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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. 9.

APRIL, 1858.

No. 4.

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Foreign Missions.

LATER INTELLIGENCE FROM THE NEW HEBRIDES.

Since the issue of our last number, letters have been received both from Mr Geddie and Mr Inglis, bringing intelligence up to the 19th October. Our readers will be happy to learn that the *Mission families on Aneiteum were well and their work still progressing.* Mr and Mrs Gordon were then on a visit to Aneiteum. We give the latest of Mr Geddie's letters, also one from Mr Gordon.

Rev. J. Bagne, Sec. B. F. M. P. C. N. S.

ANEITEUM, Oct. 10, 1857.

DEAR BROTHER,—I send you this letter of fragments, which you may regard as an appendix to my letter to the Board, which it accompanies.

About the "John Knox." Her original cost in Scotland we do not know.—The expense incurred in bringing her from Glasgow to Sydney, and from the latter place to this island, has been considerable. And since her arrival here we have by the advice of nautical men incurred some additional expense in fitting her out. We have purchased for her an anchor and chain cable, additional sails, &c. To save the necessity of purchasing at the enormous prices which we are compelled to give in this part of the

world Mr Anderson is making out a small order for Scotland for such things as may be required in time to come. When this order is executed, if no accident befalls the vessel, the expense of keeping her will be trifling for some years. I may add that Mr Inglis keeps the account of the vessel, which he will forward annually to the Treasurer of the Mission Committee of his Church. To save trouble Mr Inglis and I are of opinion that the Treasurer of the Mission Committee in Scotland should act as the Agent of the vessel, and that all money collected for her support should be deposited in his hands. As Mr Inglis has drawn on him for past expenditure would you please on the receipt of this, to forward any money collected for the schooner to him.—We understand that the two Churches to which the vessel belongs contribute in equal proportion for her support. If the Sabbath School children of our Church were to form themselves into missionary Societies or make annual collections it is probable that they would raise the sum necessary for the support of the "John Knox."

It is our intention to send home our children Elizabeth Kier and John Williams by the return of the "John Williams." She will leave here year after next and is expected to arrive in England about May 1860. We wish them, after arriving in England, to proceed with

out delay to Nova Scotia, and it is probable that their sister Lucretia, who is now at Walthamstow, may join them. As you are now sending other missionaries to the field, it is our desire to relieve you as much as possible of expense on account of our children. As we have no friends in England to whom we can send our children, you would oblige us if you could make any arrangements about their removal to Nova Scotia, and please to let us know what can be done for them in this way. In future letters, I may be able to give you more definite information about the probable time of their arrival in England. As regards our daughter Charlotte she is an invaluable help to her mother, and relieves her of so many cares that she now gives her almost undivided attention to the natives. I see from letters that Charlotte's return to Aneiteum is not approved of by friends at home. We certainly would not have sent for her had not the lady who superintends the Walthamstow Institution written us an alarming letter about the state of her health. We felt that we must go to her or that she must come to us—we chose the latter. It appears that she was delicate for a considerable time, but her health was quite established before she left England and she is now strong and robust. But I think we have no occasion to regret sending for her. Though every attention has been paid to her intellectual and religious improvement she still requires to know much which can only be taught under a parents roof. It is a cause of thankfulness to us that our daughter appears to have improved her advantages and she has brought with her the highest testimonials. We have not made up our minds as to her future course. We never intended that her stay on these islands should be permanent. We thought that after spending a few years on Aneiteum we could procure for her a situation of usefulness in some of the neighbouring colonies. But as we intend to send her sisters and brother to Nova Scotia it is quite possible that she may go there and take charge of them. She has an education that will make her useful anywhere.

I am sorry to mention that my business transactions with the London Missionary Society, have been most unsatisfactory. Orders which I have sent home have been neglected or forgotten, which has subjected us to inconvenience which persons in our circumstances can only know, and

reduced us to the necessity of making purchases in Sydney and from sandal traders at extravagant prices. My case is not singular for missionaries of the Society who have not friends in England to do business for them make the same complaint. There appears to be some defect in the business department of the Society. In all other respects the officers of the Society have treated us much as if we belonged to themselves, and have entitled themselves to our esteem and gratitude. After the receipt of this letter I wish you to transmit annually to the Rev Dr Ross, Sydney, the sum of £50 sterling, through the London Missionary Society, and the remainder of my salary to the Treasurer of the Mission Committee of the Reformed Presbyterian Church of Scotland. Mr Inglis has kindly consented to send my orders along with his own and to request his agent to answer them. Mr Gordon, I believe, has made arrangements with Mrs Gordon's relations to execute his orders and other missionaries may be able to make arrangements which will save them from the inconvenience to which I have been subjected, so that what I now write only refers to my own case.

I received from Mr Gordon a portfolio which he says you instructed him to purchase for me and for which I beg to return my thanks. He also gave me out of Mission supplies purchased by him in England 3 pieces calico, 2 doz. handkerchiefs, 1 doz. shirts, 2 axes, 2 spades, 2 shovels without handles, 2 hoes, 1½ doz. hinges and about 10lb. nails. I have taken some of the hardware for my own use which I have replaced by three dozen of shirts. These articles I will keep for the teachers and their wives. I have made up for Mr Gordon a quantity of the home made cloth which last came from Nova Scotia.

I had almost forgotten to mention that Mr Creagh of Mare intends to visit England. He will probably return to these islands again. During his absence Mr Jones will be alone.

I remain, dear brother,
ever yours, &c.,
J. GEDDIE.

Rev James Bayne.

ANEITEUM October 15th, 1857.

MY DEAR BROTHER,—I send you a brief letter in addition to those I have already written as I have a few items of information to communicate.

Mr and Mrs Gordon are at this island at present on a visit. They came in the "John Knox" and are both well. We saw so little of them when the "John Williams" was here that we were anxious 'or a visit from them. They have come at a very seasonable time as our communion takes place next Sabbath. Mr Gordon accompanied me last week in visiting some of my out-stations.

Abraham, one of the teachers from Tana, is here at present. We sent the "John Knox" last week to bring some Tanese who wished to visit this island, and he accompanied them. The information he brings is both encouraging and otherwise. The teachers are all well, but their house at Port Resolution has been burnt. It was the work of an incendiary. There has been much sickness in Tana of late, and many deaths, and the teachers are blamed by the heathen as the cause of it. It is supposed to be one of them who did the deed. The people at large disapproved of the house-burning, and sympathize with the teachers about it. The teachers inform us that at Port Resolution there are several warm friends of the cause who wish to be taught the word God, and that even the heathen, when sickness does not prevail, are kind to them, but as soon as an epidemic breaks out, they are angry and tell the teachers to leave the island, but our teachers are not afraid of the Tanese injuring them. The teachers on the south side of the island get on well and the natives treat them with great kindness. A very sad affair took place on Tana a few weeks ago. A chief of influence from a distant place and a party of his young men visited Port Resolution. He saw the teachers and was so pleased with what he heard from them that he begged one of them to go to his land.—The teachers told him that they would make known his request to us. After the chief's return to his own district sickness broke out, and the people, because he was favourable to christianity, which they supposed to be the cause of the sickness, killed him and the young men who had been with him at Port Resolution. What an affecting instance of cruel superstition.

