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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. lxxvii. 1, 2.

Vol. 7.

DECEMBER, 1856.

No. 12.

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Home Missions.

To the Rev. the Presbytery of Pictou, the following report of missionary labor performed by the undersigned is respectfully submitted:

According to appointment I proceeded to Cape Breton, and preached at Mabou the 2nd Sabbath of September. On the following week I went to Baddeck and labored four Sabbaths in succession in that place. The attendance I was informed was very good, much larger than it had been formerly. The earnest attention given to the preaching of the gospel was very gratifying. I found a very good spirit existing among the adherents of our own Church. I was much pleased to observe the proper christian feeling subsisting between the adherents of our own and the Free Church notwithstanding all that has been written. Indeed the feeling which the controversy excited abroad, except in a very few instances, was not experienced there.—A very considerable number of those who attended regularly on my ministrations during my stay in Baddeck were adherents of the Free Church. I have been informed by persons there that the labors of our missionaries have been productive of much good in that locality. I administered the ordinance of Baptism during my stay in Baddeck.

Leaving Baddeck I returned to Mabou, and preached there three Sabbaths. I did not preach at Port Hood according to appointment. I proceeded there

for that purpose, but owing to peculiar circumstances I deemed it more prudent to return and give the day to Mabou.—In this congregation I found matters in a very satisfactory state. During the last summer they have built a very handsome Church, which is completely finished outside and the floor laid. During my stay there a congregational meeting was held, for the purpose of taking into consideration the propriety of going forward to finish their Church, at which I was requested to preach. Though the meeting was small, owing to the state of the weather and other causes, yet it was pervaded by a most excellent spirit. It was unanimously resolved to finish their Church. A subscription list was opened at the meeting, which was largely signed, and the necessary arrangements made for completing the work. The Church when completed will cost £500 or £600. The conduct of this congregation is deserving of the highest commendation. It is a very small congregation, and has been severely tried by the removal of its pastor just as his labors began to be fully appreciated and their fruits began to appear. Though cast down under these adverse circumstances, yet they were not discouraged; but exercising a firm faith in an over-ruling Providence, and trusting that the Great Head of the Church would provide for them, they have gone vigorously forward in the erection of their new and elegant place of worship. This is displaying a proper spirit; not sitting down

in a state of inactivity and grieving at their loss, but trusting to Providence and doing what they can for themselves to have the regular ordinances of the gospel dispensed among them. The God in whom they trust will provide for them. I performed some ministerial visitations in this congregation, but not as much as I desired, owing to the extremely unfavorable weather which prevailed during my stay there. I received six pounds from Mabou congregation for the Home Mission.

JAMES THOMPSON.

Pictou, 10th Nov., 1856.

From the Free Church Record.

NOVEMBER 4th, 1856.

MR. EDITOR,—

Having been for the last three weeks engaged amongst the Railway laborers, in compliance with the request of Synod, I now, at your request, send a few hurried remarks for the information of your readers. I have already spent two weeks on the Windsor line, and one week on the Eastern line, and intend to spend yet another week on the Eastern line before returning home. On each of two of the last three Sabbath we had five different services, including English and Gaelic, at three different places along the line. On the third Sabbath we had four different services, two in English and two in Gaelic, at two different places. And on the two intervening week-nights we had nine meetings after work hours, at five of which, services were conducted both in English and Gaelic. Thus, during the last three weeks, I have been enabled to meet with the laborers in about twenty-eight different services, including those of the Sabbath and week-days, and in both languages. The attendance at all these meetings was much larger than I expected—and it was quite refreshing to witness the eagerness with which the Gaelic-speaking laborers, especially, attended. More than one-half of our weekly meetings were held in the laborers' shanties alongside their works, and their gratitude for these services was fully evinced by the collections which were given at their request. Amongst these laborers I found a few of my own congregation, a great many adherents of our Church from Cape Breton, and several Presbyterians of other denominations, together with a great many of a class which I need not men-

tion, but which show that they lie under a special curse wherever they are found.

In reference to the spiritual destitution which prevails, I need only say that the labourers are in some districts well supplied with Sabbath ordinances within their reach, either in the ordinary ministers of the district, or through the visits of ministers from other places. But in other districts along the line, the destitution of the means of grace is very great. In visiting these districts, several, especially of the Highlanders, told me that I was the first minister who visited them since they came there some six or eight months ago. They had, it is true, frequent opportunities within that period of attending preaching. But some excused their non-attendance by stating that as there was no Gaelic, they could not profit by the services in English; and others, that the intimation of preaching either did not reach them at all or reached them when too late. Many were thus frequently disappointed who would gladly have attended, because of the intimation having been sent by parties who either were so engrossed with business as to forget it, or cared not to deliver it, and so purposely withheld it. Finding that some of the inhabitants would prefer having our meetings at places more convenient to themselves than the Railway laborers, I insisted upon the former attending their own places of worship, and took the trouble of going myself to the pits where the Railway men were working, to arrange with them as to the most convenient places of meeting, and to notify all the laborers thereof. On this account our meetings were better attended than would have been the case had matters been left otherwise.

Of the moral and religious state of the great majority of those engaged in these Railway works, no idea can be formed without becoming eye and ear witnesses thereof. Let your readers follow me along the line to the various pits where the men are working, and listen to their speech while irritated by some mishap which for a few minutes retards their progress. Perhaps a cart has backed off the slip and a few men must come to aid in pulling it out again. The horse becomes discouraged and refuses to pull. Two or three men lay at him with their cudgels, embittered by the venom of oaths and curses which make one shudder at the hearing thereof. Let them follow me to the shanty where men are found

as though bereft of reason, revelling in drunkenness and riot. Let them follow me in the dusk of the evening to the Inn as some half-dozen teams, with three or four horses each, are being put up for the night by their drivers, irritated through cold, hunger, fatigue and strong drink. Let them spend a sleepless night with me there, listening to the noise and din of those who are drunken and drinking all night. Let them pass along the road for an hour or two on the Sabbath day to behold men going forth with their guns to shoot partridges and hares, or to hear the reports of those actually engaged therein—some staggering through drunkenness, others cutting firewood, and others repairing or building their shanties—to meet droves of sheep driven along to market, or to meet heavily laden teams, with three or four horses in each, driven along as on any of the week-day. Let your readers follow me to hear and witness such things as these, and many more that may be heard and seen both on Sabbath and week-days, and they shall return with some idea of the morality of Railway life. And while I have witnessed scenes such as these, and heard things which we must not utter, still I have met with not a few God-fearing people engaged on the Railway, and with them it was pleasant to hold sweet converse amid scenes such as the above.

