, the attendance fair, the speeches instructive and impressive, and the collections good.

Among the particulars worthy of special notice we would call attention, First to the commencement of missionary operations in the kingdom of Dahomey, in Western Africa; and secondly, to the

conversion of Thakombau, king of Baw, of the Feejee Islands.

Besides conducting missionary operations in Southern Africa, in the Cape of Good Hope, Albany, Caffraria, the Bechuana country, Port Natal and Amazula, the Wesleyans, for some time, have had a chain of mission stations in Western Africa, including Sierra Leone, the Gambia, the Gold Coast, Ashanti, and other parts of Guinea. Through all these regions their laborious missionaries are prosecuting their master's work, with indefatigable zeal.

During the past year, however, Rev. Mr Freeman, the Superintendent of the Wesleyan missions in Guinea, has suc-

ceeded in obtaining the consent of the king of Dahomey to commence missionary operations in his dominions immediately. That prince has also furnished the missionaries with a suitable site for mission premises in Whydah. The importance of this step and of occupying this spot may be inferred from the fact that while Mr Freeman was there, making the necessary preparatory arrangements, during a period extending over a few weeks, 2000 of the wretched sons and daughters of Africa were, after being kidnapped and sold, shipped on board of slavers, and consigned to all the horrors of the middle passage. Such numbers shipped from one port in so short a time, indicates clearly that the partial withdrawal of British cruisers, in consequence of the war, has led to the temporary revival of the horrible slave trade. Information of this was promptly forwarded to her Majesty's government, by whom it will not be overlooked. May the Lord bless His own word and work at Whydah, and incline the people of that port to act a part similar to that of the natives of Ahquay, when the slavers cast anchor in their port. "No slaves shall be shipped here," was the noble reply, "for we have made a treaty with the Queen of Britain to that effect, and we will not break it." May the people of Whydah enter into alliance with the King of Zion and prove equally faithful in carrying out their covenant engagements!

Secondly, the Feegee Islands.

The Wesleyan missions in Polynesia are in the Friendly islands and the Feegees. Nothing very remarkable has occurred during the past year in the former. The majority of the people are now converted to Christianity, that is in the same sense that we speak of the majority on Aneiteum being Christian. Conversion from sin to holiness is of course the grand design of every truly Christian mission. Even the former affords great cause for gratitude, for it involves the forsaking of degrading superstitions, of polygamy in most cases, of cannibalism, and of kava-drinking. Many, however, have been truly turned to the Lord.

In the Feegees the most striking incident of the year that is past was the conversion of Thakambou, king of Bau.—The Feegeans are probably the most energetic of all the races of Polynesia, and certainly none are more cruel and savage, and none more intensely cannibal. When we state that the launch of

every large canoe is accompanied with the offering of a human sacrifice, that the houses of chiefs require to have men buried alive under their foundations, that wives are killed or buried alive when their husbands die, that children bury alive their parents when they approach old age, it must be conceded that the Feegee isles are Satan's Polynesian Sebastopol.

But the Wesleyan Missionaries have been for years investing these entrenched fortresses of the mighty. Some of them have been occupied for years. But Bau, the most powerful island, had hitherto defied all the efforts of the attacking army. From its position, and from its commanding influence over the other islands, it might well be represented by the Malakoff, impregnable in the estimation of its defenders. But the voice of the Lord is mighty. The voice of the Lord is powerful. The energetic and in many respects noble Prince Thakombau has abjured heathenism and embraced the Christian religion. Cannibal feasts will in future be unknown, we trust, not only in Bau, but in surrounding regions. A chapel has been opened where recently satan's seat was, and hundreds hear in their own tongue the wonderful works of God. So mighty is the word of God and thus will it prevail over all opposition.

It is but justice to the Naval commanders of Britain and America to state that the missionaries received from them the most valuable co-operation. Capt. Erskine of H. M. S. "Havannah" in 1849, Capt. Magruder of the U. S. Sloop-of-War "St Mary" in 1851, and still more recently Sir Everard Home of H. M. S. "Calliope", have done honor to themselves and good service to the cause of humanity by the strong representations which they made against cannibalism and other abominations of heathenism, and the earnestness with which they reasoned with Thakombau. The pleadings of the Captains of the "Great Fighting Ships", in unison with the missionaries, convinced him that the fashionable Feegean practices were regarded with horror by christian men of all classes and all nations.

