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MISSIONARY REGISTER

OF THE

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

Vol. I.]

JULY, 1850.

[No. 7

UNITED PRESBYTERIAN SYNOD.

The Synod of the United Presbyterian Church met at Edinburgh on the 6th May last, and continued its sittings till the afternoon of Tuesday the 14th. The Session was remarkably harmonious and delightful, and the meeting is described as "eminently a season of refreshing and reviving." As many of our readers are particularly interested in its proceedings, and will have no opportunity of becoming acquainted with them otherwise than through the columns of the Register, we shall give a summary of those portions of the business which are of most general interest.

CORRESPONDING MEMBERS.

The Rev. Frederick Monod, deputed by the union of Evangelical Churches in France; Rev. Dr. Pennington (colored) of the Presbyterian Church New York; the Rev. Hugh Goldie, Missionary to Calabar and the Rev. William McCulloch, of the Synod of Nova Scotia were admitted to sit as corresponding members.

GENERAL STATISTICS.

Dr. Peddie gave in the report on general statistics. It states that in the United Presbyterian Church there are 28 presbyteries, including 503 congregations.—From 26 presbyteries the returns made are very considerable—one presbytery only having made no return. Of the 503 congregations of the body, there are 364 which have made returns, leaving 139 defaulters. It is remarked that the list of defaulters includes some of the wealthiest congregations in the body, while weak and struggling congregations have been most ready in complying with the Synod's order. The returns received give the following results in the abstract:—

"The returns of membership from 364 congregations are 102,560, making an average of full 280 members in every congregation. Assuming this to be an aver-

age of membership throughout the body, it will give 149,840 as the membership of the whole 503 congregations. But as we have already stated that some of the largest congregations have not reported, and all the smallest, without exception, have reported, the average must in all fairness be estimated higher than 280. We may therefore, very safely reckon the membership of the United Presbyterian Church to be upwards of 150,000.

It will, of course, be understood that though 364 congregations have sent in returns, many of these returns individually are not complete; on the contrary, some of them are very incomplete. Thus only 328 have reported accessions to their membership during the last year, which amount to 9051, giving an average of 29 to each, say therefore, 15,000 for the whole 503 congregations of the body; 313 congregations have reported removals by death and otherwise, which amount 6714. They average 21, but the average is in some presbyteries much larger than in others; for example, in the presbytery of Kelso it stands so high as 45; in Edinburgh 40; Berwick 39; Dunfermline 30; Glasgow 28; Buchan 8; Lancashire 7; Carlisle and Elgin 5 each. Say that, upon the average of 21 removes to each of the 503 congregations of the body, these have amounted in all to 10,000; this taken from the estimated 15,000 of accessions, leaves a positive gain of 5000 to the whole church during the year.

331 congregations have reported their average attendance, which amounts to 114 569,—the average to these congregations being thus 347 nearly, will give for the whole congregations of the body an average attendance of 180,000. What may be the number of souls enjoying the means of grace, in a greater or less degree, in connection with the church, we have not at present the means of calculating. But we should imagine that it must be double the average attendance, or say, from 350,000 to 400,000.

Under the second head of the schedule 333 congregations have reported the sums

drawn by means of seat-rents, to be £29, 22s, 14s, 8d., the average of which to each congregation is £87, 16s. 1d.; to each member is 6s. 3d., to adherents 5s.

343 congregations have reported their ordinary collections to be £26,616, 3s, 1d. the average to each being thus £77, 11s. 8d.

165 report subscriptions to the amount of £10,252, 17s, 7d., the average to each £62, 2s, 9d.

143 report income from other sources at £2885, 15s. 1d., the average of which is £20, 3s, 7d.

352 congregations report that they have expended in ministers' stipend £39, 10s. 3d., this is exclusive of supplement from the Home Mission Fund of £2200. and gives an average of £117. But it includes a few cases of collegiate charges, and preachers' stipend in vacant congregations, which would therefore go to reduce the average. Considering however, on the other hand that some of the largest congregations have not reported, and consequently some of the largest stipends have not been included, this circumstance is probably more than an equivalent, so that the average stipend throughout the body must reasonably be estimated somewhat higher, say £120.

160 report as expended on sacramental expenses to the members, £1271, 11s., being an average to each of £7, 19s. nearly.

208 report interest of debt as amounting to £4621, 13s, 6d., being an average of £22, 4s, 8d.

300 report general and incidental expenses, such as preceptors, and officers, salaries, cleaning, repairs &c. £9031, 19s, 1d. the average of which is £30, 2s, 3d.

98 report debt liquidated during the year to the amount of £9171, 17s, 1d, the average of which is £97 nearly.

190 report the yearly value of manse £3569, 5s, 4d., average £19 nearly.

28 report they have no debt.

225 report that they have debt to the extent of £103,346, 1s, 10d., giving an average of £481, 10s, 9d. Supposing that 28 more congregations are without debt, the debt of the whole church may be £120, 000.

Under the third head, 343 congregations report that they have in all 518 Sabbath schools, 4542 Sabbath-school teachers, and an attendance of 38,569.

263 congregations report 507 advanced classes taught by ministers and elders.

53 congregations report 82 new schools.

Under the fourth head, 345 congregations report £8421, 8s, 2d., as given to the missions of the United Presbyterian Church.

50 report £1509, 6s, 10d, given to city and town missions; 139, £1467, 3s, 9d. to other missions; 182, £2742, 2s., 5d., as given to the poor; 231, £4212, 3s., 1d. to other benevolent purposes.

Under the fifth head, 279 libraries are reported, including 96,850 volumes.

215 monthly prayer meetings, attended by 11,575 persons.

228 congregations report 730 other prayer meetings.

CHURCH IN NOVA-SCOTIA.

On Wednesday, May 8th. the Rev. William McCulloch, deputy from the Synod of the Presbyterian Church of Nova Scotia addressed the Synod at great length on the present state and prospects of that church, especially with regard to the means of educating a native ministry.

On motion of the Rev. James Robertson of Portsburgh, seconded by the Rev. Mr. Patterson of Kirkwall, it was resolved that the Synod, much interested by the statement of Mr. McCulloch, agree to return their thanks to him for the information he had communicated with regard to the present state and prospects of the Presbyterian Church of Nova Scotia, express their cordial sympathy with the object at present sought to be carried out namely, raising up a well educated native gospel ministry, and commend this object to the liberality of the members and congregations of the Church.

On the following day Mr. Robertson appealed to the Synod for a grant on behalf of the object of Mr. McCulloch's mission. On motion it was remitted to the Mission board to make a grant to Mr. McCulloch for the Academy in Nova Scotia, of not less than £100.

On the last day of the meeting of Synod Mr. McCulloch thanked the Synod for the kind manner in which it had used its influence in furtherance of his mission to this country, in obtaining assistance for the erection and endowment of a Theological Seminary in Nova Scotia,

MISSIONARY MEETING.

On Wednesday evening the annual Missionary meeting was held. The Rev. A. Somerville read an abstract of the Report of the Mission board for the past year.—

The following is a condensed view of the Missions of the Church, and their operations for the past year.

HOME MISSIONS.