And if I am asked what is at the root of all this immorality? I at once reply **INTOXICATING LIQUORS**. Banish these entirely from the Railway works and matters will be changed very suddenly to the better. Why should we not have a *Maine Liquor Law* for these Railway operations, if not for the whole Province? The Government surely have it in their power to remedy the evil. The Railway contractors can, if they choose, banish the evil entirely from the works by not employing men who sell it in their shanties. And, to their credit, two or three contractors have done their utmost to remedy the evil; and I have found a great difference for the better amongst their men and within their districts. But still in other districts I am told that there is scarcely a shanty in which liquor is not sold, and I have had abundant evidence of it. A certain party drives his team twice a week out from Halifax to supply them. And while this is allowed to go on Railway life will be what it is despite of all efforts to the contrary. And O when will our civil autho-

rities learn the discharge of their duty, both in enforcing those civil enactments, which would tend at least to diminish the evil, and to obtain those enactments which would effectually remove it?—And when will men cease the pursuit of gain at the expense of the ruin of the souls and bodies of their fellow men through their wretchedly traffic in intoxicating liquors?

After considerable conversation with the Protestant laborers, and some of their employers, as to the best mode of benefiting them spiritually during the continuance of these public works, I have resolved upon recommending the following plan, which I think quite practicable at least as regards the Cape Breton Protestant laborers.

I have been told that there were about seven hundred laborers, adherents of the Free Church, engaged on the Railway in the course of the last summer from Cape Breton alone. Three or four hundred of these were so situated as that one minister might hold divine service with them all on every Sabbath, and also meet with them on week nights after their work hours. The remaining number of these Highland laborers were also so situated as that another minister might overtake them. And the plan which I would propose is simply that these laborers join together, as one congregation, and bring their minister with them to remain with them during their sojourn at these public works. Coming thus as a body they could be employed by one contractor, or at an average rate by two or three adjoining ones, and thereby would be found living within a short distance of each other, and could be easily convened for divine service. Most gladly would the men pay all the expenses of a minister thus living amongst them. And should only about two hundred join thus as a congregation, about one day's work from each would be found sufficient, together with their Sabbath collections, to provide an adequate salary for their minister and to meet extra expenses. This would be nothing compared with the advantages to be derived from such a plan being carried into effect. By the minister living amongst them divine service could be conducted every Sabbath, and prayer-meetings held during the week. By such a pastoral superintendence ungodliness of all forms would be checked, and vital godliness would flourish in connection

with Railway operations, instead of these works becoming, as at present, nurseries of iniquity and a rallying point to the ungodly. By this plan being carried into effect many of the pious of the land would be found taking part in these public works, and pious parents at home would be freed from anxiety in knowing that their sons at these works were not left exposed to the example of the ungodly without any one to care for their souls. Railway contractors also would derive much benefit from such a plan, in having a sufficient number of trustworthy laborers on whom they could depend. It but remains that such a plan, or something similar, be put into effect in order to have these public works become sources of spiritual as well as of temporal good.

In reference to the minister or ministers to take charge of such an undertaking I take the liberty of stating my conviction, and that founded on experience, that he should not be a young or inexperienced man, but one of weight and authority, who should command the respect of all parties. And if no one such minister could be found willing to leave his own charge and home for a season, perhaps three or four could be found willing to take charge of the Railway laborers for two or three months in rotation, their own congregations being adequately supplied in their absence. Our Presbytery in Cape Breton has a special interest in carrying out such a plan, inasmuch as a very great proportion of the labourers belong to their congregations. And may we not hope that all they need in order to engage in this work, and to make timely provision for next summer, is to have their attention thus called to it. But having already occupied too much of your space I cannot further refer to the matter, and I only add that one of the Railway contractors with whom I conversed regarding it not only rejoiced in the hope of such a plan being acted upon, but also promised pecuniary aid towards carrying it into effect. Let, therefore, our Presbyteries bestir themselves, and secure that such a plan may be ready against the first season.

As I intend to spend another week on the Eastern line before returning home, and as the collections made by the laborers to defray the expenses of my mission are not yet completed, I cannot send you at present a report of these, but shall

do so for your next issue. And I hope the entire expenses will be defrayed by these collections without any burden to the funds of our Home Mission.

I am, &c.,

MURDOCH SUTHERLAND.

ANNUAL REPORT OF MICMAC MISSION.

THE COMMITTEE OF THE MICMAC MISSION are happy in being able to report a degree of prosperity during the past year. The mission has not indeed been remarkably abundant in outward fruits; and yet it has evidently been advancing towards maturity. It is becoming strengthened in its interest, and it is beginning to assume a more definite and promising character than heretofore.

First, with regard to the establishment at Mount Micmac. The industrial department has not been resumed. It was sustained sufficiently long to demonstrate that the Indians are capable of being employed in industrial pursuits, when for want of accommodations they were obliged to disperse. The committee in a resolution published in the last year's report, directed, that in future, employment should only be afforded to those Indians who would consent to send their children to school. There is no doubt that such families could be found and brought to Hantsport. But a considerable amount of Indian work remaining still undisposed of, and the sum of £200 being needed to pay the balance due on the land, besides the ordinary expenses; no attempt has been made to establish a school during the past year. It is however still the intention of the Society so soon as arrangements can be made, to establish the mission on a permanent basis. For this purpose a tract of land containing 450 acres, near Hantsport, in a position central both to Nova Scotia and New Brunswick, contiguous to extensive hunting and fishing grounds, and fit for cultivation, has been purchased.—Some delay has occurred in the final arrangements for securing the title. It will probably be all arranged in a few days.

In the second place, your committee would refer to the labours of the missionary. We rejoice that his health is mercifully spared to continue the good work for which he seems eminently qualified. A part of his time during the past year, has been spent in collect-

ting monies to support the mission and to pay for the land. For his purpose he has visited with success, various countries in both provinces, in the direction of Pictou, Liverpool, Fredericton and Miramichi. In these tours his object was kindly promoted by Christians of every name. But the collection of money however important, has been regarded by the missionary as only of secondary moment. He has made it his chief employment to visit the Indians in different places and to labour for their spiritual good. He has neglected no opportunity of reading and expounding the Scriptures,—in this way “preaching publicly and from house to house” in the various Indian encampments, by the way side, in their villages, their wigwams, at the houses of the white people, and wherever they were to be found. He has also distributed various portions of Scripture and tracts to those who can read. In this way he has distributed copies of the printed gospels and of the Mic-Mac spelling book, which were often received with great eagerness. Copies previously distributed were found carefully preserved and read, though they have some times been destroyed.

Mr Rand has also, even in his travels, prosecuted the study of the Indian language, and the work of translation.—During the past winter the latter half of the book of Psalms was translated, completing the book; and the books of Genesis and Luke were revised. The gospel of Luke was copied for the press; the last proof sheets have been corrected, and sent to the printer in Bath, England, and will soon be issued. He has begun to copy Genesis for the press. In his late tour to Fredericton the missionary visited settlements of the Maliseet Indians, and translated into their language one of the Mic-Mac Tracts, and a portion of the Psalms. The language of this tribe being similar to that of the Penobscots, the benefit conferred upon the former will also be available to the latter. Both the Maliseet and the Penobscot tribes can read their own language in the script character. Thus the Word of God may be conveyed to them also through the medium of the press, and the influence of the mission may be felt beyond the sphere of our more immediate operations. “They shall come out of every nation and kindred and tongue.”