We rejoice in the success which has filled with joy and melody the hearts and tongues of the Lord's servants on those distant isles of the sea. "The Lord has done great things for them, whereof we are glad." Gird thy sword upon thy thigh, Oh most mighty. G.

## News of the Church.

We are happy to inform our readers that since the loss of the articles for the mission, shipped in the "Black Watch," six packages forwarded by Mr R Smith, Truro, and five sent on by the Messrs Yorston of Pictou, have been shipped for England. The first lot were sent by the Ship "Alliance", the second by the last English Steamer. Both may be expected to reach London before the sailing of the "John Williams." By the kindness of Mr Wm. Cunard and Mr Boggs of Halifax the packages per Steamer were sent "free".

**MEETING OF THE COMMITTEES OF THE THREE SYNODS ON CO-OPERATION.**—We insert in this place the proceedings of the three Synods on co-operation, in order to give them the widest circulation in our power. The report is from the Witness, and its accuracy may be relied on. We need scarcely say, how heartily we rejoice in the successful issue of these conferences. Let the object be only prosecuted in the same spirit, and the result will be of the highest importance to the interests of Presbyterianism and vital godliness in this colony.

The Committee appointed by the three Presbyterian Synods to consider the best means of promoting harmonious co-operation on all subjects of common interest, met in Poplar Grove Church, on Wednesday, the 6th instant, at 3 o'clock, P.M. The delegates appointed by the Presbyterian Church of Nova Scotia were all present, except the Moderator, Rev. John Cameron. Rev. Professor Ross, Rev. Messrs Bayne, Sedgewick, and McGregor, and Mr C. Robson, being in attendance. None of the country members of the other two churches were forward; but there were present Rev. Professor King, Rev. Mr McKnight, and Mr Alexander Farquharson of the Free Church, and Rev. Messrs Scott and Martin of the Established Church; and Dr Avery subsequently, though not at the first meeting. The proceedings were deeply interesting. It was the opening up of a new and most auspicious era in the history of Presbyterianism in this province, proclaiming in loud and emphatic language the advent of the time, when it can no longer be said of us with justice that we are rivals and aliens. Small as it was, the meeting represented over 70,000 of the inhabitants of the province—a section

of its people inferior to none in wealth, intelligence, and an enlightened desire for social progress, and actuated almost to a man, by an intense desire for more intimate union.

No lover of our Zion can learn without the highest gratification that the men who had come to meet each other, charged with such important duties, and laden with such grave responsibilities, have so far manifested the most complete harmony of feeling, and nearly as perfect unanimity of sentiment.

After the appointment of the Rev. Professor Ross, Chairman, and the Rev. Mr McKnight, Secretary, the proceedings commenced with the reading of a letter from the committee of the Presbyterian Church of Nova Scotia to the committees of the other two bodies, and their several replies. The former suggested the time and place of meeting, and adverted to several subjects of importance which might be taken up, viz.: the necessity of an improved system of Collegiate Education, the means of eradicating Intemperance, promoting Sabbath Observance, and the most effectual means of resisting the progress of the Man of Sin. The replies severally acceded to the place and time of meeting, and expressed concurrence of view as to the importance of the subjects mentioned.

A long and interesting conversation then took place on the present defective condition of Collegiate Education; which led to the adoption of the following resolutions:

*First*—That a deeply felt want exists in the province of the means of education in science and literature.

*Secondly*—That as the original constitution of Dalhousie college, if carried out, seems fitted to supply this want, this committee wait on the Governors respectfully to enquire whether it be in their power to make such arrangements as will meet the deficiency.

The chairman was deputed to call on the Hon. William Young, the chairman of the Board of Governors, to enquire when it would be convenient for them to receive this committee; after which it adjourned to meet in the Vestry of St. Matthew's Church to-morrow at a quarter-past ten. A. M.

THURSDAY, February 7.

The committee met in the vestry of St Matthew's Church, according to appointment. The chairman, Rev Profes-

sor Ross, stated that he had arranged with Hon William Young, the chairman of the Dalhousie College Board, that they should have an interview with the Governors in the place where they were then assembled, at 10 o'clock next day. A long conversation ensued on the branches of learning which ought to be taught in a Collegiate course, and it was agreed that the following chairs were indispensable:—one for the higher Classics, one for Logic and Moral Philosophy, and one for Natural Philosophy. A chair for Natural History, though highly desirable, was not considered absolutely indispensable.