Ninety-two congregations have, during the year, received assistance from the fund from supplementing stipends, and twenty-one congregations and stations have had grants voted to them, making in all one hundred and thirteen congregations and stations dependent to a certain degree upon the home mission fund. It appears that the accessions made to the membership of these congregations during the year amount to upwards of 1000, and that the actual gain or increase of numerical strength is about 400. The sum which has been expended on home operations is £3613. The returns obtained from eighty-seven supplemented congregations show that they have a membership of 9492, an average attendance of 12,430; that they raised last year for ordinary purposes £6558, 15s.8d.; for missions, £587, 8s. 11d.; and benevolent objects, £130, 15s. 4d.;—in all £7276, 15s. 11d., being an average yearly contribution for each member of 15s. 4d.

FOREIGN MISSIONS.

CANADA.—We have now in Canada thirty-seven ordained ministers and three preachers. Five have been ordained during the year, namely, Messrs Duff, Logie and Ewing, who went from this country; and Messrs Christie and Ormiston, who were licensed in Canada. The communications that have been received from that field evince that the ministers are active and zealous, that the mission is spreading its influence in the province, and that the amount of success realised continues to be encouraging.

JAMAICA.—The mission in Jamaica contains twenty-two congregations, which have a membership of about 4000, and an average attendance on Sabbath of 7000.—In August last the Rev. James Watson was removed from the congregation of Lucea, and inducted into the active and promising congregation of Kingston; the congregations of Mount Pleasant and Hillside, only a few miles apart, have been united under the charge of the Rev. Mr. Main; and Mr. H. B. Newhall, late of Old Calabar, has been located at Mount Horeb. It is with feelings of deep sorrow that we have to state that the Rev. Walter Turnbull, Mount Zion, a man of very superior qualifications, and whose labours promised to be exceedingly successful, died of de-

cline on Saturday the 16th March. This death, much as it to be deplored, cannot be ascribed to the influence of climate, and should not, for that reason, deepen the alarm which recent breaches in that mission have caused.

It is with deep regret, also, that we have to intimate that the health of the Rev. George Blyth, the father of the Jamaica Mission has been so shaken by the devoted labours of twenty-five years, as to make it necessary for him to leave the island. He has, in the favoring providence of God, reached town this week, and will this evening briefly address the meeting.

There are at present six vacancies in the mission, viz. Montego Bay, Lucea, Rosehill, Mount Olivet, Mount Zion, and Hampden—all situated in beautiful localities, and presenting very desirable fields of usefulness.

TRINIDAD.—In Trinidad there are two congregations, Port of Spain and Arouka. The Rev. Mr. Kennedy, who has been for some time desirous of leaving that field, resigned his charge in December last, and the Rev. Mr. Brodie has, since his return in December, assumed the care of the congregation in Port of Spain, and will also give what attention he can to that of Arouka. Both congregations are small.

OLD CALABAR.—In Old Calabar there are three stations, Creek Town, Duke Town, and Old Town; and the missionary force includes ten Europeans, five persons of colour from Jamaica, a converted native of Africa, and a captain with ship's crew. The mission ship, so generously bought and equipped by the children of the church, sailed from Liverpool on the 6th June, reached Old Calabar on the 14th of August, and was welcomed with joy by all classes.

The report speaks of the labours of the missionaries under four aspects. The first is the preaching of the gospel through the aid of interpreters on the Lord's day, an instrumentality by which much important truth has been brought before the minds of many. Under this particular it is stated that a neat church, made of galvanised iron, has a few months ago been sent out from this country, which is to be put up at Creek Town, and which will be the first house professedly erected for the worship of God in that part of central Africa. May it indeed prove a Bethel—a house of God, the birthplace of multitudes of souls!

The second is school instruction. Nearly two hundred children, of both sexes and

of all ranks, are attending our schools.—They are learning English reading, writing, and arithmetic, discover good abilities and are making gratifying progress. A number of the elder boys are now able to read the Bible. These schools are an agency of immense value.

The third is the acquisition of the Calabar or Efik language. Mr. Waddell got printed, when he was home, a pretty large vocabulary, and since his return he has made attempts at translation, in reference to which King Eyo has said, 'he that does not know that, does not understand Calabar.' Mr. Goldie, who bestowed much attention on the language, has made several little books, the chief of which are a small catechism in English and Efik, a book containing a selection of texts, designed to illustrate the leading doctrines of the gospel, printed also in English and Efik, and a geography in Efik, which has just been printed by Messrs Fullerton, Mc Nab and Co. of this town, and to which these gentlemen have kindly contributed a set of beautiful maps. It is stated in the report, that the mission press at Calabar, wrought by Mr. Edgerley, has thrown off 55,300 pages.

The fourth is the obtaining of provisions, a matter of some difficulty and annoyance. The mission ship has here been of great service, not only in promoting the health of our esteemed agents, but in getting from other markets supplies of food. After adverting to the superstitions of the people, as presenting a mighty obstacle to the success of the gospel, the gratitude due to God that no breach has during the year been made in the mission band, and to the importance of this mission as being the door to nearly half a continent, the report thus sums up the tokens of good that have appeared.—'The missionaries have been at work scarcely four years, and already impressions have been produced which are distinctly visible. The Sabbath is now generally observed at Creek Town; work is by many suspended on that day, and some have declared their willingness to suffer rather than to violate its sacred rest. The emblems of superstition are losing their hold on the people; for at the suggestion of Mr. Waddell, who called on them to give a proof that the gospel had done them good, the Ekpongyong, the chief domestic idol which occupied the inner room in every house, have been thrown into the river—cast away as useless things. Young Eyo, the king's son, has given

hopeful evidence of a change of heart, and several young men meet regularly on Sabbath for prayer and the reading of the Scriptures. During the biennial ceremonies for the expulsion of ghosts, which occurred in the month of November last and which were wont to occupy the attention, and to call forth the energies of all persons, men, women and children, several of Mr. Waddell's scholars not only abstained from taking any part in them, but spoke against them as foolish and absurd; and when Mr. Waddell went on Sabbath morning, ere the turmoil had ceased in the town, to visit young Eyo, who was sick, and who said that he had almost prayed to God to make him so, as his heart was not now in these fooleries, he found several of the boys seated at the table in his room, reading the Bible.

CAFFRARIA.—In Caffraria there are three stations. At Chumie there are an ordained missionary, a female European teacher, and seven native agents. During the year thirteen converts have been baptised; and at the dispensation of the Lord's Supper in September last, there were ninety-eight communicants. Igqibigha is vacant. There are here three native teachers. The little church consists of twenty-four members. Three converts have lately been added, with regard to whom, Mr. Niven gives very interesting notices.—The third station is Uniondale, which Mr. Niven has lately opened in the Amatole Mountains, and which is said to command equally population and great facilities for agriculture. The time of the missionary has necessarily been much occupied in erecting suitable buildings. The latest accounts represent the numbers attending at this station, and the prospects of success as very encouraging. The Rev. George Brown has been busily engaged in itinerating among the Caffres, and has not yet fixed upon a station. The Mission Board have to state that circumstances have occurred in this mission, which have led them to the conclusion that it is dutiful and proper to send out a commissioner from this country, both to examine the state of the mission and to visit the surrounding districts, and to report upon the facilities which they present for missionary labour.