The committee would not close their

report without referring thirdly, to the state of the Indians.

The Micmaes in the three Provinces number, so far as can be ascertained, about 2000. Micmaes are to be found also in Canada. They perform pilgrimages from these provinces to the great cathedral in the city of Montreal, expecting thereby to procure salvation.—Who would not rejoice in turning their minds from these lying vanities to the true Saviour, in freeing them from a ruinous superstition, and bringing them under the influence of genuine piety? They usually receive the missionary with great cordiality not only an account of their remarkable hospitality to strangers, but from their strong religious character, and the deep interest they feel in the glorious truths of the gospel. Many of them will not be persuaded by the Romish Priests that the Bible is a bad book after they have heard it read in their own language. With eager interest do they gather round the missionary in their wigwams and listen to the word of life as read and expounded by him. A few of them can read and are becoming acquainted with the literature which has been supplied for them in their own tongue. They now possess in Micmac—the gospels of Mathew and John, together with a couple of tracts, and a spelling book. And many are awaking to the necessity of education for their children. Instances of bitter hostility to our missionary and his mission do sometimes occur, but they are few and far between. On the other hand they often regard with great favor, the work of transferring the scriptures into their own language. Our missionary in his letters from New Brunswick, makes honourable mention of individuals who aided him there in his work, despite all attempts to prevent them.

But the committee would mention particularly the case of Benjamin Christmas, who was referred to in the last year's report, as rendering valuable assistance to our missionary, in the work of translating, and who was desirous of removing to Hantsport with his family. A proposal was made to that effect, which was accepted, and about the 12th of Dec. he arrived with his family from Cape Breton. This family consisting of a wife and three children, have adopted the costume and customs of the whites, have ever since their arrival resided in a house, and have no wish to return to

the wanderings and wretchedness of Indian life. The wife is quite an adept in house keeping, and has learned to read since her arrival. She has not yet avowed herself a convert from Romanism; but she eagerly listens to the scriptures, and to evangelical instruction. She also cordially coincides with her husband in his plans for gaining further information, and making himself useful to the mission.

During the winter months Benjamin was engaged in assisting Mr Rand in the work of translation and revision. He, at the same time, pursued his studies in several English branches, such as reading, writing, arithmetic and Geography, and especially the Bible. He has also opportunities for reading the scriptures to the other Indians, and of conversing with them in their wigwams, and at his own house. For 2 months after that he was employed by a house-joiner, and was able to earn a dollar a day in carpenter work, besides his board.

About the middle of July Mr Rand commenced a missionary tour through New Brunswick, and thought it advisable that Ben should accompany him.—To this the committee agreed. Mr Rand found him a valuable assistant. The Indians would crowd around him, to hear him read the scriptures, and would listen to his addresses and remarks with great candour and interest. His open avowal of attachment to the *primitive* gospel, and his dependence upon *Christ* for salvation, and not upon the *Church*, occasioned him some persecution and trouble from white Romanists. But by the Indians he was almost universally received with kindness. "Often," says Mr Rand, "would they enquire, when will Pasumei visit us again. Ben. was well received also by the white people. He occasionally addressed public assemblies with much acceptance, in conjunc-

tion with Mr Rand's lectures in behalf of the mission. He not only avows himself a convert from Popery but indulges the hope that he has been born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. He has not united with any branch of the christian church, and wishes to take no step rashly. He expresses too, an earnest desire to labor as an evangelist among his kindred, his brethren according to the flesh. For this purpose he is seeking the necessary qualifications. Can your committee entertain a doubt respecting the forthcoming means of educating him?

It is only necessary to add, that Mr Rand bears testimony to the christian deportment of Benjamin. He says, "I have known him for more than seven years. I often contrast his appearance and conduct seven years ago with what they are now. With the deepest solicitude have I watched him for the last 18 months, but I have never seen nor heard anything inconsistent with his profession. How often has my heart been moved, while listening to addresses in his own tongue, to "Our Father in Heaven."—How has my soul been stirred while hearing him read and speak to his people. I have been led at such times to exclaim, "Lord now lettest thou thy servant depart in peace."

The report of last year gave an account of a Micmac dying in the triumphs of faith and going as he firmly believed, to be with Christ. We are happy now in being able to speak of another whose conversion we hope is genuine. We pray that he may be spared to labor on earth for the salvation of his people, and that he may be but a drop before a plentiful shower—the first fruits of an abundant harvest.

Foreign Missions.

NEW HEBRIDES.

LATER INTELLIGENCE FROM ANEITEUM.

The last month has brought a most cheering letter from Mr Geddie, addressed to one of his sisters. The letter was short, as the vessel which called made but a brief stay. The same cause

prevented his forwarding communications to the Board. We give all those portions of the letter which are of public interest. Our readers will be gratified to learn that the large supply of goods sent by the "Sydney" arrived safely, and that the work of God seems still advancing on the island. What

reason have we to raise our heart in thankfulness to the God of missions for his continued goodness. "Bless the Lord, O our soul, and all that is within us bless his holy name."

"ANEITEUM, 20th May, 1856.

"MY DEAR SISTER,—

"A French vessel has just touched at this island on her way to China, and the captain kindly offers to take a letter for me. I embrace this opportunity of letting you know that we are well. We cannot be too grateful for the measure of health enjoyed by the mission families.

"I am happy to say that the cause of God continues to prosper on the island. The heathen are now reduced to a small number. They are now as nearly as we can estimate under 300. In another year we will I trust have no heathen to report. Our poor natives are growing in divine knowledge I trust, and in christian character also. There has been much sickness among the natives this year and many deaths. Not a few have given hopeful evidence on their death beds that they have not received the grace of God in vain. Within the last month two young men have died in our neighbourhood. Death had no terrors to them. They died expressing their firm reliance on Christ, and exhorted those around them to seek more earnestly the Word of God which had been so precious to them. Neither of these young men had been baptized. We hope therefore that there is much true piety among those who are not in the Church as well as among those who are in it.

"The long expected supply of type from Scotland has reached us. We have just printed the first sheet of Matthew with it. I enclose a sheet as a specimen. The natives are quite enraptured with the new type, it is so large and clear.—The books printed with the new type will I have no doubt give a great impulse to the cause of education on the island.

"You will be glad to hear that the large supply of goods for the mission shipped by the 'Sydney' for Melbourne has at last reached us. They came in excellent condition. They seemed as fresh as the day they were packed, and nothing was injured except the Communion Service from Prince Street Church, which I much regret. It was laid too

near the surface of one of the boxes, and some great pressure on the box has bent and cracked one of the cups. It may be possible to repair it. You know how I will value this precious gift to our infant Church. There is a Church meeting to-morrow, and I intend to have it brought forward and tell our Church members of the kindness of our dear friends in Nova Scotia. They will prize it all the more when they know it has been given by the Church in which their own missionary spent his early years, and in which his first public profession of religion was made.