FRIDAY, February 8.

The committees met according to adjournment. The Hon W. Young, Messrs Bell and Mackinlay, Dr Grigor, and James Thompson, Esq, Secretary of the Board, were also present.

After reading the resolutions passed at the first meeting of the Convention, the Rev Professor Ross briefly addressed the members of the College Board, in explanation of the views which led to the adoption of the resolutions, specifying the branches of learning which were considered necessary, and inquiring whether it were in the power of the Governors to supply these through the Institution under their management. Mr Young replied by stating that the present income of the College was £800 currency per annum, of which £570 sterling was given to the three teachers, and £70 sterling was reserved for necessary repairs. The fees received from the scholars were to be expended in founding a library and apparatus. It was evident, therefore, that with their present means the Governors had it not in their power to establish any additional chair; and he did not think there was the least chance of obtaining any money from the Legislature. The Convention was aware that large grants were now made from the Provincial Chest to denominational institutions. Was he to understand that, in order to obtain an efficient College, the members of the Convention were prepared to sacrifice these grants? The engagements of the Board with the present teachers, would hinder any change of the kind required, unless indeed the Presbyterian bodies would themselves endow the necessary chairs, in which case the Governors would be happy to give them apartments; on condition, first, that no cler-

gyman should be appointed as Professor—the Governors being unanimously of opinion that such was the state of feeling in this Province, that a minister of any denomination would be regarded by all other denominations with jealousy; and secondly, that all such Professors should be subordinate to Mr Reid, who was now the Principal.

In answer to Mr Young's question about the present College grants, Mr Ross stated that the Presbyterian Church of Nova Scotia received no money from government for the institution which she maintained, and that the Church of Scotland had no educational institution, and therefore received no money. Professor King said that the grant to the Free Church Academy was absorbed by the teaching of the very branches which we desired from Dalhousie College, so that if they were taught there, it might be given up without loss. This, however, he thought was not exactly the point at issue. Could not the Board employ the men whom they had engaged; and who were probably all of them capable of conducting such an institution as we required; in teaching the higher branches of learning. He felt persuaded that if this were done, a class of students might be obtained, whose fees would equal in amount those received from the boys now instructed. To this it was replied that if twenty or twenty-five students could be obtained, the necessary branches should certainly be taught, but how this was to be done by three men, whose time is already fully occupied, was not explained.

The united committee finding, as the result of their interview with the Governors of Dalhousie College, that there was little prospect of even an effort being made, at present, to render that institution what it was designed to be, and what the country requires; and that the offers made by the Governors was such as the committee could not recommend to their respective Synods, resolved unanimously to recommend to the three Presbyterian bodies, to unite in forming a College for themselves which should furnish the required course of collegiate education, the maturing of the means to be referred to the Synods at their next meeting.

The next subject was that of Temperance. On this question it was found that the diversity of opinion among the members of Convention was such that it

was expedient to pass it by for the present.

The increase of Sabbath desecration and the encroachments of Popery, were next considered. Respecting the former, resolutions were passed expressive of the propriety of watching public measures which may infringe upon the rest and sacredness of that holy day; care was recommended, also, lest the Presbyterian Churches should in any degree thwart the efforts of each other in the exercise of discipline for the prevention of this or of other evils.

Respecting the progress and assumptions of the man of sin, the committee thought their best course was to recommend strongly the careful religious education of the young in sound evangelical and protestant principles, leaving it with the people to deal with the subject in its political aspects. The committee, however, were united against any attempt to exclude the word of God from common schools, but were not apprehensive of any attempt of that kind for the present.

On Saturday morning, as the last sederunt, several interesting measures of a practical character were taken up briefly. One was to furnish the Protestant workmen engaged on the railway with a regular supply of religious ordinances. The supply for the spring season, and early part of summer, will be provided by the Presbyterian Church of Nova Scotia; and the members of committee of the other Synods agree to

bring the matter before their respective courts, so that there may be no interval of vacancy. This arrangement cannot go into effect till about the beginning of April.