The teacher also informs us that Mr Inglis and I were in danger during our late visit to Tana. We travelled the road between the two stations, which are distant from each other about 14 miles. The Aneiteum teachers have the privi-

lege of walking this road unmolested, and we felt ourselves safe with them.—The people in the various villages through which we passed gave us a cordial welcome. But some of the inland tribes, hearing of our journey, came down from the high lands to kill us, but we had passed before they could intercept us.—Our friends on Tana advise us in time to come to make our visits by water and not by land.

Do not be discouraged about what I have written concerning Tana. The cause has many and warm friends there. A spark has, we hope, been enkindled on that island, which the waters of opposition cannot quench. The gospel must and will triumph there. Besides sickness, the island is suffering from famine and war at the present time. God oftentimes prepares the way for great mercies by His judgments. It may be so in the present case. I cannot help believing that the time to favor this lovely but degraded island draws nigh.

The mission boat purchased by Mr Inglis and myself for visiting the neighboring islands, has been sold. She is not needed now, as we have the "John Knox." She cost £40 sterling. Ten pounds of this sum was a donation from friends in Sydney, the remainder was paid by Mr Inglis and myself, and charged to our respective Churches in equal proportion. The boat has been sold for £34 sterling, which we have paid into the fund for the support of the "John Knox."

I remain, dear brother,

Yours, very sincerely,

JOHN GEDDIE.

ANEITEUM, Oct. 6th, 1857.

REV. AND DEAR SIR,—

As I am now on Aneiteum, and have an opportunity to send you a few lines by way of Sydney, I hasten to fulfil an unfulfilled letter promise without further procrastination.

In the first place you will be anxious to know why I am now on Aneiteum, which I will briefly explain. A few days ago the brethren, Messrs. Geddie and Inglis, sent me the "John Knox" for visiting out-stations on Erromanga; but previous to her arrival, I had visited the most important districts of the island in company with Mana, the faithful Erromangan, and from information thus obtained, found it unnecessary to use the vessel at present, in any further visiting

The brethren of Aneiteum also sent Mrs Gordon and myself an invitation to visit them on Aneiteum, when most convenient, to which invitation we felt we could now best respond, and we are therefore in the good providence of God at present on Aneiteum.

A brief extract from my Journal will furnish you with some desirable information about the present state of Erromanga.

Sept. 23rd.—Left Dillon's Bay in a boat going round the island, and landed at Bunkil, from whence we proceeded through the high land settlements to the eastward of the island. The place was pointed out to me where two men from a wrecked boat were killed and eaten by the natives who stood around us when we landed. They however seemed friendly to us, although, I am sorry to state, that the teacher whom I sent here two months ago has met with little encouragement from them, having had to build his house without any assistance. Mr Gill finds christians here, and perhaps I may too some day, but at present none but heathen are to be found. Leaving Bunkil we pursued our way to the summit of a mountain with a large plain of excellent land, which we found inhabited; and Tana and the beautiful inland mountains and lowlands of Erromanga appeared all spread out before us in panoramic view. We conversed with several companies of natives by the way, some of whom, especially the women, seemed greatly terrified by our sudden and unexpected entrance into their villages, and ran to the woods, but the voice of Mana quieted their agitated minds, and by a few presents and singing a few verses in their own language we gained their confidence—so that they listened to our message; and when we left, some of them lifted up their voices with their hands, exclaiming as long as we could hear them "Kik-apow," good will to you. The firearms of foreigners have terrified them. Some of them having heard, as I suppose, that I had some medical knowledge, brought sick children to me. I was much astonished to find some of their houses so large and well built, especially those made by chiefs for the entertainment of their subjects on special occasions, which may be termed Erromangan hotels, although to the weary traveller they are not as the Three Taverns were to Paul. I measured one of these houses, and found it 70 feet long, 25 feet broad, and

27 feet high. As far as I know, there are no natives in Polynesia who make such large houses as the Erromangans. As the sun went down, we descended the mountains of Noras, where by the river side I slept in a little unoccupied house, built on the top of a little rock, up which we climbed by a native ladder. I was offered better lodgings by a sandal wood trader, but rather chose to remain with the natives, that they might learn I had confidence in them—so far—that I would remain all night with them unarmed. On the following day the grave of a native, who had been killed by foreigners was pointed out to me. I found but two or three natives about the river, which circumstance cannot be enquired into without too painful results to dwell much upon. Suffice it to state, that they have come in conflict with foreigners and have suffered most in the conflict."

Noras, which is not far from Cook's Bay, is a very interesting part of Erromanga—it is a healthy place—has a good population—is well watered, and has a good boat harbour into which small vessels may go;—and I have very little doubt, that the next missionary who may come to Erromanga will choose it before any other part of the island for a Mission station: meanwhile I am about sending a Roratongan teacher to it. I am now building a summer house at Dillon's Bay, about 1500 feet above the level of the sea, and hope to get into it before the sickly season overtakes us. I contemplated building it of stone at one time, but as the earthquakes shake the rocks, sometimes, down the mountains of Erromanga, I have only built a few feet of stone, and am now rummaging Mr Geddie's premises for scantling, and hope soon to get near Mr Inglis', but he is too much out of the way for my object at present and Mr Geddie must patiently submit to a little more plucking. Mrs Geddie is telling him to keep things out of my way.

In relation to the cause of God on Erromanga, I can only state, that the prospects of success at present are not brighter than Messrs. Turner's and Nisbet's were on Tana a few months before they had to leave. We now wait a few days on Aneiteum for the ordinance of the Lord's Supper, and then, God willing, we return to the field, which absorbs much of our thoughts. We enjoy the company of the brethren here very much. To know them must be followed

by love to them. They will give you general news. With much love to Mrs P. and other friends of Jesus with you,

Believe me,
Ever yours in the Lord,
G. N. GORDON.

Rev G. Patterson.

A BRIEF ACCOUNT OF THE
FOURTH VOYAGE OF THE
"JOHN WILLIAMS."

*To the Australian Colonies and to Mission
Stations in Eastern and Western
Polynesia—1856—7—*

BY GEORGE N GORDON, MISSIONARY
TO WESTERN POLYNESIA.

(Continued.)

