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Dickinson

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 7.

MAY, 1856.

No. 5.

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Home Missions.

APPEAL OF HOME MISSION BOARD.

THE Board of Home Missions have requested me to bring under the notice of the readers of the Register, the claims of the important department of the church's operations committed to their care.— They are led to do so at the present moment principally by the low state of their funds. They regret to say that the amount in the Treasurer's hands will do little more than meet the outstanding claims upon the Board. Applications have been made for aid in cases where the Board entirely approved of the object, and where they believe the expenditure would be for the interests of the church; but which they have been obliged either to refuse or to grant but partially. New calls are being made upon us. In addition to the supply of our regular stations, one of our missionaries was appointed, at last meeting of the Board, to labour for three months among those employed on the railroad, and openings are afforded for the extension of the church in various quarters, which, if we would follow the leadings of Providence and show ourselves "men having understanding of the times, to know what Israel ought to do," we will feel it our duty to enter vigorously. In this state of things we confidently appeal to the members of the Church to supply us with the funds requisite for that purpose.

The Board are aware that a number of other objects have of late been brought

before the Church, and they would not wish to say one word in disparagement of any of them, or that would hinder the liberality of our members towards them. Yet they have reason to fear that amid the multiplicity of objects, the Home Mission may not receive the attention which it merits. We do not, however, wish to put its claims in opposition to other objects of benevolence—we do not ask the members of the church to take from their contributions to them to give to this. We do not wish one scheme to be supported at the expense of another. We would wish to see all the schemes of the church sustained in their due proportion. "Give a portion to seven and also to eight, for thou knowest not what evil shall be upon the earth." We would like to see the Home Mission occupying its proper position among the other schemes of the church in the minds of its members, and sharing in due proportion their liberality. We conceive that in importance it is second to none of them, and that if compared with other objects it may justly be said, "This thing ought ye to do and not to leave the others undone."

The operations of Home Missions do not present any of the exciting scenes and interesting narratives, which some other portions of our master's work, and particularly the Foreign Mission, have to present, and which tend so powerfully to excite the liberality of the members of the church. Yet its operations not the less strongly claim the sympathy of the

friends of Christ. "The kingdom of heaven cometh not with observation," or is not ushered in with parade, and noiseless as may be our procedure it is not the less important to the interests of Christ's kingdom. Souls are saved, and feeble Christian societies cheered and strengthened. Our work specially appeals to our sympathy, that it concerns those who are "our countrymen, our kinsmen according to the flesh." Even in our Foreign Missionary operations, we can have little of the spirit of him who was distinguished as "the apostle to the gentiles," if we are indifferent to the welfare of those who are so nearly related to us. The more abundant he was in labours among the heathen, the more earnestly did he desire the salvation of his countrymen. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Besides upon the prosperity of our Home Mission must depend in a great measure the success of the other schemes of the church. Already stations and weak congregations, which have received aid from the Home Mission funds contribute to the Foreign Mission and the Seminary, and if the church is not extended at home, but little extension can take place in the efforts of the church on behalf of either of these. But a little aid given now to such stations and weak congregations, would enable them not merely to maintain ordinances among themselves, but enable them also in a short time to aid in supporting the other schemes of the church, and in sending the gospel abroad.

The Board conceive it to be matter of deep regret, and perhaps scarcely creditable to the church, that while other funds of the church require no special appeal, and are at times overflowing, the Home Mission has to make frequent and urgent appeals for the funds necessary to maintain its efficiency. Were the scheme generally supported in the church this would not be the case. But hitherto a number of congregations have stood aloof and done nothing. In this respect the Board cannot help thinking that blame attaches to the ministers. We cannot think that any minister would earnestly and honestly appeal to his congregation on its behalf and not get something. A

moderate collection from every congregation would suffice for all the purposes of the Board.

The meeting of Synod is approaching, and at that time collections are usually brought up. We therefore appeal to ministers and congregations that the claims of the Home Mission be not overlooked. Some congregations collect for each object separately. We ask such to remember the claims of souls perishing for lack of knowledge within our own borders, and show by their liberality the depths of their feeling for the salvation of their kinsmen according to the flesh. Other congregations collect in one sum, and then distribute between the different schemes as they may see occasion.— Let such see that they give the claims of the Home Mission their due attention.— Most of the members of the church are now enjoying a prosperity such as they have scarcely had for years. Providence smiles upon them in their worldly affairs. Let them show their gratitude by their efforts for the destitute. "Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

GEO. PATTERSON,

Secretary.

REPORT OF MISSION TO CAPE BRETON.

Tatanagouche, 20th Feb. 1856.

TO THE REVEREND

THE PRESBYTERY OF PICTOU :

The undersigned Missionary reports as follows :—

That in November last, having returned from a mission of ten weeks to Cape Breton, he was officially informed that the Presbytery had ordered his immediate return to the scene of his former labour. With this injunction he complied, proceeded without delay on his journey, reached Mabou in time for the services of the Sabbath, remained in Mabou two Sabbaths, and discharged the following duties. On the first Sabbath, preached twice in the church, declared the congregation vacant, read the sympathizing and encouraging address of the Presbytery, also, added such other consoling observations as circumstances seemed to require. During the following week, visited several families, suggested the propriety of building a new church. On the

second Sabbath preached twice in the church, in the evening at the house of the Hon. William McKean: announced by the consent of the Session a congregational meeting on the following Monday. On the subsequent evening a respectable and an efficient meeting was convened, when prompt and suitable arrangements were made for the erection of a new church. The undersigned is gratified to report, that the congregation of Mabou are not overwhelmed by the loss which they have sustained in the removal of their young minister: he is happy to bear testimony to the unanimity, to the spirit, to the energy, and to the liberality which they display on the present occasion. May the Great Head of the Church protect this people—may he in due time supply the congregation with the constant ministrations of the gospel.

Agreeably to the request of the Clerk of the Presbytery, the undersigned left Mabou on the 11th Nov. and reached Baddeck on the 13th. There he remained *eight* weeks, being accommodated at the house of Mr Thomas A. McKean, who is entitled to the gratitude of the church. Was welcomed on his return to that new section of the church, and found congregational matters in a progressive and encouraging state. The congregation had been organized. A church had been formed. Fourteen persons were admitted to the communion of the church. Two men had been chosen to the office of the Eldership. Trustees were chosen for the management of church property and congregational affairs: suitable preparations were made for the conducting of public worship in the new church during the winter, and arrangements are in progress for the completion of the edifice next summer. The undersigned regrets that he was unable to extend his labours as far as he wished. However, he preached generally twice on the Sabbath, repeatedly visited all the families belonging to the congregation: held a prayer meeting once a week when practicable, and always delivered an address. Though the audiences were comparatively small, yet they were respectable, attentive, and gradually on the increase. The undersigned deems it his duty to bear testimony to the spirit, the good feeling, and the unanimity of this "little flock." To obtain the regular ministrations of the gospel they have made considerable exertions: now they rejoice to perceive

that the operations of our missionaries have a salutary influence on the community. They require the fostering care, the due attention, and the open encouragement of the Presbytery. Through the Divine blessing, it is anticipated that difficulties in Baddeck will diminish—that the congregation will grow—that many souls eventually will be brought to the Saviour.