The next topic was co-operation on Foreign Missions. On this subject an excellent spirit prevailed; but as some of the members were under the necessity of retiring, to prepare for the duties of the Sabbath, it was agreed that this and the other topics which had come under consideration should be made matter of a free conversation at a conference to be held during the Synodical meetings of the ensuing summer. In the recommendations of this conference, as well as in nearly every measure adopted, the members of committee present were unanimous.

Our readers will rejoice in such an auspicious commencement. We trust that prayer, earnest and constant, will be offered, that the watchmen on Zion's towers may continue to see eye to eye, and to be united, when iniquity comes in like a flood, in raising up a standard against it.

PRESENTATION.—The Bible Class, Middle River, aided by a few other of the young people in that section of Salem congregation, lately presented their pastor, the Rev George Patterson, with a superior Buffalo Robe, handsomely lined and trimmed, as a token of their gratitude for his efforts to promote their spiritual welfare.

## Finance.

### SEMINARY ACCOUNT—(CONTINUED).

1854		PAYMENTS.	
Octr 10.	Rev J. Waddell, supplying Dr Keir's Palpit		£1 6 3
Sept 12.	Rev James Ross's half years salary		87 10 0
18.	Mr Thomas McCulloch, do		75 0 0
1855			
Feb 10.	do from 12th January to 1st March		19 14 4
"	E. M. McDonald, Insurance for order		5 5 0
March 3.	Rev James Ross's half years salary		87 10 0
"	Mr Thomas McCulloch's do		75 0 0
April 20	Rev James Ross for expences, &c. of Seminary		25 0 0
June 18.	do balance for purchasing Apparatus, &c		50 0 0
July 4.	Rev W. McCulloch, postages, &c. &c		9 8½
7.	Commission on £236 at 2½ per cent		5 18 0
			£430 13 3½

ABR. PATTERSON, Treasurer.

July 25—Examined this account and find it correct.

GEORGE WALKER,  
ALEX. FRASER,  
RODERICK MCGREGOR. } Auditing  
Committee.

## SYNOD'S GENERAL FUND.

1854

## RECEIPTS.

July 4.	Balance of Accounts	£5 3 3
15.	From Prince Street Session to pay Bellman	2 0 0
"	Cavendish, P E Island currency £1 7s 8½d	1 3 0½
"	New London, do do 2 2s 5d	1 15 4
1855		
Jun 15.	Rev J. Watson, balance of Widows' Funds	5 15 3
25.	Mr Robert Smith, 15th June, 1852, for Widow Fund	2 10 0
"	Collection Prince Street Church	5 15 10
"	Chatham, Miramichi, per Rev J. McCurdy	3 12 6
26.	Princeton, P E Island, per Mr Crawford £3 3s 7½d P E I c'y	2 13 0
"	St Peter's and Bay Fortune, do 3 1s 6d	2 11 3
27.	Mr Robert Smith, Truro	6 0 0
July 3.	Mabou, C B, 10s. Primitive Church, N G, 60s	3 10 0
7.	West Branch, East River, Pictou	1 11 0
"	Upper Londonderry	2 0 0
"	New Annan, per Rev R. Blackwood	10 4½
"	River John Congregation	2 5 3
"	Cavendish and New London, P E I	2 0 2½
"	Onslow and Beaver River	2 0 0
"	Shelburne, £3 8s 8d, St Mary's, £4	7 8 8
"	Poplar Grove Church, Halifax	7 0 0
"	Tatamagouche, 28s 6d, Lower Londonderry, 60s	4 8 6
"	Mr Philip Pebles, Canada	1 0 0
"	Upper Settlement, Musquodoboit	1 10 0
"	Middle do do	1 10 0
"	Nine Mile River	3 14 6½
"	Windsor. £1 12s 1d, Newport, £2 17s 3d	4 9 4
"	Salem Church, Green Hill	2 10 0
"	Stewiacke, £7, Bible Class, Economy, 40s	9 0 0
"	Balance of Interest on Theological Fund to 15th June, 1855, to pay Theological Professor	13 11 8
		<hr/>
		L108 19 0

July 25.—Examined this account and find it correct.

GEORGE WALKER,  
ALEX. FRASER,  
RODERICK MCGREGOR. } Auditing  
Committee.