PERSIA.—Mr. Glen has, during the winter, distributed at Tehran nearly 200 copies of the Persian Bible. Between seven and eight hundred copies of the entire Word of God have been put into circulation in Persia, an amount of living

seed which, it is hoped, will yet furnish a glorious harvest. Mr. Glen intends visiting the cities of Ispahan and Sheeraz in Southern Persia; and to prepare him for doing so, 150 copies of the Bible have been sent out to Bushire, on the Persian Gulf, by the way of the Cape of Good Hope. These Bibles have been taken out free of charge by Mr. Hector, a Scotch merchant, resident in Bagdad.

AUSTRALIA.—In Australia we have four missionaries, the Rev. Messrs R. Drummond, Adelaide; A. M. Ramsay, Melbourne; T. E. Richardson, Portland; and H. Ritchie, Sydney, in connection with our church, but not dependent on the mission fund.

Thus, besides 120 aided home congregations, there are in our several foreign fields about eighty European missionaries and clergymen, with a considerable number of native teachers and assistants, labouring zealously to promote the cause of Christ. It appears from the returns that have been obtained, that nearly two thousand persons have last year been added to our home and foreign missionary congregations. That is, considering the unspeakable value of the soul, a result which proves that our funds have been cheaply and well bestowed. Oh, surely that agency which has been the means of inducing in one year, nearly two thousand persons to avow themselves to be on the Lord's side, is eminently deserving of the cordial and the continued support of all who desire to see the divine glory advanced in the salvation of perishing men; for, even deducting one half for persons that may have come from other churches, and for those whose professions are not sincere, the turning of a thousand souls to Christ in one year is an achievement that should fill all hearts with joy. Happy and honoured are all those who, by their labours, their prayers, and their contributions, have had a share in the good work. I conclude this sketch with the aspiration—Let the beauty of the Lord our God be still more upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

James Peddie, Esq, the Synod's treasurer, gave a view of the funds for the past year. In regard to the home fund, the receipts from congregations, schools, legacies, and individual donations, amounted to £3438, 16s, 6d, and the expenditure was £3613, 8s, 5d., so that during the year there was a deficiency of £174, 11s, 11d.,

and this deficiency had reduced the fund on hand from £861, 16s. to £687, 3s, 11d. but it was to be remembered, that during the preceding year the receipts had only amounted to £3029, 3s, 2d., and a deficiency had that year arisen of £653, 11s, 1d., so that during this year the receipts had in truth improved to the extent of £409, 13s, 4d. In regard to the foreign fund, the receipts during the year from all sources amounted to £10,610, 4s, 8d., of which £8339, 19s, 7d. is for the general foreign fund; £1265, 7s, 11d. for the Calabar mission, and £1013, 17s, 1d. for the Caffrarian mission; while the expenditure amounts to £11,728, 9s, 2d., of which £8719, 14s, 2d. relates to the general foreign fund, £1755, 5s, 3d. to the Calabar mission, and £1253, 9s, 8d. to the Caffrarian; and the result of the whole is a deficiency on the general foreign department of this fund of £379, 14s, 7d., on the Calabar branch of £489, 17s, 4d., and on the Caffrarian of £239, 12s, 7d., or £1108, 4s, 6d. in all.—

While, however, these deficiencies are to be regretted, it is gratifying to observe that the receipts for the general foreign branch exceeds those of 1848–49 by £838 15s, 7d., and that the shortening of those for the Calabar mission is chiefly to be ascribed to the circumstance, that that mission during last year had the advantage of a considerable amount (£900) contributed at meetings held by Mr. Waddell when in this country; and that, notwithstanding the want of these, the contributions from congregations and congregational societies (in which the greater amount of these contributions were classed last year) have this year exceeded those of last year by nearly £100. The whole contributions to our mission funds this year have been £14,058, 1s, 2d. while the expenditure has been £15,311, 17s, 6d.

Before sitting down the treasurer read a letter he had, before coming to the meeting, received from the Rev. David Thomas, Mauchline, announcing that the representatives of the late James Stewart, Esq. of Haughead had authorised his trustees, amongst other payments to pay to the schemes of the Synod the sum of £775 of which £650 are for the mission funds.— This sum will to a considerable extent meet the deficiency of the past year, and he expressed a hope that the remainder would speedily be made up by the influence which this meeting will originate.

Addresses were then delivered by the Rev. Dr. King of Glasgow, Mr. Blyth of

Jamaica, P. Monod from Paris, Dr. Archer of London, Mr. Goldie of Old Calabar, Mr. Brown of Wislawtown, and Dr. Pennington of New York. The addresses were all excellent, but our limited space will not admit even of extracts.

DEBT LIQUIDATING FUND.

Mr. David Anderson, convener of the Debt Liquidating Board, stated that the proceeds of the collection of May 1848, in behalf of this fund, was £1,049, while the collection of 1850 had, up to this date, produced only £760. Of that sum there was only in the treasurer's hands £150, while the Board were under obligations to the amount of £600, and were accordingly at present in debt to the amount of £450.— Besides this, there were fifteen applications on the table, a number of which were very urgent, and there were more applications coming, for he had several requests for schedules for parties intending to apply to the fund. It therefore appeared that, to obtain a supply of funds necessary for the working of this Board efficiently, annual collections were not likely to serve the purpose. Those who had the management of the fund were placed in very disagreeable circumstances, and they had little money to give to the numerous applicants coming forward, and had just to exercise the best of their judgement in giving a little to the most urgent cases; but when expectations were excited and then disappointed, it did the congregations far more injury than if the application had never been made. The only way they could grapple with this evil, which was still an evil notwithstanding the amount of debt paid off, was to make some extraordinary effort by which they might have another £100,000 of debt cleared off, as they had already cleared off a debt altogether of about £140,000. It was for the Synod to say what it would do in raising the money, but in his opinion, another great and special effort was the only mode by which they could vigorously work out the object of the Board.

After some discussion, the Synod agreed to receive the report, return their cordial thanks to the committee for their diligence in the business entrusted to them, and appointed that congregations, which had not already collected for the fund, should immediately make a collection and remit it to the treasurer.

SUPPORT OF AGED MINISTERS.

Mr. R. D. Duncan, Edinburgh, introduced an overture from the presbytery of Edinburgh, that the Synod take into consideration the duty of the church, as a whole, making adequate provision for ministers incapacitated for officiating by age and other causes, and to adopt measures to secure this object. Mr. R. D. Duncan, also Mr. Duncan, W. S., supported this overture at some length, exhibiting the clamant necessity of the case and the practical nature of the scheme proposed. After some discussion, in which Mr. Thomas and Mr. Sinclair took part, it was agreed that the overture lie on the Synod's table till next meeting.

WIDOWS AND FAMILIES OF MISSIONARIES.

The Mission Secretary called the attention of the Synod to a scheme submitted at last meeting, to make provision for the widows and families of missionaries of the church in tropical climates. The Synod had then decided that there should be a separate fund for this purpose, to which donations and contributions should be invited and a certain scale of rates was agreed on to which missionaries were to be asked to contribute, which sums would be supplemented from the mission fund. The Synod remitted this matter to the Mission Board to consider it farther, take the advice of practical men, and report to this meeting. Repeated meetings had been held on this subject, and a scheme drawn up and unanimously approved of. The scheme would commence on 1st June 1850.