While the undersigned was prosecuting his labours at Baddeck, he was instructed by the Clerk of the Presbytery to ordain the two men who had been chosen to the office of the eldership.—He immediately communicated with these persons, and made prompt arrangements for the ordination. He regrets to report that circumstances intervened to delay the ordination. Having had a long and a minute conversation with the parties, he found that Stiles Ingram, Esq., in the interim deemed himself insufficiently informed on the duties of the eldership, and requested that the ordination should be postponed. Mr Thomas A. McKean expressed no reluctance to his immediate ordination, but he rather preferred that both should be ordained at the same time. The undersigned made all the explanation to Mr Ingram that he deemed expedient, but he judged it inadvisable to press the matter. Should the Presbytery in the ensuing summer send an ordained missionary to Baddeck, it is expected that Mr Ingram will then have studied the subject, and be prepared to receive ordination. As the congregation expect that the Lord's Supper will be dispensed among them next season, the ordination of the elders is a matter that would be improper to overlook, and unwise to delay.

The undersigned having spent *eight weeks* at Baddeck, was requested to prolong his visit. With this request he did not feel himself at liberty to comply. In the course of the following week he proceeded to Margaree river, and there officiated in the Congregational church on Sabbath morning, also in the village school-house in the evening, also, in a private house on Monday evening. The audiences in all the places were large and attentive, and seemingly impressed with the word of God. In that locality the people are numerous: the spiritual destitution is great: but the community is sadly divided and disorganised. Parties will not unite, and there is no one party that is able to sustain a gospel mi-

ministry. The Lord speedily send the gospel with power to this locality! Perhaps were an energetic and prudent missionary to labour among that people for a limited period a congregation might be organized, and many scattered sheep might be brought into the fold.

The undersigned proceeded to Mabou on the 31st January to fulfil the appointment of the Presbytery. Whilst on his way, a very great snow-storm came, which rendered the roads impassable, impeded the travelling, and prevented his reaching the people of Mabou on Sabbath, 27th January. This the undersigned much regrets. He was obliged to remain over the Sabbath in Broad Cove, but preached twice, at the request of the Rev. Mr Gun. Arrived at Mabou on the 29th January. Preached in the evening of the 30th. Attended a funeral on the 31st, and made a suitable address to the people. Visited some families on the 1st February. Preached on the first Sabbath in February forenoon and afternoon in Mabou, also, in the evening at Port Hood. The audience on these occasions, considering the state

of the weather, were such as might be expected. The undersigned would call the attention of the Presbytery to Port Hood. It has not received much supply from our missionaries: it is an interesting locality: it promises to be a place of importance: it has long been a section of our church. At present the people are in a dispirited state: but attention and energy on the part of the Church would rally the people, and perhaps form them into a working congregation. The Session of the congregation of Mabou would have liked that the undersigned should have extended his visit: but as the period of his mission to the island had terminated he deemed it advisable to return.

Such is the condensed report which the undersigned has to present to the Presbytery. He was most anxious to advance the interests of the Church; and employed every prudent means in his power: but the weather being unfavorable to his missionary operations, he was unable to accomplish all that he wished.

All which is respectfully submitted.
HUGH ROSS.

Foreign Missions.

NEW HEBRIDES.

REV. MR. GEDDIE'S LETTER OF JULY 27TH.

Concluded from last Number.

NEIGHBOURING ISLANDS.

You are aware from previous letters that we have been making some efforts to introduce the gospel to the islands of Futuna and Tana. The contiguity of these islands to Anciteum encourages us to hope that something may be done for them through the instrumentality of teachers from this place. The natives who have already gone to them from this island will, I trust, by the blessing of God, prove successful in preparing the way for christian missionaries.

VISIT OF BOAT TO FOTUNA.

The mission boat has recently made a voyage to the neighbouring islands, and, after an absence of three weeks, returned in safety. She was manned by Pita, a Samoan teacher, and six natives of this island. The party started with a good wind, and after a run of fifteen hours made the island of Futuna in the night,

and came to anchor until the morning. As soon as their arrival was known the natives came off to the boat and were friendly, one man only carried his club and spears in his canoe, and he told our natives to leave the island, as they did not want the Word of God there. The boat party landed, and, after securing the boat, went to the teachers who live on the opposite side of the island. They found them and their families well.—They suffer less from want of food this year than they did last, having made plantations for themselves. The teachers report that a small number of natives have declared in favour of christianity—that many are anxious to know more about the Word of God, and that those who are averse to the introduction of the gospel to their island remain quiet, and do not molest their countrymen. Opposition will no doubt manifest itself in some shape or other when the work is more advanced. Satan will not surrender his dominion in that dark island without a struggle. The teachers lament their imperfect acquaintance with the

language, and are of opinion that if they could only tell the Fotunese the wonderful works of God in their own tongue in an intelligible manner, a great work might be done on that island. A book has lately been printed at the Mission Press on this island in the Fotuna language. It was compiled by Mr Inglis and myself, with the assistance of some Fotuna natives. This I hope will be useful to our teachers, as well as to the natives. The island of Fotuna is divided into seven districts, under as many principal chiefs. Two of these chiefs have given up heathenism and receive christian instruction from the teachers, three others are very anxious to have teachers settled in their lands, and the remaining two are opposed to christianity. We cannot but regard the accounts from Fotuna as encouraging on the whole. The boat's crew, according to instruction, made the circuit of the island to ascertain if a suitable site could be found on it for a Mission Station. They succeeded better than our previous knowledge of the island had led us to expect. The island consists of a mountain rising out of the sea, with a ridge of table land around its base, at a considerable height above the level of the sea. The ascent to this table land is very precipitous, and not without danger. The place selected is a spot where the ridge of table land gradually inclines to the sea, until it terminates in a sandy point. There is on the place a feeble spring of water, which greatly enhances its value, for water is very scarce on the island, and the natives use rain and cocoa nuts as substitutes for it. Coral also for building purposes is easily obtained.