"We feel truly grateful for the large supply of clothing from Nova Scotia.—Our poor teachers stood much in need of them. There is however one drawback to our satisfaction in receiving them, and that is the great expense on them in Melbourne. Dr Ross has written to me that they were stored there by some unprincipled man, and that his charges on them are about £27 for storage alone; but I suppose that Mr Hamilton has written to Mr Bayne on the subject.

"I feel very grateful to the kind friends, ministers of our Church and others, who have written me and whose letters have come with the supplies. I design to write to all who have been so mindful of me in my distant home. Correspondence here is a burdensome though pleasant duty. Within a few weeks I have received 43 letters, which now lie on my table to be answered. My friends must excuse me if I don't write long letters, for my reading and writing is at night, when I am often exhausted with the duties of the day.

"I am unusually busy this week, as the ordinance of the Supper will be dispensed next Sabbath. Out of a large class of candidates we admit 13 on this occasion. Two deacons have also been chosen whom we expect to ordain this week. We have concluded to delay the appointment of ruling elders for the present.

"We had a letter from Charlotte Ann in which she mentions having seen Mr Bayne in England, and, at a later date, Mr Gordon. She does not mention particulars, as she supposes that we have all information about Mr G. from other quarters. But all that we know about his movements is from her letter. We rejoice to hear that he is so far on his way.

"I see in a copy of the *Register* which I have received that it is intended to send out pious mechanics, if suitable men can be found. I would much rather hear of missionaries coming. We highly appreciate the motives which have led to this and feel truly grateful to the Board, who wish to relieve us to some extent from manual labor. Nevertheless lay agency, as far as I can learn, has not operated well in these islands. Whether the fault lies with the *system* or the *men* I cannot say with my present knowledge. But Mr Inglis is to be here to-day and we hope to discuss the subject, and write our views to our respective Churches on the subject. If candidates have not been found, I would be glad if the Board would delay for the present. If the Church wishes to be economical this can only be done by sending out men of high standing, that through them all subordinate agencies may be erected on the spot. But if any persons have been sent we will gladly welcome them as fellow laborers in the work, and do all that we can to promote their comfort and usefulness.

* * * * *

"JOHN GET DIE."

OLD CALABAR.

IKUNETU.

Our readers will be glad to see a new name appearing among the missionary stations at Old Calabar. The following letter from the Rev Hugh Goldie, dated Ikunetu, 14th July, contains the very gratifying intelligence, that he, Mrs Goldie, and Miss Johnstone, removed to it on the 2d of July, and that the station was opened on the first Sabbath of that month. It is the first advanced post, in the way to the interior, being situated on the great Cross River, about twenty-five miles above Creek Town; and we feel certain that the members of the church will unite with us in the fervent prayer, not merely that it may prove a centre of light, life, and gracious influence to the people around it, but that it may be an Antioch, from which men, called by the Holy Ghost, shall go forth into the dark regions beyond it.

The New Station of Ikunetu.—For a while past I have been pretty regularly employed during the week at Ikunetu, in endeavouring to get our location there put into habitable order, and on Sabbaths at Creek Town, taking part with Mr Waddell in the services of that station.

After much vexatious delay and a good deal of hard work, we were enabled, on the 2d of this month, to bid good bye to our friends down river, and proceed to our new station.

In the map you gave a while ago in the *Record* (January 1852) of the Calabar, Ikunetu or George Ekrikok, is laid down, on the Eastern bank of the Cross River, where it is divided into three principal streams by the Islands which crowd its bosom. Creek Town and Guinea Company are situated with it in a peninsula formed by the Cross River and the Old Calabar branch, the neck of this peninsula lying between Umon and Uwet. In the tract of country so defined, there are besides the Calabar settlements, the tribes of Aukanyong, Odut, Ekvi, Uwet, with Umon adjoining on the north-west.—Among these tribes there are three distinct languages spoken besides the Efik, though it is understood by all as a common tongue. Though Ikunetu is but a few hours journey from Duke Town, it was only once in several years that curiosity led a white man to visit our secluded village. The canoe of the native is the only craft which traverses our noble river, and the wild and rather mournful chant of the canoeemen at their paddles, the only sound which, with the inarticulate voices of the forest, breaks its solitude.

One day, no doubt, the busy hum of populous cities will be heard along the banks of this great highway into the vast interior; and the frequent steamer, if something better does not supersede it, will be seen breasting its stream.

The appearance of the country here is very much what it is at our older stations; flat along the course of the river, and towards the interior slightly diversified by undulations of no great altitude. At this distance up the river the mangrove has disappeared, and this somewhat changes the aspect of the vegetation, for the mangrove forms the great bulk of the forest towards the coast.

As I mentioned formerly, in coming to Ikunetu we come among a people wholly agricultural. During the greater part of the year they are scattered among their plantations, which stretch away from the river, and it is only during a part of the rainy season, when they cannot carry on the work of the plantations, that they reside in the town. The labours of the Missionary at this station will, on this account, be carried on at considerable

disadvantage; but it is a disadvantage which must be encountered whenever we go out of Duke and Creek Town. As it cannot be avoided, we must therefore take the best means of meeting it which experience may point out.

Removal to Ikunetu.—On the last Sabbath of June we observed the Lord's Supper with the church at Creek Town, Mr Waddell anticipating his usual day to suit the convenience of our party. On Tuesday, the 1st of this month, we held our usual meeting of committee, and had the opportunity of welcoming our young brother, Mr Baillie, amongst us. I fondly trust he will long be spared a burning and a shining light in these dark regions. On Wednesday we embarked in the "Greenock," and with eight rowers, commenced the ascent of the river, which, at this season of the year, though it still feels the influence of the tide as far as Ikunetu, is, in these upper regions, always descending. In the dry season the tide flows beyond us. We made way pretty speedily, and accomplished our journey in a little more than four hours. The day was lowering, but a thunder shower, that passed over us, which, however, wet us a good deal, was the only rain we got. Miss Johnstone had once paid a visit to Ikunetu, when we were clearing the bush for our location, but Mrs Goldie had not seen the place, nor traversed this part of the river before, so that it was all new to her. I trust our home in the wilderness will be a dwelling place of the Most High.

The First Sabbath in Ikunetu.—On Sabbath, 6th July, we had a forenoon and afternoon meeting for divine service, in the yard of Afiong Enyang, the chief of the town. He is an elderly man, of mild and kind disposition. From fifty to sixty were present, children and adults; but though the audience was small, I believe all the people in the village were at the meeting, the greater part of the town's folks being still in the plantations. I began by teaching the children a few questions from our little catechism, as much for the sake of their seniors as for their own sake, all being yet equally ignorant of the elements of Christian truth. Having explained to them God's desire that we should sing to His praise, we joined in singing a few verses of a hymn, though the people could not unite with us, and, after prayer, addressed them from John iii. 16. After concluding with prayer, I said it would be well for us to

meet again in the afternoon, to which they assented. At four o'clock we went to Afiong's yard to meet them, but most of them had, in the meantime, gone out to the plantations, and our audience was a good deal smaller than it was in the morning. I observed the same order of procedure, and addressed from 1 Tim. ii. 5. During both services the people behaved with all propriety, and listened with much attention to the declarations of divine truth made to them. The singing seemed to amuse them a little, as they have no such thing among themselves; but as Afiong, and some others, have had an opportunity of being sometimes present in our meetings at Creek Town, they had witnessed our manner of conducting worship, and deported themselves accordingly. In the interval, Mrs Goldie and Miss Johnston had a meeting of the twin mothers at their little village, which lies between the mission house and the principal village.