CORRESPONDENCE WITH FOREIGN CHURCHES

Mr. A. Thompson presented the report of the committee on correspondence with foreign churches. The report detailed the history of the recent evangelical secession from the Protestant Established Church in France, and related an account of the visit by Dr. Struthers, Mr. Thompson, and Mr. Henderson of Park, as deputies of the committee, on occasion of the formation of the Evangelical Synod in August last.

Mr. Monod addressed the Synod at some length, and was listened to with marked interest and attention by a crowded meeting. He gave an account of the origin of the Evangelical secession, the meeting at Paris in August last, and the organization of the Union formed on that occasion.—“Our constitution,” said he, “is not strictly presbyterian, but contains the essential elements of liberal presbyterianism. We

have a general Synod, a central fund, a church visitation, and a power vested in the Synod to exclude any church falling into heresy or disorder. Our constitution may be compared to the federal bond of the Helvetic Union, or to the confederation of the United States; there is a measure of individual liberty in each church, and at the same time a link to bind us together in love and faith. After twelve days discussion, on the 1st of September this constitution was ratified with much prayer and thanksgiving, much shedding of tears, and with perfect unanimity. Since that time twelve churches have adhered to our union, and three are asking admission, and many more would do so if they were pecuniarily in an independent position—the only obstacle to several churches joining us is money.— Besides this, we have many other expenses to meet; supplementary stipend to our ministers; schools for the preparation of young men for the ministry and places of worship. We hold it as a fundamental principle that each church must do all it can, and is not entitled to any help until every member

has done all he can, but when that is done, then the church is entitled to come to other churches. Our churches are doing all they can, and some more than they can. We are not ashamed of being poor; the Lord Jesus himself and the apostolic churches were poorer. Our objects thus are three-fold—first, the maintenance of sound doctrine, second the individual profession of faith by each member of the church, and third the distinction between the church and the world.

On the motion of Dr. Young of Perth seconded by Dr. Beattie, the Synod gave thanks to the committee for their diligence, adopted their report, and particularly approved of their conduct in sending the deputation to Paris. It was agreed also to record the gratification with which the Synod had listened to the statements of M. Monod, to return their thanks for the information he had communicated, and earnestly to recommend the case of the evangelical churches in France to the liberality of the members and congregations of the church.

Foreign Mission.

MISSIONARY INTELLIGENCE

We have much pleasure in announcing the arrival of intelligence from our Missionaries, up to January 2nd 1850. The older journals sent by the "John Williams," have also arrived. We publish in this No. as large an amount of this interesting matter as we can find space for. In addition to the letters and journals, Mr. Geddie has sent a long and interesting account of Aneiteum and the New Hebrides, accompanied by a map of the island and a sketch of the mission premises. This will probably appear in a future number.

LETTER FROM REV. JOHN GEDDIE TO THE BOARD OF FOREIGN MISSIONS.

{ *Island of Aneiteum, New Hebrides*
 { *Group, South Pacific Ocean—*
 { *December 25th, 1849.*

Dear Brethren,

I have just heard that a vessel will leave this island for Sydney in a few days, and I hasten to prepare this letter

to send by her. I have forwarded by the "John Williams," which left here in September last, some communications to you which I trust will reach you ere the receipt of this, and which will apprise you of our welfare and progress up to that period.— You will learn from them some important changes which have taken place in this mission,—the return of the Rev. Mr. Powell to Samoa, Mr. Archibald's contemplated departure, and the removal of two native teachers who are succeeded by two others.

STATIONS OF NATIVE TEACHERS.

As soon as possible after the departure of the "John Williams", I proceeded to the settlement of the native teachers left in my charge. I accompanied them to their several stations and made such arrangements with the chiefs about them as seemed desirable. They all appear pleased with their sphere of labor and I trust that by the divine blessing they may be enabled to contribute their mite to the furtherance of the Redeemer's cause in this dark isle

of the sea. The names of the teachers and their stations are as follows:—Pita, a Samoan, resides at this station; Amosa, a Samoan, at Epege; Munumunu, a Samoan, at Aneito; Peleasala, a Rarotongan, at Amauntehai; Kuku, a Rarotongan, at Umetch. A small map of the island which I enclose in this letter, will give you some idea of the relative positions of these stations. I regret to add that since the settlement of the teachers Peleasala and Kuku have been laid aside from duty, by an attack of intermittent fever. I have removed one of them to this station and the other lives in the family of a brother teacher for the present. The severity of their sickness is over I think, and I cherish a hope that ere long they will be able to return to the scenes of their labors. The other teachers being acclimated, will in all probability escape the disorders peculiar to the island.

REMOVAL AND ILLNESS OF MR. ARCHIBALD.

Early in October, Mr. Archibald left Epege and came to this station, where he has continued ever since. Soon after his removal here, he had a severe attack of dysentery, and this was followed by ulcerated sore throat. Since his recovery he has taken charge of our little school and assists also in the printing department.

SABBATH SERVICES.

In former letters I have informed you of the backwardness of the natives to attend our Sabbath services. A very sudden and marked change for the better has taken place. For the last three months our average attendance on the morning service has been from 45 to 50 and about half that number in the evening. I still keep up the practice of itinerating on the Sabbath day and addressing the natives wherever I can find them. In this department of labor, I am assisted by Pita, the Samoan teacher. We usually go out in opposite directions, and in the course of our journeys we come in contact with many natives who from forgetfulness, indolence or prejudice do not attend public worship. I trust that the natives will ere long attend on the house of God in such numbers as to warrant a cessation from this part of duty, which, in addition to other Sabbath day labor I find to be very oppressive in this debilitating climate.

FAMILY WORSHIP IN THE NATIVE LANGUAGE.

Some months ago I commenced the practice of conducting family worship every evening in my own house in the native language. From 10 to 15 natives usually as-

semble and unite with us as we present our evening offerings to God at our domestic altar. I am sure your hearts would be encouraged and cheered, could you but take a look at our little evening meetings and hear those who not long since were immersed in the darkness of heathenism, celebrating the praises of the true God in their own tongue.

MALE SCHOOLS.

At this station we have a school for males. Our regular attenders do not exceed half a dozen, of this number two are promising boys whom I have taken into my own family with a view to educate them, in the hope, that at some future day they may become teachers of others. Our efforts at school-keeping have not hitherto been attended with much success. Parents, even if they were disposed to send their children to us for instruction, have no authority over them, for as soon as a child is able to run about it considers itself free from all parental restraint. And besides the volatile disposition and fugitive habits of the natives are most unfavourable to their improvement, for when they do come to our school they will not remain long enough to derive any benefit. Add to all this, it appears to the natives to be a very profitless thing to learn to read and write. The general impression seems to be that we, and not they are the gainers; and hence when we invite them to attend our school, they will ask us what we intend to give them. I feel assured however that we will succeed if we do but persevere. Our regular scholars are evidently becoming interested and begin to evince an anxiety to progress. If we can but succeed with a few at first, then the force of example, the desire of knowledge and a spirit of emulation will induce them to learn. Learning however is slow work among a barbarous and heathen people. We dare not venture beyond an hour daily with our natives lest we should exhaust their patience; and to exercise any restraint over them, would be to defeat our object—we endeavour to lead them on by gentleness and kindness. The boys' school is chiefly under Mr. Archibald's charge at present.