On the 5th of February we sighted the Three Kings, small islands to the north of New Zealand, and on the 12th crossed the meridian of Greenwich, and being at the antipodes our barque began to look homewards, and we felt some satisfaction to know that we could not get much further from Britain in sailing over the mighty deep. In W. long. we were soon called to the exercise of patience, by having to contend with head winds for nearly three weeks, during which time we made but little progress on our voyage, for striving to get onward and forward in the right direction, like the soul contending with opposing elements, bound to the desired haven, we had to beat, beat every inch of the way against wind and tides, and consequently had much reason frequently to enquire, if we were making any headway; and subsequently, a dead calm stole upon us, which hindered us more in our progress than all the contrary elements with which we had to contend, for our barque then rolled lazily on the ocean, and, notwithstanding all our efforts to propel her forward, she flapped her wings and most stubbornly refused to move forward.—Ah me! thought I, may there not be also something worse to contend with in the spiritual voyage than opposing powers, against which so many complain? After some wearisome hours our eyes were at length on the 8th of March greeted with a pleasant view of Raiavai, one of these Polynesian isles, which in the wide expanse of the ocean, is like an oasis of the desert, on which the mariner, like the weary traveller, delights to fix his eyes, and desires to place his wandering feet. Raiavai is one of the Austral Islands, on which native teachers from Ta-

hiti have laboured with some success for thirty years. The population of this group has decreased rapidly, which is especially the case where no European missionaries reside among the natives after they come in contact with foreigners. The London Missionary Society has no European missionaries on this or the Marquesian group, which is of much greater importance than the former; but the Tahitian missionaries have sent native teachers to each of these groups.—The Sandwich Island missionaries have been directing their attention for several years to the Marquesas, where their agents are now labouring with some encouraging success in converting the debased cannibals of this group, in which work—strange to state—they are opposed by the agents of Rome, who in the name of France and the Pope, are already hindering the gospel very much in these seas. While I was in Britain I heard remarkable statements made, relative to a great work of reformation wrought among the savages of this group by the instrumentality of an American sailor who got cast away among them, and married the daughter of a chief, who of late accompanied her husband to America for the purpose of obtaining assistance in the good work, which was too readily granted to them. Now, if the friends of Missions in America who supported this villain, had taken the trouble to communicate with the missionaries at Honolulu on the subject of this runaway's self-imposed mission, they would have saved themselves the trouble of exhibiting him and his wife at public meetings, and the burning shame which they must have felt when they subsequently obtained a true knowledge of his character from San Francisco. On the 11th we sighted the peninsula of Tahiti, where Capt. Wallis first landed when he discovered the island, and early on the following morning our barque sailed round the island to the harbour—a distance of forty miles. We had a pleasant view of the island as we sailed round to Papeite, while every eye was intently fixed on the surpassingly grand scene opening up before us, which elicited remarks of wonder and admiration from all the passengers, especially those who for the first time beheld this magnificent gallery in God's temple, in which everything uttereth his praise. It is quite impossible for those who have not visited Polynesia to form any right conception of the pictur-

esque landscape of this truly beautiful island. We have not here the romantic mountains of South Africa with their bald heads—but a country clothed with a rich garment of imperishable tints and hues, from its fertile banks which embrace the ocean to the summit of the loftiest mountains, some of which lift their majestic heads far into the clouds, which frequently rest upon them, and, while the thunder peals over them, the traveller is reminded of Sinai in all its hallowed and awful associations. Mount Orahena is 10,895 feet high, and beautiful in the extreme, presenting from its base to its summit, on the north-west side, the appearance of a curiously wrought piece of workmanship richly embellished; and brutish must be the soul which could contemplate such a scene on the wide expanse of the ocean, while sailing by it, without entertaining some of the feelings of Moses when he said, “I pray Thee, let me go over and see the good land that is beyond Jordan, that goodly mountain and Lebanon.”—Tahiti belongs to the mountainous class of islands of the Pacific, which are, in general, more splendid than the hilly or low Coraline islands. The immense heights of these islands present every variety of shape, and interesting form of pyramid and spire, and their beauty, grandeur and sublimity are so blended and contrasted as to awaken some of the most delightful feelings of the soul. The landscape is so adorned with hill and vale, lawn and woodland, gentle stream and dashing cascade, that it cannot be much surpassed in beauty, even in the fairest portions of the globe. Tahiti is the country by whose murmuring streams, spreading banyans, noble mountains and gorgeously ornamented amphitheatres Plato and his compeers would have delighted to revel. The banyan has a peculiar mode of extending itself by dropping down sprigs from its lower branches to the ground, in which they soon take root, and grow up as if they were independent of the parent trunk, till they suddenly unite with it, forming one huge tree. I measured one of these trees, of a recent growth, and found it 27 feet in circumference. It is one of the few species of trees which annually casts off its foliage in the tropics. Vegetation advances so rapidly in these islands, that a few days before this tree casts off its old raiment the new is found prepared in neat folds ready to take its place, and as

if impatient for an opportunity to praise the Creator, it suddenly drives away the old and exhibits itself in all its freshness and beauty. There are two entrances to the harbour of Papeite through the coral reef which forms a half-circular breakwater, which with its white foam marks the boundary of the harbour and adds to the beauty of the place. But I must not dwell further on the physical aspect of this paradisaic isle, but endeavour to describe some of its moral features.

Tahiti was discovered in 1767, the Popish missionaries from Peru landed on it in 1774, and, leaving the heathen a wooden cross, they quit the island in less than a year, for the field was then too difficult to be worked by wooden crosses, and the Protestant missionaries by the “Duff” landed in 1796, the results of whose labours and those of their successors are well known to all. A little before the arrival of the missionaries the island was visited by a dreadful earthquake, which produced great fear on the minds of many of the natives; after which, the “Duff” came into the harbour, and when the natives went on board they were not a little astonished at the manners and habits of the newcomers, especially in the worship of Jehovah, who was to them at that time “the unknown God.” These men said they, one to another, must be the servants of the great God about whom the Pitcairn Islanders informed us, as the men who teach all nations the knowledge of the true God, and their God has sent the earthquake before them to shake our island. They at that time received the missionaries with some degree of fear, which, however, as subsequent events proved, had but little hallowed influence on their hearts,—and to this day they call the “Duff” *tarupu*—earthquake.—A somewhat similar circumstance is related as having taken place in connexion with the introduction of the gospel into the Figi Islands about twenty years ago, by a fearful thunder storm which produced great terror on the minds of several natives, which influenced them to spare the native teachers and receive them as the servants of Jehovah, when they were preparing to have their bodies served up at a feast. From the early statistics of this Mission, it appears that the London Missionary Society sent to this field about 70 missionaries in the brief space of two or three years, 33 of

whom however only landed on Tahiti, on account of the capture of the "Duff" on her second voyage. Some of the excellent friends of Missions, at this time obviously mistook the nature of the missionary work, and several who embarked in it their proper calling, and they were consequently left to learn by painful experience many sad lessons, the records of which are now profitable to us. The "model settlement" system turned out to be a complete failure, especially at the Tonga Islands, where ten mechanics were left, several of whom suffered nobly in the cause of Christ till they had to quit the place. Some of those who fled from Tahiti to New South Wales, after trials multiplied upon them, suffered more on the passage and during the first years of their residence in the Colony, where one of their number at Paramatta was cruelly murdered, than those who remained in the Mission field till their number was reduced to two. Some of the faithful few who left Tahiti returned from the Colony to Imeo, where the first fruit of the Mission, after twelve years of toil, was reaped in the conversion of King Pomare. Mr Nott was one of those faithful missionaries, who subsequently translated much of the Bible into the language of the the Malayo-Polynesians—a great and glorious work, for which his name should be held in lasting remembrance.