1854

## PAYMENTS.

Aug 20.	Printing Financial and Statistical Table	£3 0 0
"	do Report of Synod	5 0 0
"	Carriage of Parcels for Rev P. G. McGregor	5 0
1855		
July 7.	Rev James Smith, one years salary	30 0 0
"	Synod Clerk's fee, 100s	5 0 0
"	Doorkeeper Poplar Grove Church	1 0 0
"	Stationery, 5s, Postages, 3s 6d, Advertising, 7s 6d	16 0
"	Rev J. L. Murdoch, travelling expences on Synod business	1 13 0
"	Rev J. Keirs, D D, one years salary	30 0 0
"	Commission on L103 15s at 2½ per cent	2 11 9
"	Balance	29 13 8
		<hr/>
		L108 19 0

## ACCOUNT OF THEOLOGICAL PROFESSORSHIP FUND.

Amount 15th June, 1854, including all interest	£581 12 1
" Interest 15th June, 1855	81 19 7
	<hr/>
	£613 11 8

Amount To pay Theological Professor, see Synod Account	13 11 8
“    Loaned on interest	£600 0 0
ABR. PATTERSON, <i>Treasurer.</i>	
Examined the above and find it correct.	
GEORGE WALKER, RODERICK MCGREGOR, ALEX. FRASER,	} <i>Auditing Committee.</i>

### 1854 EDUCATIONAL BOARD.

July 7. Balance of Account at date	£15 0 2
“    Amount of funds, including all interest, to 15th June, 1854	1500 4 5
1855.	
Jun 15. Interest due up to date	81 2 9
	£1596 7 4
“    Amount loaned on interest	£1357 7 0
July 7. Balance of Seminary Account	17 7 11½
	£1374 14 11½
By balance, including all interest to collect	£221 12 5½
ABR. PATTERSON, <i>Treasurer.</i>	
Examined this account and find it correct.	
GEORGE WALKER, RODERICK MCGREGOR, ALEX. FRASER,	} <i>Auditing Committee.</i>

### REGISTER ACCOUNT.

1854	RECEIPTS.	
Jan 7. Cash from Agent		£9 11 8
9. do do		4 0 0
12. do do	9s. 5½d., do £22	22 9 5½
		36 1 1½
“    Mr Robert Smith, Truro		4 16 9
20. S. W. McKeen, Sherbrooke, 12s. 6d, Rev J. Campbell, St Mary's, 30s.		2 2 6
Feb 1. From Agent £15; March 7th, from ditto £10		25 0 0
Mar 20. Salem Church Green Hill congregation		6 0 0
Apl 19. From Agent £5; June 22nd, from ditto 80s.		9 0 0
Jun 30. Mr Robert Smith, Truro		10 0
“    Primitive Church, New Glasgow		3 0 0
July 4. From Agent		15 10 0
Aug 5. do		3 0 0
Dec 14. Mr Thomas McKenzie, Shubenacadie		12 6
30. From Agent		6 10 6
Balance charged in Foreign Mission Account		13 8 10½
		£125 12 3
1854.		
Jan 7. Paid for paper and printing “Register”		9 11 8
Feb 1. do do		9 11 8
28. do do		9 11 8
Mar 23. For Evangelical Christendom and Postages for 1853		8 1½
Apl 3. E. M. McDonald paper and printing Register		9 11 8
28. do do		9 11 8
May 13. do do		9 11 8
Jun 29. do do		9 11 8
Aug 1. do do		9 11 8
Sep 9. do do		9 11 8
28. do do		9 11 8

Oct 23.	E. M. McDonald paper and printing Register	9	11	8
Dec 4.	do do	9	11	8.
"	Paid J. D. McDonald balance of salary for 1853	1	0	0
30.	" J. Dawson & Son Evangelical Christendom 1854		8	1½
"	" Agent's salary for 1854 per order	6	0	0
"	" Commission on £112 at 5 per cent.	2	16	0

£125 12 3

Pictou, 1st January, 1855.

ABR. PATTERSON, *Treasurer.*

Examined this account and find it correct.