FEMALE SCHOOLS.

Since our arrival on the island, Mrs. Geddie has attempted the formation of a female school. It has been broken up several times on account of non-attendance, and renewed again. The attendance for some months has been pretty regular, she

has about half-a-dozen who come daily for instruction and they are taught to read and sew.

Besides these, there are no other schools in operation on the island at present. At the station formerly occupied by Mr. Archibald, there is one lad who can read a little and some others who with a little tuition would soon be able to read also. An effort must be made to bring them on lest they should lose what they have already acquired.

NATIVE AGENCY.

Our native teachers I fear will never be efficient auxiliaries in the work of school teaching. The structure and sounds of the more Eastern dialects, differ so much from the language spoken by this people, that it is difficult for them to acquire it. None of the teachers are yet able to sound distinctly all the letters of our alphabet. Our *R* and *D* and *J* are sounds unknown in the Samoan and some other of the eastern dialects, and they fail sadly in their attempts to express them. In the Samoan and other dialects of the east also, every consonant is followed by a vowel, whereas this language abounds with double consonants, and when our teachers insert a vowel after every consonant, words often become so much altered as scarcely to be recognized. Of what value then are native agents you may be ready to ask! Much indeed, and their withdrawal would be a severe loss to the work. Wherever they are located, there is an open door for the entrance of the gospel, and the missionary finds a home with him during his visitations; nor are we to suppose that their labors for the good of souls will be in vain. And if they are deficient in some things, yet if men of the right spirit, they can do much for the Redeemer's cause by exhibiting a holy life in the eyes of the heathen. This will always speak with a silent yet powerful and resistless eloquence to the heart, when the language of the lips fails to convince. It has proved a powerful argument in favour of christianity in all ages and among all people. Often do the natives say the *naiiaieni* must be good because your conduct is good.

PRINTING OF ELEMENTARY BOOKS.

But to return from this perhaps pardonable digression on native agency; I may inform you, that an elementary book has lately been issued from our mission press. The book number 12 pages, and about 2000 copies have been struck off. I have expen-

ded much time and care on this little work, and it has been subjected to so many revisions of my native pundits, that I hope no material errors will be found in it. In this little book I have inserted some thoughts on the following subjects:—God, Jesus Christ, the Holy Spirit, Angels, Adam and Eve and the fall, Sin, Salvation by Jesus Christ alone, Death and Eternity.—The printing of this little book has given a fresh impulse to our scholars and all are anxiously pressing on, that they may soon be able to read it.

TRAINING OF NATIVES.

I feel very anxious to bring forward a few of the natives of this island, in the hope that they may at a future day become agents in the work; we must look to this island for its own teachers—our little school I regard as the nucleus of a future institution for the training up of a native agency. The work of education and evangelization are so closely allied that the latter will never go far in advance of the former. It must be borne in mind that there is an enemy on the ground; in these dark lands the gospel will not probably contend with heathenism alone, but with heathenism and popery combined. The best, and indeed the only effective weapon that can be employed against these unholy systems, is the word of God; no time therefore must be lost in putting portions of the sacred volume into the hands of the natives, and teaching them to read them.

TRANSLATING INTO NATIVE LANGUAGES.

A Catechism and also detached portions of scripture are in course of preparation for the press. I should like if possible to have them printed, before Mr. Archibald leaves the mission, for the benefit of his aid. But this is work which we cannot hurry. The difficulties of translation, especially in a language which has never before been reduced to writing, are known to those only who have experienced them. New words must be continually sought out, terms must be found to express ideas altogether new, and native idioms must be acquired. The study however is one of intense interest and delight; and those are privileged indeed, whom God permits to prepare the key, which shall unlock the hidden treasures of divine truth, which makes the soul rich to all eternity.

GENERAL IMPRESSIONS.

The foregoing sketch will give you some idea of the means, that are being employed for the good of these poor degraded

islanders. It is my prayer to God, and yours also I trust, that our humble efforts may be crowned with abundant success.—All around us is still darkness, and death, yet I think that some faint rays of light are beginning to arise over the horizon of moral darkness, in which this people have from time immemorial been enveloped. I have heard much about the incapacity, stupidity and brutishness of these nations, and my first impressions of them were not of the most favourable kind, but I feel assured now that they have minds to comprehend, and hearts to feel as well as others. I sometimes cherish a hope indeed that the Spirit of God has begun to breathe on the dry bones, and that the symptoms of animation will at no distant period, appear in this region of death. O! it will be a happy day when the first soul is born to God in this dark isle. It is not too much to look forward with delightful anticipations to that day; nay, we are wanting in faith if we do not expect it, wanting in piety if we do not pray for it, and wanting in duty if we do not use all exertion to hasten it on.

HOPEFUL NATIVES.

Among the natives who evince an interest in our instructions, there are a few of whom I hope well. At present they sustain the character of enquirers, may they soon feel the power and saving influence of the truth in their hearts. It might interest you to hear something about these persons.

Umra, is a chief of inferior rank, and belongs to another section of the island.—He went to Samoa about 3 years ago, and was brought back to this island in the *John Williams* on her last voyage. As he can talk the Samoan dialect; with which also I have some acquaintance, I have retained him at this station to assist me in the study of the languages. *Umra* has a dark mind, but he is very anxious to learn the truth. He has totally renounced his former superstitions, and acknowledges himself to be a worshipper of the only True God. He usually accompanies me in my visitations among the natives and sometimes addresses them. This man though upwards of 40 years of age, has commenced learning, and though he progresses slowly, yet from his anxiety to acquire knowledge, I hope he will soon be able to read. He has a wife who also lives here, and who is Mrs. Goddie's chief assistant in household duties.

Namarii is a young man of a naturally mild disposition; he ranks among the aris-

tracy of the island and is heir to a chieftainship. His attendance on our religious instructions has been punctual for many months past; he manifests a great desire to know the truth and has already made some progress. He has thoroughly renounced the superstitions of his fathers and professes to lean on Jesus alone for his salvation. He shows a disposition to submit to all the requirements of Christianity, in so far as he knows them and is enabled to comply with them.—A few months ago I had occasion to speak in his hearing on the subject of polygamy, an evil that exists on this island, not knowing at the time that *Namarii had two wives*. He said nothing but returned to his home and took one of his wives back to her family, telling them that he dare not keep her as the *Nalaihemi* made it unlawful. Her relatives were enraged with him and his life was threatened, but the woman has got another husband, and the storm is now over.