Mr Brown, in his 'History of Missions,' justly observes in relation to the South Sea Missions, "When man spake as if he would carry all before him, little was effected—when he found he could accomplish nothing, much was done."

It is now thirteen years since the French landed on Tahiti, and after a desperate struggle with the Tahitians, in which they lost more men than the latter, they obtained the victory, chiefly, however, through the treachery of a bribed native, who led the enemy to the successful capture of one of their natural strongholds. They next tried to take Huahene, one of the Society Islands, where there are not 2000 of these simple natives, but were repulsed with considerable loss, and the Huaheneans are still independent of the French yoke, which the better class of Tahitians feel to be very galling. As soon as the French assumed the reins of government they divided Tahiti into small districts, over the congregations of which they placed teachers, chosen in the man-

ner in which schoolmasters are generally chosen in other countries. Thus by one act the civil government took the entire control over all the congregations of the island, and by stringent laws prohibiting any religious teacher to teach or preach out of his circumscribed sphere, or to exercise discipline in accordance with the word of God in his Church, the government easily and successfully got the few conscientious and faithful missionaries rooted out of their congregations, and two or three native pastors, who were willing to suffer banishment rather than the unscriptural rule of the civil power in the house of God, for which they are now in exile. A day of trial thus came suddenly for the trying of the missionaries and their converts, and some have been tried and found faithful, while others have been found shamefully wanting. Some of the foreign missionaries have sacrificed their principles in relation to Christ's headship over his Church, and have become the friends of the enemies of God, while others who seemed not far from the kingdom of heaven have turned from the holy commandments delivered unto them. Mr Darling (a Presbyterian), who is still in connexion with the London Missionary Society, is the only missionary who has now the pastorate of a congregation in Tahiti, and he has much reason to mourn bitterly on account of his error in making any truce with Rome, for the Papists are now making more converts in his congregation than in any other part of the island—50 having of late been baptized by them. It is obvious that missionaries, as well as ministers who labour as pastors in christian countries, too frequently mistake their calling. To buy, sell and get gain seems to be the natural calling of some. Who would believe it?—there are missionaries in Polynesia who have cleared £1000 by trading! The ordinance of God in relation to the support of the heralds of the cross is thus disregarded: "Even so hath the Lord ordained, that they who preach the gospel should live of the gospel." Romish missionaries, well skilled in trading from the beginning, have now entered Tahiti, who know how to throw a little dust into the eyes of government officials and the faithful in Valparaiso, and to turn princely donations—given to help poor missionaries—into that which has drawn some out of the way, and "pierced them

through with many sorrows;" and the opportunities which Mr Simpson and such runagates have now for making money are few and by no means lucrative. Some good missionaries with large families, increasing wants, and but small salaries, have strong temptations to transgress in this matter. But I must now turn from this painful theme, on which I feel, like the excellent Bernard when writing on the same subject, as if I could write every word with a tear and every sentence with a sigh, for I cannot write of one of these unfaithful men, who has of late gone to give an account of souls to that God to whom every evangelist and pastor has yet to give a great account of souls.

We remained four days at Tahiti, and were much pleased to witness the high esteem and deep affection which the small party of faithful natives manifested towards Mr Howe on his return to them, as they pressed around him as children to a parent beloved. Mr Howe and I had a walk through the town of Papiete, in which there are a few good buildings which are much obscured by the trees which overshadow them, and were hindered in our progress by men, women and children pressing forward to get hold of Mr Howe's hand to give him a hearty welcome. On our return we saw Queen Pomare in company with French officers and her native retinue going on board of a steamer for Raiatea. She entered the boat before we got to the wharf, and when she saw Mr Howe she bowed her head sorrowfully, and seemed to wish for a place to weep. She has much reason to weep and all her people with her, for they are now trodden down by strangers who devour their country in their presence and lay waste their pleasant institutions. When they contrast its present moral aspect with its past hopeful state, as it appeared 20 years ago, they say, "Tahiti was then a garden—it is now a wilderness." Some of the foreign merchants are now leaving, and seem to feel that a curse is resting on the place. It is quite impossible to obtain a correct idea of the working out of the Papacy—that great antichristian system, as it was, and as it is—by observing its operations in countries where the civil government is not its mean servile in giving effect to its mandates. The heralds of the wooden cross have tried again and again, east and west, to subdue the Polynesians under the dominion of Antichrist; and

wherever they have not succeeded in obtaining this carnal weapon—the civil government, which is the rod of their power—their failures have been signal, especially where the Polynesians maintain the Scriptures and their independence. They tried Tahiti twice without this power, and signally failed, and in New Caledonia the same; and in Samoa especially all the diligent efforts of the priests seem to be almost useless for the advancement of their cause—without this special aid. The Romish Bishop of Tahiti maintains, through this servant, not only an influence over the districts of the island, but also the supervision of the press—that dreaded enemy of Rome which is only safe when tethered with a Papal chain. Mr Howe's printer, a short time ago, printed for some of the merchants public notices, without Mr Howe's knowledge, for which Mr Howe was called to account, and, when he proved his innocency, he was dismissed—being warned that if such a use of his press was made again he would be held answerable for the crime. It was a happy circumstance for the Rev Mr Geikie, that he resided under a government free from the control of the Papacy, when he dared to answer the "Pastoral Letter" of an Archbishop of the Roman See in Nova Scotia. Mr Howe merely answered a small tract of a Bishop of a little island, for which the Bishop sought to have him signally punished, although he had legal authority from the former Governor and Council to do so. The Bishop will no doubt see to it that all future Governors use their power more in accordance with that liberty by which Rome makes her prisoners free while they drag their chains after them. His Lordship, in company with one of the runagate missionaries, who still calls himself a Protestant minister, examined the public schools a few days before our arrival, and gave the prizes to the Roman Catholic children, at which some of the parents rose and said, they must petition the Governor to allow French Protestant missionaries to reside among them, that justice might be done to their children; and they drew up a petition for this end, which was headed by the Queen's signature. The missionaries favour this movement, but I cannot see that any permanent good can result from it under the present government. Mr Howe, like Paul in Rome, now dwells in his own (hired) house receiving all who