Thus passed the first Sabbath at Ikunetu. May it be the beginning of a new, a better time to this poor people. It is a cause of much thankfulness that they all seem willing to hear the gospel; and, while ministering to them the word of truth, we must be earnest and persevering in our supplications that the Spirit of all grace may make His own truth effectual to turn them "from darkness to light, and from the service of Satan to God."

At the close of the afternoon's service, I intimated that school would be commenced on Monday. About thirty children and young men, more or less, have since been in attendance, and are wishful to learn. Miss Johnstone conducts the school in an unfinished room, under the house. I am very desirous of having a house erected in native style, which may, in the meantime, serve for both church and school, and I hope in a few months to succeed in having such a building. We shall then be able to conduct our operations with more efficiency.—*U. P. Record.*

DUKE TOWN.

ARRIVAL AND FIRST IMPRESSIONS OF THE REV. Z. BAILLIE.

We have received letters from the Rev Z. Baillie, dated 21st June and 22nd July, giving notices of what he saw on his arrival:—

Arrival at Calabar, 22d June.—The appearance of the country I like much

better than I expected. When we entered the mouth of the river, it did not seem very promising. There was nothing to be seen but low lying mangrove bush on either side, as far as the eye could reach. The rain, pouring heavily, did not improve the prospect. On getting up near Parrot Island, however, the rain cleared away, and it turned out a most beautiful day. As we steamed up the river, the ground on the east side began gradually to rise, till at length we could see the Duke Town mission premises peeping out from among the luxuriant vegetation, on the top of the hill. At the mission house, the ground begins to slope down in the opposite direction, until at length it widens out into a kind of semicircular basin, around the bottom of which the houses of Duke Town are clustered; whilst up and around the sides may be seen lofty cocoa-nut and other palms, towering up above the surrounding bush. Looking away up the river, about the distance of two or three miles may be seen Old Town; and away, right across the river, at the distance of five or six miles Creek Town, with the mission-house on the side of the hill, overlooking the town. To both of the places I paid a visit a few days after my arrival.

Visits.—At Old Town I was kindly welcomed by Dr Hewan and Mrs Sutherland, and at Creek Town by Mr and Mrs Waddell. At the latter place I met King Eyo, and several other dignitaries belonging to the town. One of Eyo's gentlemen died that afternoon. The flags were hoisted half-mast high over the palace, and a wailing commenced for the dead, which could be heard at a considerable distance. The deceased had often heard the gospel, but I understand had never manifested any signs of repentance. It was, perhaps, owing to my knowledge of this, that I felt there was something very saddening in the wild melancholy wail which the mourners set up. When people die here, their friends go into mourning for a certain number of days. This they show, by blacking the brow with charcoal. Mr Waddell had invited Tom Eyo, the king's brother, to tea that evening, but, owing to the funeral he could not come. He took care, however, to send up a slave, requesting his tea to be sent down to him, which Mrs Waddell accordingly did, along with a due allowance of bread and butter.

A day or two after arriving here, I

visited Duke Town, with Mr Anderson. We called on several of the native gentlemen. There were some of them very kind in their own way. One of them (Ephraim Duke) was at dinner, and invited us to partake with him. He did not seem to care about the luxury of knives and forks, using rather those instruments which nature had provided him with. However, plates and knives and forks were brought out to us, and a tablecloth spread, which, I have no doubt, had once been white. The dish was the favourite Calabar chop, which seems to be about half composed of pepper.

Appearance of Duke Town.—The houses I can scarcely describe to you. The nearest approach to their style of building that I remember, are the sheep-houses that may be seen about our Scottish hills. There is generally a wall, forming four sides of a square. The roof slopes down to the inside, and is thatched with palm leaves. The walls inside are generally painted after some native design. Some of them are very tastefully done, with a variety of brilliant colours. Back, at the wall, seats are usually placed, made out of a kind of hard clay, which, after being properly dried, is almost like stone. These seats are very successful imitations of English sofas, and are covered with native cloth. Large mirrors, china ornaments, etc., may be seen in the houses of the better classes, with English chairs, sofas, tables, etc. In the middle of the square (or yard, as it is called) may almost always be seen a little mound, in the centre of which grows a small tree, and around it are several calabashes filled with water. A skull or two may often be seen also half covered over with earth; a kind of superstitious reverence for such things seems almost to be the only religion they have.

Around this central square or yard are doors leading to the women's yards, and other places, all of which are imitations, on a smaller scale, of the big yard. Some of the better houses have an additional storey, on one side of the square, from a kind of balcony in which, they can look down and see all that is going on in the yard below.

The streets of the town are very like the bed of some mountain torrent, and, in walking through them, if you are tempted to look away from the ground, it is generally at the risk of missing your footing in some way. The market is

held on a piece of empty ground near the centre of the town. At market time it presents a very animated appearance—three or four hundred natives may then be seen buying and selling. It is of no use taking European money to buy anything. Knives, padlocks, spoons, needles, Manchester goods, and such things, must be taken if your purchases are to be extensive.

On going through the town, a number of houses may be seen in ruins. On inquiring why they are allowed to stand so, you will be informed that the owners are dead, and that a house is never inhabited by any other person after the owner's decease. Furniture, etc., is allowed to go to waste. Spread out also before the door of such houses are the dishes, cloth, and other things used by the deceased; the sight of such things seems well fitted to teach the lesson, "Be ye also ready." The inhabitants do not seem, however, to mind them much.

Missionary Work.—One great difficulty here arises from the fact that the Duke Town gentlemen won't meet in each other's yards, and so meetings must be held in each of them. This necessarily takes up a great deal of time, but it is in the meantime the only way of getting at them. These meetings are begun every Sabbath morning at 7 o'clock. Mr Anderson preaches to them in their own tongue; he has generally four or five such services every Sabbath forenoon. There are several of the gentlemen who understand English pretty well; I go to them, and get them to interpret, and in this way I am enabled to take some part in the work. I often wish, however, that I could declare unto them, in their own tongue, "the wonderful works of God." At these meetings we have audiences varying from 12 to 150.

In the morning, Mr Edgerley has a meeting with the Sierra Leone people, and in the afternoon there is public worship in English, which is conducted alternately by Mr Anderson, Mr Edgerley, and myself. In the afternoon, also, there is the Sabbath school, attended by a considerable number.