GEORGE WALKER,  
RODERICK MCGREGOR, } *Auditing*  
ALEX. FRASER, } *Committee.*

**Notices, Acknowledgments, &c**

A meeting of the Nine Mile River congregation was held in the Church on the — day of December last on the subject of the Special Effort for the Seminary. The meeting was addressed by the Rev Mr Cameron, the pastor, and also by the Rev Mr McCulloch of Truro, when the following subscriptions were obtained:—

Joseph Caldwell	£10	0	0
Rev John Cameron	10	0	0
John Fisher	5	0	0
Wm Fisher, 1st	5	0	0
James Thompson, senr	4	0	0
John Caldwell	5	0	0
John McPhee	1	0	0
Edward Fisher	5	0	0
Thomas Corbet	4	0	0
Alexander McPhee	1	0	0
James Thompson	4	0	0
Alexander Thompson, junr	4	0	0
Donald McPhee	1	0	0
Donald Ferguson	5	0	0
John McDonald	2	0	0
Alexander Ferguson	5	0	0
Donald Fitzpatrick	4	0	0
Alexander Robertson	2	0	0
Alexander Thompson, Esq	4	0	0
Peter Grant	4	0	0
Alexander Grant	4	0	0
Evaa McDonald	2	0	0
Archibald Grant	5	0	0
John Grant	4	0	0
Alexander Ferguson	2	0	0
Donald Grant	4	0	0
John Ferguson	1	0	0
Donald McDonald	1	0	0
Wm Fisher	4	0	0
Widow Canty	4	0	0
Terance Canty	4	0	0
James Fraser	5	0	0
Donald Ferguson	2	0	0
Hugh Logan	2	10	0
	£123	0	0

The foregoing subscriptions are all unrestricted. The time of payment varies from one to four years.

The Presbytery of Halifax will meet for

Presbyterial visitation (D.V.) at Upper Musquodoboit on the first Tuesday of March, and at the Middle Settlement on the day following.—Rev Mr McLean to preach on Tuesday, Rev Mr Cameron on Wednesday.

JOHN & JAMES YORSTON acknowledge receipt of the following for the Foreign Mission.

For Mrs Geddie—a small parcel—per Rev. James Bayne.

A box tinware, etc, from New Glasgow —per Kenneth Forbes.

A Small parcel from New Glasgow, per Mrs Kenneth Forbes, for Mrs Geddie's private use.

A small parcel from New Glasgow, per Mrs Davison.

From the ladies of Pictou—a bonnet, 15s. 1 pair gloves 3s. 6d.; dress cap, 7s. 6d.; collar 4s.; muslin 5s 1d½.; tooth brushes 3s. 6d.; scissors 2s.; cotton socks 3s. 1½d.; 1 doz. hdkfs. 9s. 6d.; sleeves 1s. 3d.; child's chemise 2s. 3d.; girl's drawers 2s 9d.; girl's petticoat 3s. 9d.; boy's shirt 2s. 6d.; white skirts 8s. 3d.; night gowns 3s. 6d.; boy's dresses 15s.; women's night gowns 11s. 3d.; night shirts 3s. 1½d.; girl's pinafore 4s.; reels 3s.; flannel petticoat 15s.; brushes & combs 12s. 9d.; womens' chemises 13s. 1½d.; sundries 2s. 6d.; pantalottes 14s.; mohair dress 20s.; 2 mouline de laines 25s.; child's mohair dress 6s.; French de laine 12s. 6d.; towels 5s. 7d.; caps 24s.; snds. 3s. 6d.; 16 yds. cobourg 32s.; tea-kettle 2s 3d.; a quantity of seed, price not given. Total £15 3 4½

A lot of coats, over-coats, vests, pants, etc., contributed by the following persons, —James Ives 25s.; A. J. Patterson 20s.; C. Primrose 20s.; H. Primrose 25s.; G. Hartie 15s.; Mrs Purvis 20s.; E M McDonald 10s.; Chas Brown 50s.; Thos McKen 10s.; J P McLennan 10s 2½d.; C T Irving 20s.; A McKen 7s 6d.; F Bentic, jr 5s.; a friend 100s.; S Taylor 20s.; Margt Arthur 10s.; Mary Arthur 10s.; Antony McKen 10s.— Total £19 7 8½.