come to him, for he is not permitted to preach in the fine Mission Church which is just at his door. There is this difference however,—that servant of the Lord in modern Rome seems to have less liberty than the servant of the Lord in ancient Rome. I visited the Sabbath School of Papiete, and attended to the native service held in the Church, on their Sabbath, which has been changed from the first to the second day of the week, more to suit the authority of Rome in opposition to the Missions, than the European time by West long., and found only 20 children assembled—where in times past nearly 100 met to receive religious instruction. The congregation, Mr Howe says, is only but a wreck of what it once was. It was truly affecting to see Mr Howe sitting in his pew—not daring to enter into his vacant pulpit—while a native teacher was addressing the congregation. *There seems to be but one obstacle in the way of the triumph of Popery in Tahiti, viz., the presence of Mr Howe.* If he were out of the way, they would have but little opposition from any other party. Of the Church of this place it may be said, as of Sardis, “Thou hast a few names even in Sardis which have not defiled their garments.” On the evening of the 16th we had an interesting and profitable farewell meeting at Mr Howe’s house, at which the American Consul and some other pious foreigners were present, and on the following day we sailed for the Society Islands, leaving the little romantic island of Pineo to the left. As the distance from Tahiti to these islands is only about 100 miles, and the trade wind favoured us, we had a quick and pleasant passage to them—in the good providence of God. We remained in this group a week—spending the time at Huahine, and Raiatea—the scene of the Rev Mr Williams’ early labours.—The population of any one of these islands does not exceed 2000, although they are all capable of sustaining a much larger population than has been ever known to exist upon them, for every foot of land, from their fruitful vallies to the summit of their highest mountains, seems to be like a rich well-watered garden—blessed abundantly as Joseph’s land—“for the precious things brought forth by the sun; and the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills,

and for the precious things of the earth and the fulness thereof.” The Rev Mr Chisholm of Raiatea, as also Rev C. Barff of Huahine, received us kindly.—Mrs Gordon, myself, and Mr Chisholm, to whom we are indebted for several offices of christian affection, set off one afternoon to ascend one of the mountains of Raiatea, and after wending our way through dense forests of fruit trees, which perfumed the atmosphere with their pleasant fragrance, we arrived at the top of one of them—from which we obtained the most magnificent view of the hilly and submarine landscape of these islands, with which I have yet been favoured.—We stood on a pinnacle of the mountain on the side by which we descended about 1000 feet from the base, from which we had a very fine sight of Raiatea from east to west, with its beautiful atoll reef and splendid lagoon, and Tahaa and Borabora in all their romantic grandeur and attracting beauty. The atoll reef of this island, like that of Tahiti, rises above the waves—enclosing a lagoon of smooth water into which there is a fine harbour opening. Within the lagoons or lakes the depth of water varies from one to two hundred feet; but beyond the outer wall the water is very deep. These lagoon enclosing reefs are numerous in the Pacific, and they appear very beautiful when viewed from a ship’s masthead or the top of a mountain at a short distance. The white beach of this island, surrounded by a symmetrical oval space of shallow water of a bright green colour, enclosed by a ring of glittering reef as white as hoar frost, gives a very fine contrast with the deep blue waters outside, and the long ocean swell which the south-east trade suddenly dashes against this ocean barrier in a continuous ridge of blue water, which curling over the reef falls in an unbroken cataract of dazzling white foam.—The submarine landscape of the transparent lagoons is highly picturesque, being diversified by unrivalled colours of vivid greens, browns, yellows, purples, red and blue. Some of the coral which grows on the bottom of the lagoons is as beautiful as bunches of red and white roses. Living corals are never found building upon living corals. The houses of the living race have for their foundation the graves of the past race, and successive generations

“With simplest skill and toil unweavable,
No moment and no movement unimproved,
Laid line on line, on terrace, terrace spread.”

The tower of Babel, the pyramids of Egypt, the wall of China, the English docks, and all the mighty works of the most famous architects of the proud children of men, come far short of the doings of these little architects of the Creator—the coral workers, which are employed night and day in myriads erecting walls of protection round the Polynesian gems of the Creator which bespangle the Pacific. The breakers of this great ocean exceed in violence those of temperate regions, and a barrier of granite or quartz would not resist their destructive power so successfully as the formidable structures erected against them by the least of God's creatures; for these organic forces of polypi of the lowest class of Radiata, myriads of which find room to work in the space of a mustard seed, separate the atoms of lime from the foaming breakers and unite them into symmetrical structures which mock the power of every raging wave. We found the atmosphere so cooling and reviving on the mountain, and the prospect all round us so pleasant, that we felt inclined to tarry long in this upper region, but the shadows of the evening reminded us of approaching night, and we somewhat reluctantly began to descend the mountain on the steep side near to the village, which appeared just at our feet, and by making some skillful use of the long grass and shrubbery for lowering ropes, we soon found ourselves at the base of the mountain again reunited with our friends. Mr C. was in search of his goats, which are in danger of losing their hides for drums when dancing parties of *heathen* come from Tahiti and the neighbouring islands, and obtained tangible evidence that some of them had lost their lives for the benefit of drummers.

The Society Islands have long enjoyed the preaching of the gospel and the word of God in their own tongue, and as they are near to Tahiti their inhabitants have much intercourse with the Tahitians, from whom they cannot be distinguished by any personal appearance or dialectic distinction of language. Capt. Cook visited Huahine and Raiatea several times while thick darkness spread its mantle of death over them, and was much pleased with the flattering reception which the natives gave him on his last visit to them, with the exception of that given by some whom he terms "old hags," to whose embraces he had

involuntarily to submit. On these occasions they lavished upon him abundance of tears and kisses; which things should not be valued too highly, for it is obvious from the past history of these islanders, that any voyager who would treat them kindly and give them presents—though he were never to name the name of Christ among them—would have no reason to complain of a want of such things or of more substantial evidences of their friendship. If Capt. Cook had been a christian missionary—seeking to open up Polynesia for the diffusion of the gospel, he could have written more interesting reports of his labours than some missionaries who have subsequently laboured in the Pacific—though he were not the means of converting one soul. The Roman Catholic missionaries state, in relation to the natives of Wallis Islands, who once received Protestant teachers, "All the old chiefs came to kiss our hands and offer us cocoa-root in sign of friendship." While we tarried at Raiatea we had several opportunities of meeting with Mr Chisholm's congregation, to whom on one occasion I gave an address which Mr C. interpreted.—The congregation was large, orderly, and apparently attentive to the word of God which they had in their hands; and they frequently referred to their Bibles during the sermon, of which they took notes, as the most attentive hearers of the gospel are in the habit of doing in Tahiti. The males, for the most part, dress with a shirt and a loose garment which they wear as an apron or broad girdle, and the females dress in flowing garments suitable for their climate. We visited the Rev John Williams' old residence, and saw the pulpit in which he preached and some of his other handy works. The civil wars, which greatly disturbed the Churches on these islands two or three years ago, have subsided, and peace seems now to maintain her blissful influence over them all, with the exception of Borabora, where an outbreak is apprehended as the result of the present unsettled state of the natives of this island, since their pastor has left for England. It is just to state, that their wars are now much less sanguinary than they were in the days when heathenism was predominant, though they now use European weapons of warfare.