During the week, Mr and Mrs Anderson have various meetings with the people. I take the day school during half of the day.

Mission Family.—I am exceedingly comfortable here with Mr and Mrs Anderson. Mrs A. is all that I could ex-

pect a mother to be; she anticipates my every want, and is a most agreeable pleasant person. They have a large family (I think about 12 or 13) of native children, who have no other home. These are trained up to habits of industry and cleanliness, and it is a pleasant thing to hear them, morning and evening, repeating passages, and praying in their own tongue. On the Sabbath evening, all give an account of what they have heard at the various meetings during the day. Some of them have memories which would put to the blush many children in Scotland, of a similar age.

As yet I have enjoyed as good health as ever I did in Scotland. I trust that the Master will graciously preserve it, in order that I may be fitted for labouring in His vineyard here, and oh! what need is there for labourers. Ever and anon there is some deed of darkness coming to our knowledge, which only makes us more earnestly long for that time when the darkness shall flee away, and when the Sun of Righteousness shall arise with healing under His wings. God grant that this time may soon come.—*Ibid.*

CAFFRELAND.

FAVOURABLE PROSPECT WITH REGARD TO THE RESUMPTION OF MISSIONARY WORK AMONG THE GAIKAS.

The Mission Board, anxious to resume missionary operations among the people of Sandilli as soon as a favourable opportunity for doing so should be presented, recently accepted the offered services as missionaries for Caffraria, of Messrs Robert Johnstone and Tiyo Sago. These highly recommended young men have completed their course at the Theological Hall, and will, in a few months, it is expected, be ready to leave for South Africa. It will be seen from the following letter of the Rev J. F. Cumming, dated 30th June, that he recently visited Sandilli, and obtained from that chief, not only a friendly welcome, but a cordial assent to the re-opening of a mission among his people. Indeed, he regards our missionaries as his own, is solicitous again to have them, and is unwilling that any others come into his tribe:—

Visit to Pecton.—"I returned hither from Caffreland very recently, whither I had gone to further the interests of our mission, as I mentioned in my last letter to you. It will, no doubt, be a high gratification to you to know, as it was to myself to perceive, that so far as the mat-

ter could go, it was fitted to inspire hope for the future.

Your last letter to me was a great encouragement to my persevering in seeking for a spot in Caffreland for the purpose of re-establishing the mission in that quarter. Colonel McLean had written to inform me that my memorial to the governor had been detained by him till I had gone *personally* to Sandilli, and obtained his consent on the subject.— Before meeting with the chief, I had some conversation with Mr Birt, respecting our mission, and he highly approved of my getting a place for our people.— He showed me your letter to him, and said that he had already written to you in reply, but had not retained a copy of it for my information. He seemed to think that if I did not succeed on this occasion, the people would continue where they are. Although this might be desirable on some accounts, still I told him from what I knew of the sentiments of the people themselves, that I did not think they would, as in all probability they would scatter, if their hope of being taken into connection with our society once more were not realized.

Mr Birt is forbidden to preach, or exert himself, by his medical adviser, and, in order to obtain rest, he intends to retire to the neighborhood of the Cape for a time. Should his health not be restored, I do not know another person that is likely to fill his place, as Mr Birt had a manner peculiar to himself. Miss Harding, on account of her health, has resigned her situation in connection with the Girl's School at Peulton. Our own people long for a place which they can call *their home*, and rejoice in the object of my going to Sandilli. Whatever hesitation may have been expressed in any letters to you, respecting their going into the depths of Caffreland, that does not exist now. They still wish to let their light shine in the midst of their heathen countrymen. And many, many others will join them if they get a suitable place.

Interview with Sandilli, and consent given to re-open Gaika School.—Accompanied by Dukwana, Festiri and Toby, I saw Mr Brownlee, Gaika commissioner, on our way to Sandilli's. We expected to find the chief at his cattle place; but, after riding many hours through a country blighted by the winter blasts, we were told by his brother, Dundas, that he was expected that day. We slept, however, at a spot some eight miles dis-

tant, and next morning returned. The great chief was seated on a skin near to the kraal, with his dirty blanket around him. He had been informed of our arrival, and seemed highly gratified with the object of our visit. He said that though he had withheld his official word from others, it was only for the purpose of giving it to me personally. Difficulties had prevented the resumption of the school on a former occasion, and he was afraid that unless he acted as he now did, it might be prevented again. The school was, in his estimation, a blessing (Itamsanqa) to his people. His counsellors had long ago given their consent, and it was not necessary to call them again. He cheerfully gave his consent to his old teacher, and to his own people of the school, but he would not do so to strangers. The country was before us, we might choose what spot we pleased, with one condition only, viz., that we should not bring cattle from the infected districts, as the lung-sickness had not yet entered his country.

We thanked him for his work, and said that before parting it was right to ask the blessing of God upon the object of our visit this day. He acquiesced, and we engaged in a devotional exercise.

Imgwali.—Intimating our intention to proceed to the Imgwali, and examine a spot in that quarter for the site of a school, he gave us the names of seven counsellors resident on that stream, to whom we were to entrust the spot selected.

After a long ride through, and in sight of forests of the finest timber, we reached our destination at nightfall, and rested in a native hut. After worship with the people of the place,—the hard ground and the saddle-pillow, together with the raaches, with which every hut is so abundantly stored, and the squeaking of mice, imparted a variety to the chequered events of our pilgrimage life. In the morning we rode forth, and fixed upon a site for what may, or may not, be the spot for the mission, rising Phoenix-like from its own ashes. The country around is rather bare of mimosa, and the breath of winter imparted almost a dreary look to the scene, but this was relieved in a great measure by the dark forests appearing in the neighbourhood. The arable land is abundant, convenient, and fit for irrigation. A fine stream of water flowed in the bed of the Imgwali, a name which has surprised not a few at its similarity to that of the Chumic stream.—

The chiefs, counsellors, and people, seem all to be pleased with the prospect of Gaika's school being once more in the midst of them.

Civil Authorities.—The same day we returned to Dœhne Port, and informed Mr Brownlee of the result of our journey. Unexpectedly to all, the governor's arrival on the morrow was announced.—Accordingly, next day his Excellency arrived. He was passing through Caffreland, in order to afford the two German officers sent out by the home Government an opportunity of inspecting the country intended for the men of the British-German and Swiss legion who have volunteered to come out and settle. The Governor's remedy for settling the Caffre question, is to fill the Government reserved lands with European emigrants, while at the same time he is zealously employing every means which money and encouragement can do, to civilize and Christianize the natives. He was disappointed in getting English pensioners, but those now expected are considered to be a superior class, on account of their industrious habits.—In four months they are expected to reach our shores.

Mr Brownlee introduced me to his Excellency. He inquired respecting my recent visit to Sandilli, and if I had got a suitable spot. Being surrounded however, by his staff, and on the move to Queen's Town, I had no opportunity of entering into any details about the mission.