VISIT TO TANA.

After spending four days on Fotuna the party sailed for Tana, and a run of twelve hours before a good wind brought them to Port Resolution. Their voyage was made during the night, but the fires of the volcano in the vicinity of Port Resolution served to guide them to their destination. The people of this place gave them a good reception, and treated them kindly during their stay. They met with the chiefs and consulted with them about receiving teachers from this island. They said it was their wish to give up heathenism and embrace christianity, but they were afraid of the disease makers. They agreed, however, to receive any teachers whom we might send from this island, and one chief, who

is very anxious to know the Word of God, begged that they might live with him. The son of this man spent some months on this island, and since his return to Tana he observes many of the customs which he saw on Aneiteum, even to the cooking of his Sunday food the day before. The people of Port Resolution suggest that a number of teachers be sent to Tana, and not one or two only; that heathenism may be attacked at different points, and thus ensure its speedy downfall.

The party, after leaving Port Resolution, sailed for the south side of the island, where our teachers Yaugati and Talip are settled. There is no landing for a boat at the place where the teachers live, so they went on about three miles further and found a good boat harbour. The natives assembled in great numbers, and were glad to see them. As soon as they approached the shore, knowing that it was the missionary boat, they rushed into the water, seized and carried it, and every thing in it, except the crew, some distance inland. Orders were then given that no injury was to be done to the boat, and nothing to be stolen from it, as it was sacred. Our natives found the teachers and their wives well. They have been most kindly treated by the natives. They were in good spirits, and liked the land very much. Their acquaintance with the language is very limited, and they can do but little to instruct the people. They are much respected by the Tanese for their work's sake. On one occasion, when a fight was going to take place between two neighbouring tribes, the natives would not let the teachers leave their house, lest any harm should befall them: and it was also agreed that the fighting ground should be at a distance from the house erected for the worship of God. The teachers informed our natives that many of the people persist in taking food intended for the sick to the house of worship, and they affirm that, when it is eaten, the sick recover. They have heard of the good effects of medicine on this island, which, being administered by missionaries, they identify with christianity. They now regard the christian religion as a sovereign remedy for temporal as well as spiritual maladies. May the time to favour this dark minded people soon arrive. We feel thankful that the commencement made on this part of Tana, where the foot of white man never trode,

has been to some extent prospered by God. Our natives represent the place where they landed as a lovely spot, and they are of opinion that it would form a suitable site for a Mission Station. The population in the neighbourhood is numerous.

RETURN OF BOAT.

The boat was absent on this interesting voyage longer than we expected.—She had rather a boisterous voyage home, the wind being high and squally. It happened to be on a visit to Mr Inglis when she arrived at his station. We went out in the evening to take a walk, when a woman came running after us and calling out "the boat." We turned and saw her. We waited on the shore until she landed. A large number of natives had collected on the occasion. As soon as the men came out of the boat and told us of their welfare and prosperous voyage, we sang a hymn on the spot and knelt down to thank God who had so graciously preserved our friends from the violence of savage men and from the dangers of the sea. The time, place, and circumstances, all conspired to make our act of homage to the Father of mercies peculiarly solemn.

Since the return of our boat from Tana and Fotuna Mr Inglis and I have resolved to reinforce the Missions on both islands, by sending additional teachers from Aneiteum. One will go to Fotuna in a few weeks. We design to send the boat again to convey him to his destination. His name is Filip, and he has a wife and child. He is a member of the Church, and his wife is a candidate at present for admission. He belongs to Mr Inglis' district. We hope that he and his wife will prove useful agents in the work.

We have likewise resolved to send two teachers to Port Resolution on Tana.—We have selected two of our best natives for this important sphere. Their names are Abraham and Nimitiwan, both chiefs of importance on this island. They are Church members, and, as far as we can judge, good men, whose hearts are in the work. They are known on Tana, and they will command respect and influence which would not be given to men of inferior rank. Nimitiwan can speak the dialect of Tana fluently. Abraham's appointment to Tana is unlimited, but Nimitiwan goes with the understanding that he will return to this island as soon as Missionaries are fairly settled. We

have deemed this limitation proper, as he is advanced in life and as we cannot spare too many of our men of influence. I trust that, by the divine blessing, they may be successful in recommencing the Mission at Port Resolution and in preparing the way for missionaries. They are both men of my district, and I feel that I must submit to a great sacrifice in parting with them.

All preparations have been made for the departure of Abraham, Nimitiwan, and their wives. As soon as a passage can be procured for them they will leave for their destination. Some time may probably elapse before a passage can be obtained for them. They take with them all the materials for a house, ready to be put up as soon as they land, with the exception of the thatch and lime, both of which can easily be procured on Tana. Wood for building cannot be obtained on that island, except at a great distance in the interior, where it would not be safe to venture for it. When I asked our natives for a house for Tana they turned out from one end of the district to the other and soon brought more than enough of wood for it. The teachers are instructed to build their house without delay, and have it in readiness for missionaries to occupy when they land at Tana, until they can erect buildings of their own. They also take with them a good canoe, which will enable them to hold communication with their brethren at the other station. The canoe is made after the Samoan style, and far superior to any made on these islands. One of the teachers driven from Erromanga to this island by sickness, is a canoe maker by trade, and we have taken advantage of his skill in getting this canoe for the Tana Mission. We have done what we can to promote the comfort and usefulness of our teachers, and now we long to bid them adieu and send them to their destination.

I may add that we have a small book in the language of Tana in type, and it will be printed in a few days. It is compiled from two books in that language prepared by the Rev Messrs Turner and Nesbit, who formerly resided on that island. It will be valuable to our teachers.

NEED OF EUROPEAN MISSIONARIES.

I ought to mention here that we send teachers to the neighbouring islands in the assured hope that they will be followed by missionaries at no distant peri-

od. Without this assurance we would have paused before attempting what we have done. Teachers ought not, I think, to be settled on these unhealthy and savage islands, until there is a prospect of missionaries coming to their aid within a reasonable time. The native teachers, I believe, are in general men of piety, but they are wanting in the knowledge, discrimination of character, prudence and energy, essential to the successful prosecution of christian Missions in new and arduous fields of labour. Then they are exposed to sickness, and also to dangers of a moral and more serious nature. When teachers are left long alone, their piety is apt to suffer, and their interest in their work declines. But while I write thus, do not suppose that I lightly regard the value of native agency. In most cases christian missionaries in these islands should be preceded by them. In general they are received by men of their own colour and habits with a confidence which would not be awarded to strangers. And then, when they settle on any island, they form acquaintances, collect information, teach the natives to look forward to a more advanced agency, and thus prepare the way for the christian missionary. All that I maintain is, that native teachers ought not to be left too long on their own resources, as, when this is the case, there is a danger of the object being defeated for which they are sent to heathen islands.