The system of government in general in Polynesia is something like the feudalism of the dark ages in some parts of Eu-

rope; and hence the rival interests of parties come in collision, and war is too frequently the result, even where the natives all call themselves by the name of the Prince of Peace: but many of them are christians—falsely so called.—The Huahineans, a few years ago, gallantly defended their country against a French invasion, after which a civil war broke out among themselves, and one party then invited the French to come and help them against their neighbours, but the French rejected their invitation, although it has been stated that the French were the occasion of this war, which does not appear to be correct.—A great change for the worse, no doubt, has been effected in the morals of the Tahitians in general, since the French have removed some of the restrictions of hated Puritanism in relation to heathen dances, and such like things, which may have some evil influence on the Churches of the neighbouring islands, yet, as there is much reason to believe that the Tahitian Mission was much injured by trading missionaries before the French landed on that island—the French should not be made scapegoats. The French Government is now seeking to reform the natives by suppressing the heathen dances, which it found to be the prolific source of destructive abominations, and now permits only a modified style of dancing in fashion with European society to take place on Sabbath evenings and some other particular occasions.

We left the Rev J. Barff and family at Raiatea, who are to settle at Tabaa, and sailed for the Hervey Islands on the 25th, where we arrived on the 31st.—The Hervey Islands are seven in number, and lie from 500 to 600 miles west of Tahiti. The whole group contained at one time, it is supposed, a population of about 14,000. It is now much less.—Mangaia was the first of these islands at which we called. Early on the morning of the 31st, ere the sun arose, our eyes were greeted with a pleasant view of this island, which presents a lower appearance than any of the Polynesian islands which I have yet seen. It belongs to the hilly class of islands, and has a barrier reef like the other islands of this group, which runs parallel to the coast, (which has no harbour,) and embracing the island preserves it safely from the destructive power of the proud waves which ever and anon break their hoary

heads against it. As these islands have no asylum for vessels the "John Williams" does not cast her anchor here, and the Captain consequently has much difficulty in landing the missionaries' stores in unpropitious seasons. Several canoes started to meet us, as soon as the flag of our welcome barque was spied in the distant horizon, in one of which were the Rev Messrs. Geo. and W. W. Gill, who gave us a most cordial reception, and we were quickly taken over the reef by the natives, who stood in the water on the reef, and as soon as the canoes came near seized them and dragged them over amid the joyful acclamations and shouts of the multitude, who seemed much pleased at the return of the Mission ship. Some of the sailors who were in the vessel to England are natives of Mangaia, and were received by their friends in their usual way of manifesting affection on such occasions—by rubbing of noses together. To touch the hand of a friend or stranger with the nose seems to denote an expression of much respect and affection. Our English sailors thought that this mode of salutation accounted for the phenomenon of the flat nose which these islanders exhibit.—When we got to the Mission premises, which exhibit some fine buildings and are very tastefully arranged, we were happy to find the Mission families in the enjoyment of health and many comforts. To the Mission families on some of these isolated islands, where they live as if banished from the world, the return of the Mission ship is a circumstance which sometimes produces tears of joy. If the "John Williams" were scold, and no other vessel provided to take her place, I fear the Mission stations on several islands would be speedily broken up. On the 3rd of April, Mr George Gill having kindly provided Mrs Gordon and me with horses to go over the island to a Mission station on the opposite side, we set off for it in company with Mr W. W. Gill, and in the kind providence of God had a pleasant and profitable tour. Meanwhile the natives took up Charlotte Geddie upon their shoulders in Mrs Gill's carrying chair, and amid the shouts and tumultuous noise of those who followed us, ran off with her, and we saw no more of her till we got to the opposite side of the island, where we found her at the Mission premises in the midst of a large assembly of natives who were very kind to her, and seemed much pleased with their

prize. We found a fine large Church, Mission house and school rooms at this place—all vacant for want of a missionary. Mr W. W. Gill occupied these premises till a week ago, when he had to remove to the other side of the island to occupy Mr George Gill's Mission premises, who is going to Rarotonga to take Mr Buzacott's charge, who, after a long and valuable service in the Mission field, has to remove to Sydney on account of ill health. One of the principal men of this district urged me very much to remain and occupy the vacant Mission premises, and seizing me by the arm, when he found the power of his eloquence insufficient to constrain me to remain, he seemed determined not to let me go; and turning towards Mrs Gordon he besought her by all the terrors of the cannibals of the New Hebrides, to use her influence with me, that I might be turned from my purpose in going thither. But when she said she was willing to share my fate, whatever that might be, in seeking to preach Christ to those wicked heathen, he seemed much disappointed and said, "We have many heathen here yet though we have the Bible." As this island is not mountainous it is easily traversed, especially where roads have been formed and the little rivers bridged by the natives, who reflect much honour on themselves by some of their public works. This island presents some strange phenomena to the traveller, especially those of its beautiful vallies, and inner wall of defence against inundations. This wall, which completely surrounds the island, is about 100 feet high and 300 yards broad, and some parts of its inner and outer side are as perpendicular as the wall of a house. There are caverns in it, in which a man may travel a quarter of a mile by holding a light in his hand. I had not the means with me for examining it chemically; but had evidence to believe that it contains much carbonate of lime and iron, on which the oxygen of the atmosphere acts powerfully. It has a deep chasm, into which, in the days of heathenism, the victorious party in war threw their captives mercilessly. We passed through some fine fields of taro in some of the valleys, which are preserved from inundation by this wall. A field of taro has the appearance of a flourishing field of turnips; and new crops are produced by cutting off the top and placing it in the ground again. The lower end of it, consequently, is flat

like the bottom of a cup. It is very farinaceous, and is one of the best roots which God has ever given to man. The pine apple grows similarly. The bread-fruit is about 8 inches in diameter, and when it is cut through the middle two nice white cakes appear kneaded in pans—all ready for the oven. It is not as good as bread, but is not a bad substitute for it. The cocoa-nut constitutes a rich portion of the excellent provision which the beneficent Creator has made for man, when he fitted up this world as a tent for him to dwell in. The new cocoa nuts are to be obtained at all seasons, and but few of them contain less than a pint each of refreshing water, which is much superior to the best lemonade. They call the old groves of cocoa-nuts heathen, and the new groves christian, trees. The natives very kindly treated us with cocoa-nut water as we passed through their settlements. I told some of them that our blessed religion was like a cocoa-nut, the hard heart must be broken by the hammer of the word before we can taste the refreshing water or eat the white food;—repentance is the rough part of it, for which the foolish and unbelieving reject it. I showed them how a young man, ignorant of cocoa-nuts, whom I knew in America, despised them when he saw them carried about the streets, till one day he saw one broken and tasted it—after which he no longer despised the cocoa-nut. Mr Gill says they are much interested by such simple illustrations of the truth. On Sabbath morning the ringing of the bell at 5 o'clock announced the hour for the prayer-meeting, at 9 for the Sabbath School, and at 11 for the public services of the sanctuary. The prayer-meeting was large and interesting; and there were about 500 children present at the Sabbath School, who sang the praises of the Lamb of God sweetly and melodiously, and each class left the School following its respective teacher in fine order. Mr George Gill preached his farewell sermon to a congregation of about 2000 from the words, "Finally brethren farewell," &c., at the announcement of which tears stole silently down some of their cheeks. I preached to them in the evening—Mr Gill interpreting—from this text, "The Lord's fire is in Zion, and his furnace in Jerusalem." Isaia told them about the wonders he saw in Britain and added seriously, "All this is true."