Waihit, has joined our little company about three months ago. He is what the natives call a *Natimi itaup*; a sacred man, and is one of the most influential men in the district. Not long ago he was a wild, fierce and savage looking man, and so passionate, that when excited he seemed regardless of every thing. Though he lived near our premises, he could not be induced to attend our religious services; and if we met him in the course of our visitations, our reception was often cold or uncivil.—About the time the "*John Williams*" was here he came to public worship, and has never missed a Sab' a'h since; he also attends family worship in my house every evening with his wife. A marked change has taken place in the conduct of this man, and the ferocity of the lion has given place to the gentleness of the lamb. He tells me now of the ways in which he used to act under the impulse of his impetuous and ungovernable temper, but he says that his conduct was very wicked and he endeavours to guard against his besetting sin. An occurrence took place some time ago characteristic of the man, as he was and as he is. One day he returned from a fishing expedition having caught a very large and highly prized fish; he left his treasure in his canoe at the shore and went off some distance on business. In his absence another native stole his fish and hid it in the bush, intending to carry it away. On his return he became enraged at the loss of his fish. Some natives who were on the shore at the time, gave information about the

thief. Waihit immediately grasped his spear and went after him,—he found him, and when in the act of making, perhaps a deadly aim, he came to himself, his hand quivered, his arm was powerless, and his spear fell. "I will go to the missionary," said he, "and ask him if it is right or wrong for me to kill this man for stealing my fish; if he says it is right, I will do it, but if he says it is wrong, I will not hurt him." As soon as I heard of the affair, I spoke to him about it; he told me that his heart was bad and he wished to kill the man, but then he thought of the *Nalaihenu* and that unhinged him. I told him of course that we must not injure, but do good to those who do evil to us, and referred him to the example of our divine Saviour.

On the other side of the island there is a young man of much interest, whom we call *Paulo*. He lived with the teachers before our arrival in the island and also in Mr. Archibald's family. It is long since he turned his back on the worship of the *Natmasses*. A circumstance occurred some time ago, which shows that he has risen above the superstitions of his countrymen. He was walking past a sacred place one day and observed a native presenting an offering of *Taro* to the *Natmasses*; he asked the men why he wasted his food, and told him that the rats would eat it if he left it there. The native answered that it was *Natmass* food now, and he dare not take it back and eat it, for the consequence would be death. *Paulo* said "give me the *taro* and I will make the experiment." The other replied that he might take it if he pleased, but that he would surely die.—*Paulo* carried his *taro* home, cooked it, eat it and is still alive. This young man meets with the people of his own village every Sabbath and prays with and exhorts them. I have lately heard that the people of a neighbouring village have invited him to meet with them also on the Sabbath day. I should like to have more confidence in *Paulo*, before I see him acting the part of an instructor to his countrymen; but even with his present attainments, I cannot, I dare not tell him to be silent. The joy of *Paulo* was very great, when my little book was printed. He said that he had told the people all that he knew about the *Nalaihenu* so often, that he scarcely knew what to say to them now, but he would learn from the teachers, what was contained in the book, and that would keep him agoing for some time to come.

In addition to the above mentioned per-

sons we have many attached friends among the natives, and numbers who have professedly renounced their former superstitions, and wait on our instructions.

DIFFICULTIES AND TRIALS.

But though we find in this dark and inhospitable land, some who manifest an interest in our instructions and ourselves, you must not suppose that we get quietly on. Indeed I should tremble for the safety and success of our cause, if it were so.—Ever since the days of Cain and Abel the seed of the serpent has opposed and persecuted the seed of the woman, and it will be so to the end of time. Can we suppose that Satan will give up his dominion over the heathen without a struggle! In all successful missions the dawn of a glorious day has usually been preceded by a night of toil and suffering. Our infant mission has not been exempted from its trials. Now that our object is becoming understood, there is much latent and sometimes developed opposition against us. Old men frown because we aim at the destruction of a system of superstition, under which their ancestors have lived and died; the sacred men feel that their craft is in danger and they fear the result if we succeed. The natives at large are now aware that the gospel is hostile to customs and practices dear to them and that they must be given up.—But all the discouragements which we have encountered from the natives, bears no comparison with what we have experienced from our countrymen. Our mission has been exposed to a most disgraceful opposition from them. It would not serve any good end to enter into particulars here, but those who are acquainted with the history of the Sandwich Islands, Samoan and other missions, will know that we are not singular in this respect. We do indeed meet with persons in this distant region who can bid us God speed in our work, but the majority of those who visit these islands, seem to cherish a deep rooted hatred against missions and those engaged in them. He that is for us however is greater than those who are against us. God will take care of his own cause and though it may encounter obstacles, which seem to retard its onward progress, or at times to threaten its ruin, it will surmount them all and triumph in the end.

FRENCH ROMAN CATHOLIC MISSIONS.

You are aware of the existence of a French Roman Catholic Mission in America. Their establishment is a fact a

mile distant from our mission premises.— They celebrate mass every morning, at which a few natives attend, but beyond this I have never heard of their doing anything to extend their influence; as yet they have excited very little attention among the natives. I am not aware that they have made any attempt, to prevent the natives from attending on our instructions, and in the meantime I have deemed it prudent to say little about them, as it is far more important to instruct the natives in the essential truths of the gospel, then distract their minds about the errors of Popery. I am the more surprised at their silence, as the association with which they are connected was established, chiefly with a view to overturn protestant missions in the Islands of the Pacific. At present we have the advantage of them, inasmuch as we are far in advance of them with the language, and we have out-stations and teachers all around the island. But this advantage we cannot retain long, unless another missionary soon enters the field. There is a delightful opening for another missionary on the opposite side of the island, and unless it is speedily occupied, I do fear that a watchful enemy will enter. Every day that you delay in sending another labourer into the field will increase the difficulty of our work. I may state here that all the intercourse, which I have had with the French Roman Catholic Missionaries, has been of the most friendly character. Their Bishop has twice visited me and I have visited them also. There are about a dozen priests on this island at present, but the greatest part of them will leave with their Bishop for New Caledonia in a few days.

CONCLUSION.

For the measure of divine protection and countenance which we have hitherto enjoyed in our work, it becomes us to be grateful to God. Let us more than ever commit our infant mission to his guardianship and care, and implore from him that measure of aid, which it so eminently needs at present. "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified" in this dark isle of the sea.

I Remain, Dear Brethren

Ever Yours &c.

JOHN GEDDIE.

POSTSCRIPT.

Massacre of a Boats crew at Erromanga.
—About three weeks ago a boats crew belonging to the "Rovers Bride" of this

place, was massacred at Erromanga.— They had gone to purchase Sandal wood, and it is supposed that the natives upset the boat, while they were taking in the wood and thus made the crew an easy prey. A few hours after the tragedy occurred, some armed boats went to the place to learn the fate of their companions. The only traces that could be found of them were some blood and fragments of flesh on a log where they had been cut up. Such affecting casualties are not uncommon at Erromanga and other islands. O! when will these poor savages be brought under the humanizing and renovating influence of the gospel.

LETTER FROM MR ARCHIBALD.

ANEITEUM, August 27th, 1849.

*To the Board of Foreign Missions of the
Secession Church in Nova-Scotia.*

REVD. AND DEAR SIRS—

About two months ago I commenced writing you, but being taken suddenly ill, was obliged to lay aside my paper. The complaint with which I was seized proved to be the low typhus fever, which confined me to my bed for four weeks. This fever, or perhaps I may more properly say, the very powerful medicines I have been obliged to take, have weakened me very much. I am now fast recovering, but am not yet able to do much, and my hand trembles so that it is difficult for me to write legibly. It would be imprudent for me to delay longer, for the "John Williams" is daily expected.

RESIGNATION AND REASONS.

My principal object in addressing you at present, is to inform you that I deem it my duty to resign my connexion with the mission. I have not come to this conclusion without serious and calm deliberation. I have felt it to be a solemn question to decide whether I should remain or leave. I will lay before you the reasons which have weighed on my mind, and caused me to come to this conclusion, and leave you to decide as to whether I am doing right or wrong.