PREPARATION FOR MISSIONARIES COMING.

I regret that I have so little information about your movements in reference to additional missionaries for these islands. Your Secretary's latest letter to me is eighteen months old. It states that you had engaged the services, of one young man who was studying for the ministry, and that you had advertised for an associate to accompany him to these islands. It is probable that letters are now lying in Sydney for me containing further information, but the opportunities from that place to this island are unfrequent. Presuming, however, that we may expect one or more missionaries next year, it is my wish to make all possible preparation for them. It is probable that Tana will be the destination of your next missionaries, and it will be necessary for them to take the materials for a house to that island. I have engaged two white men and two Tahitians who live on the island to saw flooring

and part of the frame, for which they receive a reasonable remuneration: all the native labour is gratuitous. It will be framed as soon as I can command the time to look after it,—the thatch and lime can be procured easily on Tana.—Windows and doors had better be brought from Sydney. All that can be done to promote the comfort and usefulness of our new brethren will be done. Missionaries who settle on these islands ought to be supplied with every thing that is conducive to health, for they are exposed to perils from the climate which are unknown at home. I have addressed a letter to the care of the Rev Dr Ross, Sydney, to be given to any missionary or missionaries whom you may send on their arrival at that place. It contains information and suggestions which may be useful to them.

REFORMED PRESBYTERIAN MISSION TO NEW ZEALAND.

I mentioned in a former letter that the Mission Committee of the Reformed Presbyterian Church of Scotland have given up their Mission on New Zealand, and requested Mr Duncan, their missionary in that colony, to come to the New Hebrides, if he can see his way clear to do so. In the event of his coming to these islands, Mr Inglis and I are of opinion that Fotuna would be a suitable field for him. The matter now lies with Mr Duncan himself, and I trust that he may be divinely directed as to the course he ought to pursue. Should the circumstances of his family, or any other consideration, lead him to prefer a colonial to a heathen field of labour, it is probable that the Church with which he is connected will send another missionary to the New Hebrides. Mr Inglis has likewise procured a house to be in readiness for any missionary whom his Church may send.

TRUST IN GOD.

In the prospect of taking up new missionary ground it becomes us to look much to God, without whose gracious aid all our efforts to evangelize the heathen will be vain. It is a serious thing to labour among a barbarous and savage people. I have had some experience of this myself, and I do not think lightly of the undertaking. It is one thing to read about men in a state of nature, without the softening influences of civilization, and under the complete dominion of the devil, and another to live among such persons. Were it not for the command

of Christ to preach the gospel to "every creature," and the gracious promise annexed "Lo, I am with you," with his faithful servants to bless, encourage and protect them, the duty of going, at least to the lowest order of savages, might be questionable. But the Word of God, as well as the history of christian Missions, warrants us to conclude that the gospel is as much designed for the ferocious cannibal of the New Hebrides as for nations civilized to some extent. Let us enter Tana then, to attack another stronghold of heathenism, looking to God for help. In this sacred enterprise let us bid adieu to fears and doubts, and in the use of all the means at our disposal aim at the overthrow of Satan's domination in that dark island. With Omnipotence on our side we must and will prevail. The fact that the gospel has been received on Aneiteum will tend to facilitate its introduction to neighbouring islands. The time was when our neighbours looked upon this island with consternation, and they expected that christianity would bring down on the devoted Aneiteumese the vengeance of their *Natmasses* and every dreaded calamity. But these anticipated evils have not befallen this island, and christianity has brought with it many temporal advantages which natives can appreciate. The impression is now going abroad among neighbouring islanders that their own deities cannot inflict harm, and that the gospel is powerful to bless. As the work of evangelization advances on these islands the difficulties and dangers of missionary enterprise will diminish. Christianity, which has hitherto been dreaded as an evil, will be hailed as a blessing. May the time soon come when all the islands of this large and populous group shall be subjected to the dominion of Christ.

APPEAL FOR BOAT.

I inclose in this letter the copy (a duplicate) of an appeal prepared by Mr Inglis and myself to our respective Churches, for aid to procure a small vessel for the Mission. The object is sufficiently stated in our paper, so that I need not enlarge. I hope that it will meet with your approbation, and with the generous support of the friends of the Mission. Such an appendage to the Mission, while it would afford the means of safe and frequent communication with missionary brethren and teachers, would also enable us to extend our operations. The cause of Missions indeed cannot ra-

pidly advance in these islands without the means of communication.

I must now conclude. Pray for us, dear brethren, that the word of the Lord may have free course and be abundantly glorified in this dark land.

I remain, very sincerely,

Your's, &c.,

JOHN GEDDIE.

REV. JAMES BAYNE, Sec. B. F. M.

A SHORT SKETCH

OF THE LIFE AND LAST DAYS OF MARY ANN, ONE OF THE EARLY CONVERTS IN THE ANEITEUM MISSION, BY MRS. GEDDIE, AS CONTAINED IN A LETTER TO THE REV. J. WADDELL.

When we commenced our labours among this people Mary Ann was a young thoughtless heathen. She was a very interesting looking girl, and being a high chief, the only female chief on the island, I was anxious to have her with me when I should commence my boarding school. Several times she came and promised to live with me, but after remaining a day or two I would see no more of her for some time.

One morning her parents came to our house, bringing as a present a large basket of breadfruit, and asked us if we would take their daughter and take charge of her, urging as their reason for this application, that they were afraid the foreigners would take her to live with them.

We told them we were anxious to get a number of promising girls to live in our family, that we might instruct them, and would take her as they desired. As the parents were heathen they could not appreciate our motives, but they wished her to remain with us, and said she was to be our child, and from that time they called her so.

For some months after Mary Ann came to live with us she continued to be very thoughtless and unsteady, often going away and staying several days.— One evening I called her and Mary, her companion, who also lived with us, into my bedroom, and had a long conversation with them. I told them I was grieved to see them so thoughtless, especially Mary Ann, and added that I had left my own home that I might teach them the Word of God, and had parted with my own child, who was very dear to me, that I might remain among them. I said I should never regret leaving my home and friends, and parting with my child,

if I should have the happiness of seeing them seeking the Saviour, and that now, as my dear Charlotte had left me, they should try as much as possible to fill her place to me. They both cried very much, and said they knew what I told them was true, and that they were very bad and dark-hearted. From this time I could see an evident difference in them both. Dear Mary Ann became quite a changed girl, and, we have every reason to suppose, a decided christian. She tried in every way to please me and be a daughter to me. We all loved her very much, and never, as far as I remember, had reason to reprove her.