From Dœhne to Peelton and from Peelton to Fort Murray, I went to see Colonel M'Lean, but he had left for King Williamston, whither I followed and found him. In reference to the object of my journey, he said it was all right; that his report, containing my memorial, was ready to be presented to the Governor on his return, if he received Sandilli's word through Mr Brownlee. He would then write to me, and inform me of the result.

Such, then, is the prospect of the mission in Caffreland. I dare not be too sanguine with respect to the result. I believe that there is some undercurrent even amongst some officials, which, while the breeze seems to be wafting the vessel forward, is actually carrying it backwards farther and farther from its desired haven. I hope that all such feelings, generated by painful experience, may not be realized. The only comfort is to

know that it is better to trust in the Lord, than to put confidence in princes. If their hearts are in the hands of the Lord, then he will turn them as seemeth good in his sight.—*Ibid.*

LATER NEWS FROM CALABAR.

CREEK TOWN.

The way of the transgressor is hard. Saturday, Nov. 3.—“He who being often reprovèd hardens his heart, shall suddenly be destroyed and that without remedy.” This has been strikingly exemplified this week, in the sad end of a youth formerly at school with Mr Jameson and myself. The day before our going to Eriko I went to see him, as he had just that morning been brought in from his farm pierced with many wounds, more or less severe, inflicted by one of his head slaves. Dr Hewan had also been to see him and dressed his wounds, one of which alone, a stab in the side, caused him any apprehension as to the recovery of the young man. He was sensible, and not apparently unfeeling, while I reminded him of what he had learned at school, and of his proud, head-strong, sinful course of life since, and of the hand of God now on him, entreating him to repent and come to Jesus for pardon and life. I purposed seeing him often, and hoped that his present affliction might, by the divine blessing, be made profitable to his soul. But in both respects I have been disappointed. Yesterday, when preparing to go again to him, I heard that he was taken back to the farm: though, in fact, it since appears that he was not, but merely concealed, having gone deranged. Dr Hewan had found him the day before in the sad condition of *delirium tremens*, roaring and raging, and knocking himself and everything else about. Though yet young, he had addicted himself to excessive drinking, and in that deplorable state, had this morning died.

The origin of this disastrous affair was a quarrel between himself and his wife. She ran away to her father's house, who lived near the young man's farm. Sometime after, he went thither himself, and not finding either her or her father, began to flog some of his people. The father-in-law resented this injury by sending his people to his son-in-law's farm, to beat his people, which they did, killing his goats also. After they were gone, he made great palaver with one of his head men, a principal man, who had,

in many respects, been as a father to him, and often advised him well. He quarrelled with him because he had not stood by him, when his father-in-law's people were abusing him; and he concluded by slaying his servant's goats, saying, "What for my goats are killed and yours live." His head man, in wrath, took a loaded gun and fired at him, saying, "I will die with you here this day." The shot missed, and the master succeeded in taking the gun from this man, and knocking him down. But the man, though a slave, had slaves of his own, one of whom ran to his aid, and knocked down the master: whereon his head man got up, and with his knife stabbed him all over the body. The two then took to the bush, and have not since been apprehended. They know that their lives are forfeited, and will probably not allow themselves to be taken alive; but as is usual in such cases, will watch and wait until they can kill a few more people, and then hang themselves.

Heathen Cruelty, Thursday 13th.—Last Sabbath, the slaves who had fought with and wounded their master, recorded November 3, were brought into this town. That they would be put to death, seemed inevitable, as their master had died of his wounds; and I saw no way in which I could interfere to save their lives. But I could never have imagined the horrid manner in which I have since learned the wretched criminals were executed. Yesterday I heard that they were taken into the bush the preceding day, and their hands and feet being cut off, they were bound to trees, and left to perish in that mutilated mangled condition. This most frightful crucifixion, if the deed of the country, would brand it as the bloody and barbarous Calabar still. But, as yet, I cannot say that the guilt of such an atrocity belongs to more than the nearest relatives of the deceased master.

To-day I went to see the principal men, and bear my testimony against such brutality, even towards murderers. And as the criminals were slaves of one of the *Ambo* family, and must have been judged and executed by the head of that family, I went first to them. Three of them had left town, however, either yesterday or to-day, for their plantations, the season for taking up their yams being already advanced. Old Antika Ambo, head of that family, and uncle of the

deceased, was the only one I found at home. He has been long sick in his farm, and he but lately come into town for a short time, after being two years absent. A civil, and seemingly a mild man, he protested ignorance of the matter, knowing only that they were ordered to be killed. I disputed his professed ignorance, as he was father of the family, and no one could pass his word in any thing. He declared that there were many young men growing up who regarded not his word, and would not come to hear him because he was old and sick. His son, a forward youth, said that the mutilations were done by slaves without orders, no free man being with them when they took the criminals away to kill them. I deemed his story a lie, and told him so; for how would slaves, of their own accord, cut off the arms and legs and not cut off the heads. They must have obeyed orders in so doing. Having fully declared my views of the barbarous transaction, I left him, and went to see the heads of the *Honesty* family, who are intimately related to the others, and would probably have something to say in the matter.

King Eyo was gone to farm from yesterday, like others, a very unusual thing with him. *Tom Eyo* I found at home; but he protested ignorance of the horrid particulars of the execution, and seemed shocked at them. I doubted his professed ignorance of the affair, and told him so; for he often spake so of doings which I afterwards found out that he knew very well; and such pretenses availed nothing in the long-run, for God knew all. Thence I went to *John Eyo*. He also pleaded ignorance of the transaction, and seemed surprised at the horrid details. On referring, however, to some of his own head people sitting by, he learned the exact truth of what I told him, if he did not previously know it. It is just possible that he did not know; for while aware that the poor wretches would be certainly killed by the *Ambo* town family, he would not care to enquire how, when, or where, and no one might care to speak about it. He might think, it was none of his business; they were not his slaves; he had no right to interfere. Such brutal atrocities, also, don't strike their minds as they do ours, being customary from old times. On the whole, however, he showed more frankness, and spoke more sense on the subject, than

the elder heads of the town had done. He deemed the statement most improbable, that the other slaves had mangled the criminals in such a shocking manner of their own accord. "How should slaves do such things out of their own

heads," said he, "when they know themselves to be slaves?" If the elder people of Ambo Town had not so ordered the business, the younger must have done so out of revenge.

H. M. WADDELL.

News of the Church.

PRESBYTERY OF PICTOU.

The Presbytery of Pictou met in James' Church, New Glasgow, on Tuesday, 28th ult., for the Presbyterial visitation of the congregation. The questions of the formula were put to the minister and other office-bearers, and the replies were in general highly satisfactory, and elicited commendations from the members of Presbytery. At the afternoon sederunt, Mr J. W. Matheson, preacher of the gospel, who had been accepted as a Foreign Missionary, gave in his trials for examination. These were a lecture on Romans x. 12-15, a sermon on Exodus xxxiii. 14; an exercise with additions on Heb. ix. 15; the 1st century of Church History; the 23d Psalm in Hebrew; and the New Testament *ad apertenam libic* in Greek. All these were approved of by the Presbytery, and his ordination appointed to take place in Prince Street Church, Pictou, on the 12th November.