In the severe affliction with which the Almighty in his gracious and all-wise providence has been pleased to visit me, I have been led to reflect much on the state of my own soul, and the solemnity of the work in which I have engaged; and I have my fears that I have, without duly considering the spirituality and solemnity of the missionary work, entered into it, and am

as one ungent. Though I have some comfort in looking to Christ as my Sav'our, I cannot, considering my unworthiness and unfitness, comfortably continue in the missionary work, which I now see requires the experience and piety of the matured Christian. My duty therefore appears plainly to be, to no longer absorb the funds of the Society, but to retire from the work, and make way for another laborer. There is considerable to do just now with the printing press; and as Mr Geddie requests my assistance, I shall remain a few months longer.

My resignation, it appears to me, should not be a cause of regret to any one who reflects, that the salary of a European teacher must necessarily be nearly as much as that of an ordained minister, whilst the duties of his station are so comparatively limited, and while native teachers can be supported at so small a rate. The Salary required for a European teacher would support about thirteen Samoan or Rarotongan teachers.

ACCOUNT OF PAST LAOBRS.

It may be proper for me here to give you some brief account, of what has taken place on this side of the island during our short stay here. You are aware that we remained about six weeks at the harbor, on our first landing, assisting Mr Geddie in getting up a house, and that we then went round to Epece, a village on the other side, to commence operations. Our first object here was to build a house for ourselves; at this we had the assistance of the two Rarotongan teachers, who were stationed here some two months previously; and Pita and wife, Samoans. The natives, too, did what they could. This occupied our time three months, and we took up our abode in our new house on the very day, that the heavy rains peculiar to the season set in. This being done, and having acquired something of the language, we thought it our duty to open a school without delay. At first the novelty attracted many; and numbers of them learned their letters. Many, however, especially of the old men, soon grew tired of it, and our number became gradually reduced to seven boys. These we call attenders, tho' none of them are at all regular, and it is seldom that we meet them all at once. I trust that as soon as some sentences are printed, that it will give new life to the schools, and many more will be brought to attend. We have a large sheet of words

of two syllables printed. These our classes can manage pretty well, and some of them can write a little. For the last two months we have been able to do but little in our school. The month previous to this, preparations for feasting absorbed all attention, and the last month I have been unable to attend to them on account of my sickness.

ADDRESSES TO THE PEOPLE.

At the time I commenced my school I also began to meet the people publicly on the Sabbath, and to address them on some religious subject. I say so with a degree of diffidence; for I am aware that it is not in strict accordance with the rules of our church for me to do so without license. I am not very positive whether you expected me to do so or not, but I left home under the impression that the case of a teacher going to a heathen land where all is spiritual darkness, is so different from laymen preaching at home that there could scarcely be an objection to it. I commenced it under a conviction that it was my duty, and I have acted on this conviction ever since. It has been our practice to meet the people at home about seven o'clock in the morning. After this I go alternately to the different villages, and leave the home station to the Rarotongans. When I go west I have three places of meeting the people, and get about 60 in all; but when I go east I get very few. Our number in attendance at home is irregular; sometimes fifty; and sometimes lately as few as ten, though rarely. There are a few, however, very regular in their attendance.

CRUELITIES OF HEATHENISM.

One of the most cruel and barbarous practices to which these people are addicted, is that of strangling women. Five women have been thus cruelly put to death within two miles of us since we came here, and in only one instance at the death of the husband has the wife escaped. They said it was because we disapproved of it. But we are not without some hope that this cruel practice will soon be done away with: parties of persons are becoming opposed to it. In the latest case which occurred near us, considerable opposition was manifested to it. As soon as the man was dead, a number of persons surrounded the woman with clubs and spears, and declared that no person should strangle her. They there kept their position for a time, fighting off all who came for her; but their opponents were at last too nu-

merous for them, and they were obliged to retreat. Of course the woman met her sad fate. There has been no war on the island since we came, but a very bad state of feeling is still kept up, and at present little or no intercourse is maintained between the two parties. It is the custom in war to eat the bodies of their enemies.

COMFORTS AND TRIALS.

Since we came to Aneiteum, we have enjoyed many comforts, and we have been called to endure but few trials in commencing a new mission. The natives are all very civil; and, though they are thievish, we have suffered but little from them in this way. Our trials have been of a different kind. Our little daughter Mary has been taken from us. About a fortnight before her death she began to be troubled with diarrhœa. This caused us but little alarm. After she had been complaining about a week, Mrs A. took her round to Mr Geddie's, that she might obtain medical attendance; but all was of no avail. Symptoms of water in the head at length presented themselves, and she died in a few hours afterwards. This has been a bitter trial to us; but our sorrows are alleviated by the hope, that she has exchanged a world of sin and sorrow for one of perfect happiness.

Should any one still wish to address me, they can address to the care of Mr Geddie, Aneiteum.

I remain, with sincere affection,

Yours respectfully,

ISAAC ARCHIBALD.

LETTER FROM MR. ARCHIBALD TO REV. J. WADDELL.

Aneiteum, Jan. 2nd, 1850.

REV. & DEAR SIR,

I have much pleasure in acknowledging the receipt of your very kind and interesting letter of March, 1849, for which I return you my sincere thanks. I presume that the Communication which I sent to the Board will have reached you before the receipt of this. And I need but briefly refer to anything which it contains.

WITHDRAWAL OF RESIGNATION.

Written as it was under a depressed state both of body and mind, brought on by the natural tendency of the disease under which I suffered, it scarcely contains my more calm and deliberate views. I think I erred in supposing that it was my duty to dissolve my connection with the Mission. I have now resolved to remain

as long as it is the pleasure of the Board to retain me, or at least until as many ordained, labourers can be obtained as will absorb the funds of the Mission.

REMOVAL TO MR. GEDDIE'S STATION AND EMPLOYMENT THERE.

Soon after the departure of the John Williams, I came to the Main Harbour where Mr. Geddie resides, and we now occupy the teachers' house, left vacant by Mr. Powell's return to Samoa. A Samoan teacher has now the charge of the mission premises which we have left. We find here so much requiring to be done, and so many spheres of usefulness opening up before us, that we are encouraged to remain. I expect soon to take charge of the printing department. This will relieve Mr. G. from an important department, which otherwise must draw heavily on his time and attention. School teaching necessarily absorbs a portion of my time every day, though we have but six boys in attendance.

CALL FOR A BOAT.

It is also considered very desirable, that frequent visits be made to the other side of the Island to hold meetings with the people, to superintend the schools and to strive to increase the numbers. For this purpose a boat is almost indispensable. There are two paths leading to the other side. One follows the sea beach and those who travel it are obliged to swim some rods through a heavy surf. The other leads over the mountains along the side of dangerous precipices and over rugged steeps, so that it is not preferred to the former way. A boat is the only safe and easy way of getting along, and the only way by which luggage can be carried from place to place. The boat which Mr. G. got in Samoa has been of essential service to the mission. We have built a boat shed to protect it from the weather, but with all possible care boats do not last long in this country. I am sorry to say that two stations are at present vacant on account of the sickness of the two Rarotongan teachers, who were left here by the last visit of the "John Williams."