As she was a great chief, she was very much annoyed by the heathen chiefs.—When preparations for a feast were going on especially, they insisted upon her assisting in some heathen ceremonies, but she never yielded. She and some others of our first converts were often much persecuted by the heathen, and their lives were threatened.

About the time Mary Ann became serious she formed an acquaintance with a young man from the other side of the island. They soon became strongly attached to each other, and, as they were both promising young people, we were pleased to see it. After Mr Inglis settled at the other side he appointed the young man as a teacher to a distant village, and, as we knew of no obstacle to prevent, we all thought it better for him and Mary Ann to be married, that she might assist and cheer him in his labours.

When some of the old people, who were still very dark and superstitious, learned that Mary Ann was to be married, they endeavoured to prevent it, assigning as a reason that when she was made a chief one of the conditions was that she was never to marry. However, the good sense of the chiefs and christian people overruled these objections. When the "John Williams" was here on a visit, the year before she went home last, they were married in the Church before a very large assembly, and immediately left for Mr Inglis' station.

After Mary Ann was settled in the "land" to which they were appointed as teachers, we did not see her very often, as the place was distant and the road very bad. But she never failed to write to me by every opportunity. Her letters were very affectionate, and written in a most pious strain. In almost every

one of them she thanked me for my care and instruction, and always added, "What would I have been now Missie, if you had not taken care of me. You are my mother, and, although I love my parents, I love you and Misi Atainig (Mr Geddie) better than I do them."

Mr Inglis was very much pleased with our dear Mary Ann as a teacher. Last July she wrote me she was not well from the effects of a bad cold. Her husband got medicine from Mr Inglis, which relieved her, but did not remove the complaint, which proved to be an affection of the membrane lining the windpipe.—She suffered much pain, and her strength rapidly failed. In October 11. M. S. *Herald* called here. We immediately sent for Mary Ann, and consulted the Doctor about her. He approved of all that Mr Inglis and Mr Geddie had done for her, but gave us little hope of her recovery. From this time she remained at her father's, who lives close beside us.

In as gentle a manner as possible I told her that the Doctor thought her very ill, and said it was doubtful if she would recover, and added she was in the hands of a kind heavenly Father, who, if he thought fit to restore her, was able to do so. I was surprised to hear her say with the greatest calmness that she did not expect to recover, and that she felt very happy at the thought of going to her Saviour. Her parents, husband, and sisters, who were present, could not restrain their grief, but she remained quite composed.

From this time I visited her daily and read portions of Scripture to her. Mr Geddie also visited her frequently and prayed with her. Her strength gradually decayed, and she suffered very much from pain in her throat and severe cough. She could not swallow any thing without great pain, yet she always appeared cheerful and happy. She talked a great deal to her parents, brothers and sisters, advising and urging them to be zealous and devoted to the cause of Christ. To her two sisters, who are mothers, she gave much good advice about bringing up their children. To her eldest sister, who often disputed with her husband, she talked very seriously, and told her how happy she and William—her own husband—had lived together, and urged her and her husband to follow their example, as they too might soon have to part and give account of themselves to God.

One night Mr Geddie and I were sitting beside her, thinking every minute would be her last. Appearing comparatively easy, Mr Geddie asked her how she felt now, in the near prospect of death. She said she felt very happy at the thought of being soon with her Saviour, who she knew died for her sins.—She added, that often when in great pain, and as she thought just about to depart, she felt unspeakably happy at the prospect of soon being in heaven, but when she became a little better she felt disappointed. Soon after, she took her husband's hand in hers and looking affectionately at him said, "William, I feel very sorry for you—great is my love for you—and I would like to live for your sake, but my desire to be with Jesus is greater."

She lingered a week after this and suffered less pain, but she had lost the power of swallowing. On Christmas morning her husband came to me, saying, Mary Ann desired to see me, that she felt different from what she had ever done, and thought she was dying.

I hastened to her. She was quite sensible, but scarcely able to speak. Mr Geddie prayed with her, and soon after she became as we all thought insensible, as she took no notice when we spoke to her. But when her husband asked her if she was resting on Jesus, she distinctly answered yes. Her face wore a calm and happy expression, and soon after this her breathing became fainter and fainter, and her spirit took its flight to that happy land where she so longed to be. She was about nineteen years of age.

Thus, my dear Mr Waddell, have I given you a hasty and imperfect sketch of one, who we have every reason to hope, is now rejoicing in the presence of the Saviour—one of the first fruits of the gospel on Aneiteum—and whom you and all who have sent their aid in sending the gospel to this Isle of the Ocean have been instrumental in saving from eternal misery and directing to the Lamb of God that taketh away the sin of the world. I have never met with any native who had the same ideas of modesty and propriety that Mary Ann possessed. Mr Geddie and I often remarked, after she became decidedly pious, that her views appeared quite above those of a young person brought up in heathenism.

"Whatsoever things are true, whatsoever things are honest, whatsoever things

are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise think on these things.

NENGONE (MARE) LOYALTY ISLANDS.

In our last we gave extracts of a letter from the Rev J. P. Sunderland, containing the latest accounts from the missionaries on this Island. We have received the *Missionary Magazine and Chronicle*, containing a letter from the Rev J. Jones, dated 20th June last, which, as containing much fuller details of the work, we insert below:—

"It being upwards of eight months since the 'John Williams' left us on this island, we are now in a position to give some account of our field of labour, and also the means employed for its culture.

"After a fortnight's residence at Guama, on the western side of the island, a deputation from the people at Suacke, the station occupied by Mika, a Samoan teacher, came over to us to request that one of the missionaries might reside with them, bringing as an introduction a present of food, consisting of yams, taio, cocoa-nuts, fish, &c. It was deemed desirable by all that one should be located there, as it had been a station for several years, and also near to the heathen portion of the island; and as it was decided that the press, under the superintendence of Mr Creagh, should remain at Guama, I felt that it was obviously my duty to make the north-east side of the island the scene of our future labours.—All our things were safely conveyed round in an open boat, presented to us by the kind friends at Sydney, and in a few days we were settled in our new abode—a house, containing nine rooms, built entirely by the natives, as the manse of the Missionary Station.