Mr Robert Smith, Truro, acknowledges



the receipt of the following for the Foreign Mission:—		Monies received by Treasurer from 20th January to 20th February, 1856:—	
Ladies of Shubenacudie a Web Flannel, value	£2 0 0	FOR FOREIGN MISSION.	
Mrs Reynolds, Stewiacke, 5 yds Flannel	7 6	A Friend at Middle River, per Rev G. Walker	£0 10 0
Mrs David Whidden, a piece of Flannel	7 6	Mrs George Grant, Scott's Hill	5 0
Mrs Thomas Morrison, Debert River, 6 yds cloth	9 0	J. W. D.	10 0
Mrs Joseph McDormond, Robt Spenser and Freeman West, 8 yds cloth	15 0	Miss Mary Begg, Middle River	1 0 0
Mrs Charles Hall, Salmon River, sundries	4 10½	Evangelical Society, Fish Pools	3 0 0
Mrs Charles Hall, Salmon River, a dress for Mrs Geddie	6 8	United Presbyterian congregation, Clarke, Canada West,	
Mrs James Hall, East Mountain, 4 yds Flannel	5 0	per Rev George Lawrence	5 0 0
Miss Mary Dunlop, 3 yds Flan'l	3 9	SEMINARY.	
Mrs John Kennedy 2 yds do	2 6	Pictou Ladies' Seminary Society	£3 0 3
Mr Issac Dunlap 5 yds Flan'l	6 3		
Mr James McCabe, senr, 5½ yds Print	3 0	The Agent acknowledges receipt of the following sums as payment for <i>Instructor</i> and <i>Register</i> for 1856:—	
Charlotte Geddes a small quilt		Rev James McKay	£0 5 0
Cash from friends of Maitland, Onslow and Beaver Brook, for Mission Press, per Rev J. J. Baxter	3 3 11	Samuel Johnston	1 6 6
From friends of Beaver Brook per Rev J. J. Baxter	2 10 0	T. A. McKeen	1 2 6
Proceeds of little girl's Tea Meeting, Mary and Susan Archibald, B. F.	4 1	Daniel M. Archibald	1 6
Donation from children of Mr George Geddes, Brookfield	3 9	Alexander B. Fletcher	18 9
2½ yards cloth acknowledged in December No of the Register per Mrs Robert Davidson, Portipique Village, should have been Mrs David Fulton, value	3 9	Robert Laird	5 0
		Rev R. S. Patterson	3 5 0
		Charles D. Hunter	5 0
		Mrs Robsen, Pictou	5 0
		Rev James Smith	5 0
		D. F. Layton	1 15 0
		Rev John McCurdy	2 15 0
		Robert Smith	4 2 6
		Hugh Dunlop	1 10 0
		Benjamin McEwen	5 0
		Rev E. Ross	9 0
		Daniel Freize	1 0 0
		James J O'Brien	1 5 0
		James Minas	1 6
		Rev Hector McKay	5 0
		Robert Gordon	10 3
		Donald M L McDonald	5 0
		Miss Jane McCarty	1 6
		Rev James McLean	12 6
		Mrs Henry Wier	1 6
		John Fraser	5 0
		Rev George Christie	2 18 9
		James R Forman	5 0
		Alexander McDonald	5 0
		Thomas Davidson	5 0
		William Madden	5 0
		Mrs J S Archibald	5 0
		John Burton	5 0
		Rev Mr McKnight	5 6
		Robert Marshall	5 0
		Rev Allan Fraser	1 2 6
		Robert Noble	10 0
		Adam Proudfoot	5 0
		Rev I' G McGregor	15 0
		Rev James Byers	11 4½
		D F Layton	10 0
		Richard Gorham	5 0
		Eddy Tupper	5 0
		Wm Graham	2 0 0
		Findlay Cameron	5 0
		Mrs McColl	5 0
		Mrs Turnbull	5 0
		To be continued.	

The Treasurer of the Mission Education Fund acknowledges the receipt of the following sums:—From Mr Robert Smith, Truro, 12s 6d; from Alexander Frase., Esq., New Glasgow, 10s 5d; from J. W. D., 5s.

The Rev James Waddell gratefully acknowledges a donation of £5 from the Ladies Society in connexion with his congregation.

Belle Vue, River John.

Appointments of Probationers for March.

<i>Probationers.</i>	<i>Presbyteries.</i>
Mr Robert Grant,	Pictou.
" Samuel McCully,	Truro.
Rev Hugh Ros.,	Halifax.
" Daniel McCurdy,	P E Island.
" William Keir,	Truro.
" John Wm. Matheson,	Pictou.
" James Thomson,	Halifax.