(To be continued.)

LETTERS FROM MRS. GEDDIE.

BELLE VUE, NOV. 17, 1857.

REV. DEAR BROTHER,—

Soon after the receipt of our last letters from Mrs Geddie you will remember I sent extracts to the *Presbyterian Witness* and not to the *Register*, because I was anxious to stir up friends to write by Mr and Mrs Matheson and you had no issue that suited the time.— If you are not pressed with matter more than ordinarily interesting I think it would yet be well to give your readers who do not see the *Witness* a perusal of those extracts. There are yet portions of her correspondence which, though written for the eye only of personal friends, I am sure many will read with as much interest as if they had been intended for publication, and for that reason I send them, anxious that others should share with us in the gratification which they afford.

Addressing Mrs Waddell, after diverting to what would have been the prospects of her children had the family not gone abroad, she says—“Of course they will enjoy better advantages in England, but the trial of parting with them would ed some superior advantage to mitigate it. You, my dear sister, do not know what it is to be separated from your children. You have never *felt* it. Your dear children have been all spared to you. It is not so with me. Do you think that I forget the beloved little ones whose ashes lie together in my native land? Oh no! Often, very often, do I think of them, and of that dreary winter, the last I spent among my early friends, when my two lovely little ones were snatched from my embrace. Do you know my feelings have changed very much since then. Previous to the death of dear Janey and Mary Sophia, I never thought that my children would die; but since, I always feel as if they might be removed from me. I do not love my children less, but I do not idolise them as I used to do. I do not repine I hope, but I cannot help thinking of my trials in regard to my dear children. Two of them are not; and the others have to be sent away from all they love best at a tender age, and find a home among strangers. Yet do not think I am complaining of my lot; for, were the choice given me to remain as I am, or return to my friends and native land, *I should certainly remain, for I do*

love this land and this people. I feel this my home and I could never think of leaving our people here, while health and strength are given me to labour for them. I love them and they love me and would do any thing in their power for me.”

Mrs Geddie remarks that she knows she gives a different account from what we are often accustomed to receive of the capacity to improve among heathen nations. To Mrs Waddell she says—“When I write to you, your worthy husband, or indeed to any other person, you must know I write what I think and not what other people think. I believe that our natives are grateful and that you can be as kind as you wish to them—and love them and they will love you. Others may think differently and pronounce them deceitful, &c., but I write my own impressions. I have been so much with the natives and have made myself so familiar with them, and treated them so much like friends and children, that I think I know as much of native character as any one who has been among them. I have encouraged our boys and girls to look upon me as a *mother* and to confide in and hide nothing from me, and most of them do so. I have never feared their failing in respect to me by treating them thus. Indeed I could not treat them otherwise. Of course I feel more attached to those who have lived with us than to others, and after they leave I wish them still to come to me and feel that I am interested in them and theirs. It is my great desire to see them sincere Christians and an example to others of every thing that is good.— Those of them who are now living in other villages often write to me, and their letters are always very affectionate.”

After this month we shall look for the “John Williams.” Dear Charlotte’s room is all ready for her. Our boys have made a nice bedstead, sofa and table for it, and the girls have made curtains, sofa cushion, bed-cover, &c., and I can assure you it looks very nice. We have collected the keepsakes she brought from home and such as were presented to her in Halifax and United States, as well as a basket given her by the Sailors of the Whaler which took us from the Sandwich Islands to Samoa—and altogether her room is nicely furnished—and the boys and girls are very anxious to have

her come. The natives are all delighted at the idea of her coming.

Elizabeth and John are very healthy. Since we left our old house Elizabeth has not had fever and ague. They both have a good colour, which is not common in these climates. Elizabeth is very much like what Janey was, with black hair and eyes. John is like Lucy. His eyes are brown and his hair is light.—They both speak this language most fluently, and in speaking English they use the native idioms, besides employing a great many native words. I often feel at a loss myself for a word, and I know I spell very incorrectly in writing, using our native sounds, for instance, *i* for *e* and *e* for *a* and *g* for *c*, &c. I write native every day and English only occasionally.

I imagine Mrs Gordon is an English lady. Is it because there is little missionary spirit among our young ladies at home? I was in hopes that Mrs Gordon would be a countrywoman. Still I am prepared to love her come whence she will. It little matters if she is a Christian. Were Mrs Inglis my own sister we could not get on more harmoniously than we do—and I have many dear friends among the ladies at Samoa. No matter where we come from we are all sisters out here. We are all engaged in the same work and our object is the same, although supported by different Societies.

Please remember us kindly to all our River John friends, not forgetting my little namesake. Tell her there are many little girls here that can read nicely and sew very neatly. They can also some of them make beds, sweep rooms, &c. I hope your daughter and her young friends will continue to interest themselves for their Aneiteum sisters.—The gingham which they sent them has been very useful to them. If they could see the girls all dressed alike in the garments which they provided for them they would be much pleased. These gingham, corded with white or trimmed with white braid, are their best dresses and look so nice. I wish it were not so far away that they might send in return some shells or specimens of their work.

Hoping to have lots of letters from you and other dear friends when the "John Williams" arrives I am with much love

C. L. GEDDIE.

There may be among your readers

those who will consider private letters containing minute details such as these of too little importance to be published to the world. It is not for such persons that they are sent. It is for those who see in the small matters of domestic and female life marks of improvement and grounds of encouragement such as can be obtained in no other way and rejoice in them that these extracts are furnished. They come in reply to urgent application, and they will be welcomed I know by thousands to whom our first Mission family and all that concerns them are objects of deep interest. Who can help sympathising with the anxious mother in her anticipations of the return of the child of her love to be her help and her solace in the midst of so many cares. Who can fail to mark with admiration the progress made in the improvement of the natives during the absence of that child, or help being delighted with the room furnished for her by boys and girls from whom at her departure she had been sent away as if for fear of contamination and injury.

Who can help being delighted with the testimony that the Mission field is now the home of our loved friends—the home not of duty merely but of affection, and who will not rejoice in the evidence thus afforded that even in sacrifice for Christ there is present and great reward. The home of youth is not less dear—it is rendered doubly dear by distance of time and space—but it has not attractions sufficient to overcome the new affections that have been developed in scenes of felt usefulness and realized enjoyment. Who would hesitate to leave a scene of enjoyment for one of greater happiness and delight! Who will esteem the Mission life an expatriation when it furnishes a dearer home as well as wider usefulness.

How many a youthful contributor to the comfort of missionaries and converts will be cheered to find that their exertions in the good cause are appreciated, and that the once degraded savages sit at the feet of Jesus and learn his way clothed in habiliments furnished by their united but small donations—and will any relax their exertions when appealed to by one who has devoted herself to their service and is delighted to do them good and when they see that out of the mouth of babes and sucklings God ordains praise.

J. WADDELL.

News of the Church.

PRESBYTERY OF PICTOU.