"The population of this island is estimated at not less than eight thousand, five thousand of whom are still in gross darkness. Within the last few weeks, one man has been killed and eaten, who had overstepped the boundary of his own tribe in search of his wife, and I am sorry to say that such things are not of unfrequent occurrence among them. About three thousand have embraced christianity, of whom perhaps nearly two thousand reside in the district of Guama, and upwards of one thousand on this side Suacko: all most eager to be taught and

to obtain clothing. Any small issue from our press is prized, as the nugget would be by the Australian miner, and is sought after with equal avidity. A fact proving the value they attach to their book is their anxiety to keep it clean—a piece of paper for a cover is considered by them a very valuable accompaniment to their little library, and so incessant is the application for it, that I have been compelled to appoint one morning a week at a certain hour for the distribution. An English bystander might imagine, from the whole scene before him, that I was distributing Bank of England Notes rather than the advertising pages of the *Evangelical Magazine*, or bits of old newspaper. Each one also secures his books in a neat bag of native plat. A slate is greatly esteemed by all; but by the boys and young men in particular, many of whom can write very nicely; and those who possess slates may be seen on Sabbaths taking down portions of the sermon. After service each slate forms the nucleus of an inquiring party for the purpose of obtaining information on the various topics of the discourse, they then prepare themselves for the questioning service which usually follows each sermon.

“The capabilities of these people are of no mean order; although, in their uncivilised state they present a very degrading spectacle, they very quickly learn to read and write; indeed I never met with children who would acquire the art of writing so quickly.

“The whole of the people are very persevering and industrious. This will be accounted for by the fact, that they are compelled to work hard to obtain a livelihood. This island produces very little compared with many of the islands in Eastern Polynesia. This has very little of the bread fruit, while they abound with it; and the cultivation of the yam, the staple of these islands, is much more laborious than that of the taro, the staple of the Eastern groups, but it is really a very fine vegetable, some weighing upwards of thirty pounds, and not watery as they are at Tana. Almost all tropical fruits might be grown here; and owing to its proximity to the temperate latitudes, many of the English fruits and vegetables might be introduced, with additional comfort to the mission families, besides a great advantage to the people. The whole island is quite destitute of pure water. The rain which falls in great abundance, appears

to filter through the porous coral of which the island is entirely formed. In a few of the deep natural wells, with which the island abounds, water is found, chiefly at high water; and, having connection with the sea, it is brackish, and sometimes very salt. There is no such thing as a stream on the island. The principal drink of the natives is cocoa-nut milk, sugar-cane, and melons—of the two latter they never speak of eating but always of drinking them. The sugar-cane is grown very extensively in their plantations, solely for this purpose.

“Formerly, the whole of the population made the interior of the island their principal residence, and came to the sea coast occasionally for the purpose of bathing and fishing. Since the introduction of Christianity, those who have embraced it make the sea-coast their principal settlement, and go into the bush to work their plantations. They generally leave on Monday and return on the Friday.

“On our arrival at this island we found a Mr Nihill, a clergyman, residing at Guama, left by the Bishop of New Zealand for the benefit of his health. He has since died. We have derived great assistance from him in acquiring the language. We found several portions of the Scriptures circulated among the people, translated and printed by himself, and the whole very correctly executed; also the Ten Commandments in large print, for the Schools. A hymn-book containing twenty-six hymns, and a School-book containing an outline of early Scripture History. Besides these, he very kindly and readily delivered over to us many other portions of Scripture, manuscript. He had also compiled a small grammar, which he allowed us to copy; this at once cleared up many difficulties, which would have entangled us much in our future studies of the language.

“Mr. Sunderland has, since our arrival, printed a school-book containing elements of reading, to which is appended the Book of Jonah, Psalm xcv., and the Lord's prayer, translated by Mr Nihill. Mr Creagh has since taken through the press the first chapter of John's Gospel in the Lifu language, which Mr Nihill also translated with the assistance of the natives of this island, who understand the Lifu very much as English people do the French language. Mr Creagh is now printing the whole Gospel of Mark in

Negone, four chapters of which had been translated by Mr Nihill before his death, and Mr Sunderlaud, with the assistance of the teachers and natives, is endeavouring to keep up with the press; eight chapters are already translated, and I have no doubt the rest will be forthcoming as the press requires them. You will thus learn that we enjoy peculiar advantages with respect to the language of this people. I hope we may be ever found improving them, and studying to turn every rivulet into the broad channel of usefulness. However, the language is by no means easy as appears to be the case more or less with most of the dialects of Western Polynesia. A knowledge of the Eastern dialects appears to be no help whatever to the obtaining of these, except at first by communicating with the Native Teachers from the Eastern groups. The pronunciation is very much more harsh, consonants are more abundant, and double consonants nasals and gutturals—unknown in the Eastern dialects—are more or less abundant than those of the Western; consequently we find the Native Teachers a long time before they can master the language, and indeed they can never pronounce it, but by long practice they become accustomed to its peculiarities, and the natives to their brogue, and hence they are generally intelligible.

"In speaking of my engagements at this station, the language of course has claimed the first attention; without a thorough devotion to this there can be neither pleasure nor satisfaction afforded by communicating with the natives. And—what is of far greater moment—the Gospel, with all its wondrous and life-giving truths, cannot be correctly presented to their minds; hence they are in danger of entertaining erroneous views of their Creator, of the relation they sustain to Him both as creatures and rebels, of the gracious reconciliation he is ever so ready to effect through our Lord Jesus Christ, and of eternal life through belief in his name.

"Though I had much to do—and still have, in the shape of manual labour (there being no Raratonga teachers to help me at this station)—I was able to commence preaching within two months after our arrival in this island. I first took alternate Sabbaths with the teachers, and sometimes a week-day service. After a residence of six months among the people I commenced preaching ex-

tempore, and soon found myself adequate to a sermon every Sabbath, besides an address on Fridays.

"Anxious to secure the children as much as possible from acquiring any of the heathen tendencies still remaining among the people, Mrs Jones, together with myself, have organised a day school in addition to one on Sabbaths. I take a mixed school of boys, girls, and young men, daily at sunrise, to impart instruction in reading. The mornings I devote to translations and other engagements: in the afternoon Mrs Jones teaches the girls sewing and reading, and I devote the afternoon to teaching the boys in writing; but at present our efforts are very much retarded, having scarcely any slates. We muster only ten, inclusive of pieces, and the only plan which we can adopt here is, to write upon the forms by means of sand. The island produces no stones except coral, and these cannot be substituted for slates as were the stones of Raratonga, related by the Rev John Williams.