The Presbytery again met in Prince Street Church, Pictou, for the ordination of Mr Matheson. The services of the day were commenced by the Rev James Watson, who preached from Romans i. 15—"So, as much as in me is, I am ready to preach the gospel to you which are at Rome also." After the narration of the steps taken, the questions of the formula were put to Mr Matheson, which being satisfactorily answered he was by prayer and the laying on of the hands of the Presbytery solemnly set apart to the office of a Missionary to the heathen, the Rev George Walker leading the devotions of the Presbytery. The Rev James Bayne then delivered a charge to the newly ordained missionary, and the Rev A. P. Miller addressed the congregation. The Rev David Roy offered the concluding prayer and the Rev A. McGilvray pronounced the benediction.—The services of the day were solemn and interesting throughout. We had hoped

in our present number to give an outline of the addresses, but hope to give them in full in our next.

Last month (Nov.) a handsome time-piece was presented to Rev Mr Watson's congregation, West River, by Mr James Roddick of Mill Village.

Notices, Acknowledgments, &c

The Presbytery of Halifax will meet at Windsor on Tuesday, Jan. 6, at 11 o'clock.

The Presbytery of Pictou will meet in Salem Church, Green Hill, on Tuesday, 13th January next, at 11 o'clock, A. M.

The Board of Home Missions will meet at Green Hill on Thursday, 1st January, at 4 o'clock.

Ministers are requested to take notice of the appointment of Synod that they should preach on the subject of Total Abstinence on the last Sabbath of this month, or as near that day as convenient.

Monies received by the Treasurer from 20th October to 20th November, 1856.

<i>Foreign Mission.</i>	
Nov 8.—Mr James Dawson, for	
Rev J. Geddie	£1 0 0
Mr Gordon	1 0 0
Mr Matheson	1 0 0
Mrs Captain Foote,	5 0
A Friend to Missions,	
Forks, Middle River	10 0
<i>Missionary Schooner "John Knox."</i>	
Master Jas. A. G. Campbell, Tatamagouche	5 0
Sab. School, Baltic	18 4
" Pond. Lot 18, PEL.	6 8
<i>Home Mission.</i>	
13—Merigomish	1 13 7½
Collection, Digby	10 6
Mr Thomas McCulloch	10 0
15.—Evangelical Socy., Fish Pools	2 0 0
A Friend to Missions,	
Forks, Middle River	10 0

J. & J. Yorston acknowledge the above

ceipt of the following articles for the Foreign Mission, viz:

1 box Clothing from ladies of New London and Campbelltown, PEI.—value, £12 3s 5d. per steamer, forwarded by Mr Donald McLeod; 29 yds Cloth—value, 2s 6d per yd—from the ladies of Middle Settlement Middle River, in connection with the Rev Mr Patterson's congregation; 1 box Goods from Princetown cong., PEI., forwarded by Kenneth McKenzie, per steamer: 1 piece Flannel from the ladies of the West Branch cong.: 35 yds Flannel from the ladies of Primitive Church, New Glasgow; 25 yds home-made Cloth—value, 2s per yd—from ladies of New Annan, per George B. Johnston.

Contributions for Schooner *John Knox*, from the congregations of Musquodoboit, Middle Settlement:—

School District, No. 8	£1 13 0
M Settlement, per Letitia Kaulbeck	1 5 ½
Bell do. per Mrs W. McCurdy	10 0
Glenmore, per Jeanette Archibald	15 1 ½
South Side of River, per May Ann Archibald	1 11 9
Heggin's Settlement	15 0
Peter Ogilvie	1 3
Andrew Cruickshank, junr.	7 ½
William James Ogilvie	7 ½
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	6 9 8

UPPER SETTLEMENT.

Per Elizabeth Dechman	£0 7 0
" Agnes Reynolds	6 7
Stewart Hill	3 0
North Side of River	18 9 ½
South Side	7 10 ½
Dein Settlement	1 2 11
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Total,	£9 15 10

The same congregations have collected £5 to aid in the completion of the new Presbyterian Church of Cheveree.

officio. Rev Messrs McCulloch, Baxter, E. Ross, Wyllie, Cameron and McKay, and Messrs Robert Smith, David McCurdy and Isaac Fleming. Mr McCulloch, Conener.

Committee of Bills and Overtures.—Rev Messrs Bayne, Roy, and McGillvray, and Mr Jas. McGregor. Mr Bayne, Convener.

Committee of Correspondence with Evangelical Churches.—Rev Messrs E. Ross, Baxter and Wyllie. Mr Ross, Convener.

Committee for Friendly Conference with Committees of other Presbyterian Churches.—Rev Messrs Ross, Sedgewick, Bayne, Cameron, and McGregor, and Mr C Robson. Rev Professor Ross, Convener.

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

Receivers of Contributions to the Schemes of the Church.—James McCallum, Esq., P. E. Island, and Mr Robert Smith, Merchant, Truro.

Committee to Audit Accounts.—Rev Geo. Walker and Messrs Roderick McGregor, and Alex. Fraser, of New Glasgow. Rev G. Walker, Convener.

Committee on Colportage.—Rev John I. Baxter, and Messrs Isaac P. Dickie, and Edward Blanchard, junr.

Agent for the Christian Instructor and Missionary Register.—Mr Chas Robson, Halifax.

Foreign Missionary Wanted.

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

Terms of the Instructor and Register.

INSTRUCTOR and REGISTER, single copies, 5s each. Any person ordering six copies, and becoming responsible for six copies, will receive one free. For *Register*, single copies, 1s 6d each, six copies to one address at 1s 3d each. One additional sent for every twelve copies ordered. Where parties wish them addressed singly, 1s 6d will be charged.

Communications to be addressed to the Rev George Paterson, Alma Way Office, West River, and must be forwarded before the 10th of the month preceding publication. Small notices may be sent to him or the Rev P. G. McGregor, Halifax, up till the 22nd.

Orders and remittances to be forwarded to Mr Charles Robson. Remittances may also be sent to the Synod Treasurer.

Boards, Standing Committees, &c.

Board of Home Missions.—Rev Professor Ross, Rev Messrs Patterson, Watson and Walker, together with the Presbytery Elders of Green Hill, West River, and Primitive Church. Rev George Patterson, Secretary.

Board of Foreign Missions.—Rev Messrs Baxter, Kier, Roy, Walker, Bayne, Watson, and Wadell, and Messrs Ebenezer McLeod and Daniel Cameron, of West River; A. Fraser, of New Glasgow, and John Yorston, of Picton. Secretary, Rev J. Bayne.

Educational Board.—Chairman, Rev J. Bayne. Treasurer, Abram Patterson, Esq. Secretary, Rev James Ross.

Seminary Board.—The Professors, ex