The Presbytery of Pictou met at New Annan on the 9th ult. Mr George Roddick, preacher of the Gospel, under call to the congregation of West River, delivered all his trials for ordination which were highly approved, and his ordination was appointed to take place at West River on Tuesday, 11th May, the Rev Jas. Bayne to preach on the occasion.

A Petition was presented from parties in New Annan connected with the congregation of Sharon Church, Tatamagouche, praying to be connected with New Annan; also, a petition from sundries connected with Willow Church, Tatamagouche, to be separated from New Annan congregation and connected with Sharon Church, and a petition against the latter union. The Presbytery approved of the object of the first two petitions, but before carrying it out appointed a committee to meet with those connected with Willow Church opposed to the union with Sharon Church to endeavour to obviate their objections, and to report at next meeting of Presbytery.

The Presbytery called for a report of what had been done by the congregation of New Annan for the payment of arrears due to the Rev Robt. Blackwood. It appeared that creditable efforts had been made, but that the matter was not yet settled up. The congregation were urged to continue their efforts and report at next meeting of Presbytery.

The Rev David Roy reported his proceedings in the moderation of a call from the congregation of West Branch, (now called "Union Church") said call had come out unanimously in favor of Mr John McKinnon, preacher of the Gospel. The said call was now laid upon the table of Presbytery; on motion, the conduct of the moderator was sustained, and the call sustained in which he had moderated. The clerk was appointed to give intimation to Mr McKinnon. Subjects of trial for ordination in the event of his accepting it, were also appointed him.

Supply of preaching was then appointed for the various vacancies under the charge of the Presbytery.

PRESBYTERY OF HALIFAX,

In connection with the Presbyterian

Church of Nova Scotia met at Poplar Grove Church for Presbyterial visitation of the congregation on the evening of March first and for ordinary business on the morning of the second instant. The inquiries addressed to the different office-bearers of the Church were satisfactorily answered. The papers connected with the call of Rev Mr Christie from congregation of Central Church, West River, were read.—1st Mr Clarke's report of appointment to give notice to Yarmouth congregation. 2ndly. The minutes of a congregational meeting held thereupon with the expression of their unanimous desire that Mr Christie should remain among them. 3rdly. The reasons drawn up by a Committee, appointed at said meeting, why Mr Christie should in their opinion be continued at Yarmouth, being in reply to the reasons which Central Church has urged for his removal.—These reasons were to the effect that a vacancy would be very injurious in present circumstances to the Yarmouth congregation—that Mr Christie's labours had already effected much good and that under his charge the Church continues to prosper—that his services are much more urgently required in his present sphere than in any Eastern part of the Province—that the interests of Presbyterianism had heretofore been too much neglected in the Western part of the Province—and that every effort would be made to support the minister independently of aid from the Mission Fund of the Church or any other extraneous source. Lastly a letter was read from Rev G. Christie declining, after due and careful consideration, the call from Central Church.—Looking at all the circumstances of Yarmouth congregation the Presbytery entered on their minutes an expression of their gratification at their unanimity and intentions as respects the future, and also at the decision of Mr Christie. The usual reports of Home Missionary services were disposed of, and Mr James Murray, now under appointment at Newport, was appointed for six Sabbaths to labour at Bridgetown and Annapolis.

Mr Thomas Sedgewick, student of Theology of the third year, delivered a discourse from Titus, ch. 3rd, v. 8th, which was approved and farther exercises prescribed. Adjourned to meet a-

gain at the same place on the first Tuesday of May at 11 o'clock, A. M.

CALL.—The Congregation of Maitland and Noel, on the 3rd ult., gave a unanimous and cordial call to Mr James A. Murray, preacher of the Gospel to be colleague and successor to their present aged pastor the Rev Thomas S. Crowe. The Rev Alexander Cameron preached and presided on the occasion.

CORRESPONDENCE.

NEW GLASGOW, March 16, 1858.

To the Ministers or Elders of the Presbyterian Church of Nova Scotia.

You will confer a favor on me by answering the following Queries at your earliest convenience.

Yours, respectfully,
RODERICK MCGREGOR.

Do you advocate and approve of Total Abstinence Associations?

Do you admit those who traffic in Intoxicating Liquors to the fellowship of the Church?

Do any of the members of your Session traffic in Intoxicating Liquors?

Do any of the members of your Congregation traffic in Intoxicating Liquors? If they do, how many?

Do you take money for Religious or Missionary purposes from those that are engaged in the traffic?

Notices, Acknowledgments, &c

Monies received by the Treasurer from 20th February to 20th March, 1858:—

Foreign Mission.

Mar 3: James Dawson of Montreal, formerly of Pictou	£3	0	0
12. Mrs McNaughton, F. Pools	10	0	0
“ Joseph, Isaac and Samuel McNaughton, 2s 6d each	7	6	
“ Missionary and Benevolent Society, Bay Street congr'n (Dr Jennings') Toronto, C. W.	16	0	0
“ Mr Letster, do, 10s; Masters Strange, do, 4s	14	0	
“ Mrs Gardner, do, 20s; Mr Ewart, do, 6s 3d	1	6	3

Home Mission.

Mar 12. New Annan congregation, per G. B. Johnston	£1	0	0
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The Agent acknowledges receipt of the following sums for *Christian Instructor* and *Missionary Register*:—

James McGregor, Esq	£10	17	6
Rev John Cameron	5	15	0

Rev Robert Sedgewick	5	0	0
Thomas Archibald	5	0	
S A Creelman	1	0	0
Robert Smith	6	16	6
Robert Noble, Esq	5	0	
G W Archibald	1	14	3
Rev A P Miller	3	0	0
Robert Copeland, Esq	10	0	

Boards, Standing Committees, &c.

Board of Home Missions.—Rev Professor Ross, Rev Messrs Patterson, McGilvray and Walker, together with Messrs John McKenzie, Roderick McGregor and Samuel Cameron. Ruling Elders. Rev George Patterson, Secretary.

Board of Foreign Missions.—Rev Messrs Baxter, Kier, Roy, Walker, Bayne, Watson, and Waddell, and Messrs Jasper Crow, Kenneth Forbes, R. McGregor, M. Archibald, John Adamson and E. Langille. Ruling Elders. Secretary, Rev J. Bayne.

Seminary Board.—The Professors, ex officio. Rev Messrs McCulloch, Baxter, E. Ross, Wyllie, Cameron and McKay, and Currie, and Messrs Robert Smith, David McCurdy, Isaac Fleming, William McKim, Fleming Blanchard, and Adam Dickie. Mr McCulloch, Convener; Rev E. Ross, Secretary.

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

Committee for Friendly Conference with Committees of other Presbyterian Churches.—The Moderator, Rev Messrs J. Ross, Sedgewick, Bayne, Cameron, McGregor, Smith, McCulloch and Baxter, and Messrs S. Creelman, R. McGregor and M. Archibald, Ruling Elders.

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

Agent for the Christian Instructor and Missionary Register.—Mr James Barnes, Halifax

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 Patterson, 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 James Barnes. Remittances may also be sent to the Synod Treasurer.