"I have made a large black board (unvarnished), which helps to supply our great lack of books suitable for a school. I could make more smaller ones to serve as substitutes for slates, but I have only one lump of chalk, which I must use very carefully lest my large board become silent. How acceptable now would be that box of school material from the British and Foreign School Society which we had hoped would have reached Sydney before ourselves, but of which we have heard nothing since we left England. The number of boys down in the school book is 155, of girls 112.—Many others attend occasionally. The general attendance at school is very fluctuating, owing to their engagements in the bush; this, too, is their harvest season, so that we cannot form a proper estimate of the attendance.

"I think, with a good supply of slates and school materials, we could command almost any number; but they have a deep impression that the sand is far inferior to the slates.

"The people attend all the services in great numbers. Their behaviour while in the house of God is very respectful and sedate, and their attention very fixed while listening to the good news of the Saviour's love. On Sabbaths the chapel is densely crowded, many unable to obtain seats sit upon the ground; but we know, with all our efforts to teach

and enlighten their dark minds, no permanent good will result without the outpouring of the Holy Spirit. O! how necessary that we often be found at the throne of grace, pleading that they may know and feel that they are among the ruined sons of Adam, and that Jesus Christ is their only Saviour; that without Him they must all perish. We have every encouragement to work. We know the Master of the vineyard will not fail to acknowledge the labours of his servants. We have his promise too, that he will be with us even to the end of the world. Without such promises to sustain us we must give all up as useless; but with them we can labour with sure and certain hope of a successful issue.

"Besides, those instructions, which have the spiritual interests of the people alone in view, I am anxious to add those which will tend to benefit their temporal circumstances also. This I believe to be quite a necessary accompaniment to the Gospel. It gives the people a spirit of enterprise, and assists in raising them from their deep degradation. They are very anxious to be taught these things; they know that everything we introduce is so far superior to their own simple plans. They often stand and exclaim with astonishment at some new object or contrivance, and say among themselves, 'How wise and how rich those foreigners are!' Many of the people have erected excellent plastered houses, and many others are desirous of doing so. * * *

Some few of the heathen party have left their tribes, and joined the Christian party. Often on a Sabbath too, may be seen here and there in the house of God the bushy head of a heathen, who has come for the sake of curiosity; then to the instructions of Christianity; and I trust they hear the gospel as taught in the Scriptures. O that these hearts may be opened to attend to the things spoken. Our only hope is in God who made heaven and earth. He can make darkness light, and crooked things straight.

"I am happy to inform you of continued good health enjoyed by Mrs Jones, our dear little boy, and myself. But though we have such cause for thankfulness with respect to our own family, others in this mission have been called to pass through deep floods of affliction.—Mrs Creagh has been taken from us, and her husband left to mourn her loss on this solitary island. As regards appearances, we should have conjectured her likely to have been long spared for usefulness; but the Lord's thoughts are not our thoughts, neither our ways. And now Mr Nihill, of whom I have spoken above, rests with her until the morning of the resurrection, leaving a widow and child to sorrow at his departure.—We know not who may be called next to give an account of his stewardship, but he who is found a 'faithful and wise servant' shall give that account with joy 'at midnight, or at the cock crowing, or in the morning.

Other Missions.

FRENCH CANADIAN MISSIONARY SOCIETY.

We have been favored with a copy of the seventeenth annual Report of this important Society, and we are glad to have the opportunity of laying before our readers a portion of the interesting details which it contains. Would that in this Province a similar movement were in operation for the same class within our bounds. The Report commences with an account of the efforts of Romanists to extend their system, and then gives a general view of the operations of the Society:—

The church of Rome has laboured steadily during the past year to aggrandise herself, and to consolidate her pow-

er in Canada by strengthening her hold on the minds and souls of its votaries, and by aiming at such political influence as would secure to her permanently the control of the destinies of this Province. To bring the people into an humble subjection and blind compliance with her designs and tenets, she commands unbounded wealth, and has a large ecclesiastical organization, daily increasing, although reckoning already no less than eighty bishops, seven hundred priests, with hosts of nuns and friars. This numerous clerical and conventual body has been prominently active of late in introducing into this land, with all its modern additions, the gorgeous and idolatrous worship of the Virgin, which here, as

even in Rome could not in its last development, but appear as a novelty of the pretended unchangeable church. Accordingly, the new dogma of the Immaculate Conception of Mary has been the constant theme of Romish devotion, the pretext for crowded processions and magnificent displays. Richly decorated altars, costly statues of the Virgin paraded about, and an unusual excitement have proclaimed in all the Lower Canadian parishes, in the light of thousands of candles, and amidst the roar of cannon, that the people were made to prostrate themselves before the blasphemous fiction of Rome, the last idol manufactured in the city of the seven hills.

To say nothing of the strenuous efforts made by the priests to check the freedom of the press in Lower Canada, the war waged against common schools, the pressure exerted upon Government by the Romish Bishops of the Province, in order to destroy a flourishing system of education in Upper Canada, and establish on its ruins the teachings of nuns and friars at public expense, should warn lukewarm Protestants of impending danger, and that the work of Evangelical Missions, such as that undertaken by this Society, is a vital question for their posterity, as far as their freedom, education, prosperity, and religion are concerned. The recent Concordat concluded between Austria and the Pope, by which Protestant populations are enslaved in body and mind to the despotic and persecuting powers of the hierarchy, must render evident to all the great ideal of papal rule in store for our Province, unless priestly ascendancy be checked in time, not by vain political combinations, but by the only secure way—missionary enterprise.

Already has the influence of Canadian Romanism extended itself all over this continent, and as far as south America. Large sums of money collected here are annually spent elsewhere for the propagation of errors. Many Canadian priests are sent across the lines to the neighbouring States, and even lead Popish colonies to Illinois and the Far West, with an eye to the planting and strengthening of their system in the midst of Protestant populations. Nay, already does Canada begin to supply South America with priests and nuns, having a special mission in Chili. It has also supplied Oregon and California. While elsewhere on this continent the stock of

priests is failing, our Province raises more than is needed for itself, and supplies other parts of the world; Canada is now and is likely to be more and more the great nursery of priesthood and monachism on this side of the Atlantic.—Would that the fact were better understood and appreciated by our American neighbors, and that they would repay this country in part the efforts, the money and the men so lavishly spent upon them by Canadian Romanism.

Such are the latest movements of Romanism,—what this Society and mission has been permitted by the favour of the great Head of the Church to accomplish against that dangerous power, in rescuing souls from a pernicious thralldom, and bringing them captive to the feet of Jesus Christ, will be detailed in the following report:—

EVANGELIZATION.

The mission of spreading the Word of God, proclaiming saving truth, and teaching the doctrines of the Gospel amongst French Canadians, has been providentially entrusted by this Society to four distinct classes of missionaries, all so absolutely demanded by the peculiarities of the field, that neither of them could be dispensed with, without more or less paralyzing all the branches of the work. These are, 1st, Ordained Ministers.—2nd, Catechists, otherwise called Scripture Readers.—3rd, Colporteurs—and 4th, Teachers. As their number is larger at present than at any other previous epoch in the history of this Mission, and often two or three are found co-operating in the same local effort, their labours will, probably, be best reviewed and appreciated, by speaking of them individually, only in connection with the stations to which they severally belong, but we would, however, premise a few general remarks on each class.

THE MINISTRY OF THE GOSPEL.

Four ordained clergymen have labored under the auspices of the Society.—But when it is considered that two of them are not in direct connexion with it, that another turns all his attention to the superintendence of the Boys' Institute at Pointe aux Trembles, and that to the fourth is entrusted the general management of the operations of the Society, it will be evident that there is at present no class of missionaries, the want of which is more felt on our field. To secure the services of one or two more clergyman, active, and qualified for the work, will—

ing at the same time to be frequently on the move visiting different stations, is with the Committee a subject of deep solicitude and anxious prayer. A number of men of this class are undoubtedly to be met with in France, Switzerland, and Belgium, but the difficulty in inducing them to come arises from the fact, that they can ill be spared from their transatlantic fields of usefulness, and that while we would assume the expense and the responsibility of bringing over to this distant region, none but the best, the most efficient, active and zealous ministers, these are precisely such as our friends on the European continent are most unwilling to part with. This convinces us more and more of the urgent necessity that missionaries of the higher class should be raised within our own borders, by providing for the most promising youth in our Institute a superior education, and sending them ultimately, if need be, to Switzerland to complete their studies in the Theological Seminary of Geneva, under the tuition of men whose names are widely known in Evangelical Churches.

This has already been the case with Mr Duclos, a former pupil of Mr Wolff, who is now pursuing his studies under the direction of Dr Merle D'Aubigne, supported by the liberality of Mr Henderson, of Park, Scotland, and from whom we receive encouraging accounts.

COLPORTEURS.

Only one laborer of that class is in the permanent employ of the Society, a long experience having shown that this work, which requires a Missionary to be constantly moving notwithstanding the rigors of a severe climate, in order to be carried on actively and continued without intermission year after year, not only demands great zeal, but unusual powers of physical endurance. This part of the work is, therefore, now generally entrusted to the converts themselves, who labor only for a portion of the year.— Being themselves of the people they find ready access to them, and no prejudice can be excited against them on account of their being foreigners. Moreover, as they have some trade which they abandon, only temporarily, to resume it afterwards, they can never become a charge upon the Society. Besides, as they receive no other stipend than their mere expenses while on the field, their invaluable labors are accomplished at but little cost.

Not the least important consideration in this arrangement is that while endeavouring to impart blessings to others, these men are abundantly blessed themselves; nothing, perhaps, tends more to strengthen and make steadfast the new faith of a convert than this public witnessing for the Truth amongst his own countrymen, while the Spirit of self-denial and devotedness to Christ is cultivated, by the sacrifices they often make for the cause of God, and the persecution they have to endure. For details of the labors of Colporteurs, we beg a reference to the *Missionary Record*, published in December last.

[To be continued.]

Notices, Acknowledgments, &c

Appointments of Preachers for May.

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

Messrs John Currie and Alexander Cameron are expected to be licensed during the present month, and immediately thereafter will proceed, the former to the Presbytery of Truro and the latter to the Presbytery of Pictou. Mr Matheson has been appointed to labor along the line of the Railroad during the months of May and June, and part of July.

Communications for the Home Mission Board during the next two months should be addressed to the Rev George Walker, he having been appointed acting Secretary during the absence of the regular Secretary.

It is requested that communications for the *Instructor* and *Register* during the next two months be sent to the Rev P G McGregor, Halifax.

The Presbytery of Pictou will meet for Presbyterial visitation in Prince-St Church, Pictou, on Tuesday, 13th May, at 11 A M. Sermon by the Rev James Byers.

The Presbytery of Halifax will meet at Shubenacadie on Tuesday, 20th May.

The Rev George Patterson being engaged in collecting materials for a biography of the late Dr McGregor will be obliged by those having it in their power, furnishing him with information either oral or written concerning his early labors. Inci-

dents and remarks, trifling in themselves, may illustrate his character, or throw light upon the circumstances of the country at the time, and will be thankfully received. Any letters or other documents of the time may also prove valuable. Any person having a copy of a pamphlet on Slavery, published by him shortly after his arrival in this country, will particularly oblige by the favor of a perusal of it.

Monies received by Treasurer from 20th March to 20th April, 1856:—

SEMINARY.

Congregation St Mary's .£10 0 0

FOREIGN MISSION.

Master John W Roy, Pine Tree 2 6

Mr George Roy, do 1 0 0

HOME MISSION.

Mr George Roy, Pine Tree 1 0 0

REGISTER.

Rev W Fraser, Bond Head, C W 1 6

Robert Smith, Truro, acknowledges the receipt of the following:—

FOREIGN MISSION.

Ladies of Pembroke, Upper Stewiacke, 30 yds Flannel £1 17 6

Half of Thanksgiving collection, Truro congregation 6 15 2½

Donation from Mrs Thomas Dunlap, Lower Village 15 0

Ladies' Religious and Benevolent Society, Up River 2 0 0

HOME MISSION.

Half of Thanksgiving collection, Truro congregation 6 15 2½

Ladies' Religious and Benevolent Society, Up River 2 0 0

SEMINARY.

A Friend, a Member of Rev Mr McCulloch's Church 12 6

James N Crow, Lower Village 1 0 0

The congregation of Annapolis have forwarded £10 to the Board of Home Missions, per Rev James Thomson, in payment of supply.

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, Pictou.

Boards, Standing Committees, &c.

Board of Home Missions.—Rev Professor Ross, Rev Messrs Patterson, Watson and Walker, together with the Presbytery El-

ders 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 Waddell, and Messrs Ebenezer McLeod and Daniel Cameron, of West River; A. Fraser, of New Glasgow, and John Yorston, of Pictou. Secretary, Rev J. Bayne.

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

Seminary Board.—The Professors, ex officio. Rev Messrs McCulloch, Bayne, Christie, McGilvray, Watson, George Patterson, and Messrs Daniel Cameron and J. McGregor. Mr McCulloch, Convener. Rev Mr Watson, Secretary.

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

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