ELEMENTARY BOOKS IN NATIVE LANGUAGE.

We have lately issued a small elementary book in the native language. Besides a number of easy lessons it contains the Hymns and also a translation of the Lord's Prayer. For the hymns we are indebted to Mr. Powell but the rest of the book has been prepared since he left. Mr. G. is preparing a second small book which will

consist principally of translations of such passages of Scripture, as will be deemed most useful in the present stage of the mission.

PROGRESS OF CHILDREN AT SCHOOLS.

There are but few who can be got to attend our schools, but those few are by no means wanting in ability to learn. There are a few who will very soon be master of our elementary book. They appear quite delighted with the idea of reading, an idea which they never seemed fully to comprehend, until they began to read a little themselves; and we hope that as the design of reading and writing is better understood that many will be prevailed on to attend.

INDICATIONS OF IMPROVEMENT.

You will be gratified to learn that the number attending Divine service at this place has considerably increased of late and the good cause appears to be gaining ground throughout the Island. Whether there are any really converted, we are not prepared to determine, but one thing is very evident, that idolatry and superstition are breaking away. There are not a few who, when we first came to the Island, would not have dared to speak irreverently of their objects of worship, who now hold them up to scorn and ridicule; and grounds which have long been held sacred as the residence of the gods, and consequently not approached by man are now carelessly trampled over without fear. Before my sickness at the other side we were preparing timber for a small chapel. I objected to their going so far for timber when there was plenty near at hand. They said that what I alluded to was sacred to spirits and that they dare not touch it. I replied that I would commence alone. Many old men warned me of the danger I incurred, but it was resolved that I might do so if I would run the risk. I accordingly worked alone the next day and the people seeing no harm come upon me were soon prevailed on to join me in the work. When I last visited the spot the natives were digging up the wild yams, which were growing luxuriantly on ground enriched by their growth and decay on the same spot for ages.

LOW STATE OF MORALS.

But, generally speaking, it is less difficult to pull down a system than to build up one. As we become better acquainted with the habits and customs of the people, we see much to lament and deplore. Lying is so common that it is difficult to convince the people that it is an evil custom.—

Thieving, too, is very common, though we personally have not suffered much by it. The women are much abused by their husbands. They perform all the labour of cultivating the soil and preparing and cooking the food, and they are liable to be brutally beaten for the slightest offence. The natives, too, are also guilty of the inhuman practice of cannibalism. A few months ago a whaling boat was upset on a reef near the shore at the south point of this island, and four of the crew perished among the breakers. Search was made for the bodies by the foreigners here, but they were not discovered, but two of them were afterwards found by the natives and eaten.

OPPOSING INFLUENCES.

There are also influences at work at the present time, which tend to retard missionary operations. There are no less than 40 foreigners here engaged in Capt. Paddon's employ. Many of these are runaway convicts and others of the lowest character. These are freely supplied with spirituous liquor. This they barter with the natives for vegetables, &c., and it is painful to see the desire they manifest to obtain it. There have been four French Catholic missionaries here ever since we came, but, as far as we can learn, they are making little effort to make converts. This appears to be a depot where they remain to watch for openings that may occur at other places. This is at present their only station on the group. They have been frequently repulsed from New Caledonia. They have yet one station on the main land, but this is at a village where there are but twenty inhabitants. Twenty-three natives from the former station, whom they have baptized, have been removed to the new station. But, though the French are not permitted to remain among them, they are not averse to Englishmen. They have a great dislike to the French. They say we want English missionaries, not French. You will hear all important particulars by the report of the deputation, who visited them lately in the "John Williams." Since that time a sandal wood boat has been taken at Erromanga, and the five unhappy sailors cut up and distributed on the beach.

We are all enjoying a comfortable degree of health and happiness. Eliza joins me in kind love to Mrs. W. and to all those who take an interest in our work.

I remain, dear sir,

Your affectionately,

ISAAC ARCHIBALD.

Notices, &c.

☞ We have deemed it due to our readers to lay before them in full, the two letters received from Mr. Archibald, giving his views both at the time when he felt it his duty to tender his resignation and also when he last wrote. Our space this month forbids any lengthy remarks on this as well as the other interesting matters brought before our readers in the correspondence we have published. We are sure our readers will be rejoiced to learn that Mr. Archibald has returned to his labours and the other intelligence so far is highly cheering, and indicates gratifying progress on the part of our Missionaries. We have now on hand a variety of int resting matter from which to select in future Nos.

☞ The accounts of monies received for the Home Missions, Synod Fund, &c. are unavoidably postponed this month. Also the proceedings of the Boards during the sittings of the Synod.

☞ The Synod of our Church is in Session at the time of the issue of our present No. Much important business has been before it, a summary of which will appear in our next. The Annual Missionary Meeting was held on the evening of Thursday, 27th inst. when the reports of the Boards of Home and Foreign Missions were received, and interesting addresses delivered by the Rev'd Messrs. Baxter, Mc Gilveray, Sedgwick, Allan, Byers, and Murdoch.

☞ The congregation of Salem Church, Green Hill, would publicly express their acknowledgements to Abraham Patterson and James Primrose, Esqrs., of Pictou, for the exceeding handsome donation of an elegant Communion Service costing £13 5s. currency.

They would also publicly acknowledge the receipt of the following sums, received at different times, in aid of the Building Fund of the Church, from gentlemen not connected.

From Wm. Matheson, Esq., West River.	£5 0 0
“ Alex. Rae Esq., Speaker of the House of Assembly P.E. Island.	0 8 0

“ George McCabe, Loch Broom.	15 0
“ James Campbell, 8 Mile Brook.	0 7 6
“ John Marshall, New Glasgow.	0 5 2½

MONEY RECEIVED FOR FOREIGN MISSIONS.

June 24.—Miramichi, congregation including 15s 7d. contents of Missionary Box of children of G. Kerr, Esq., and 5s from Mr. G. Johnston, Chatham.—	£6 0 0
26.—St. Mary's congregation, viz.: Glenelg, 50s.; Sherbrook 40s.; Caledonia 30s.	6 0 0
Upper Londonderry,	7 10 0
Collected by Mr. Liddell, Up. Londondeery, (for Boat,)	0 14 8
27.—Lower Londonderry	7 5
Stewiacke, additional making £10 in all	2 18 2
Nine Mile River, New London £6 3s 4d.. (P. E. I. cy.) Cavendish, £14 2s 8d (do.); Lot 16, £6 2s 9d, (do.)	21 19 8
Up. Set., E. River, Pictou	7 0 0
28.—Shelburne, Rev. James Byers, (for Boat),	2 17 6
West Point for do. in P.E.I. currency,	0 7 6
Casumpeque and Cove Head,	9 0 7½
Prince Town,	25 0 0
Kildare, (for Boat)	0 19 1
Bedeque,	10 15 10
Lot No. 13 for Miss. 5 6 6½ do. for boat, 1 3 6	
Lot No. 11, for boat	1 2 3½
	£53 14 10½
	N. S. cy. 44 15 8½
Musquodoboit, 3 Prayer meet- ings	1 3 6
Windsor and Newport,	10 19 9½
A Friend, Shelburne, per Rev. J. Byers,	0 10 0
	£114 9 4

☞ Received by the late Treasurer of the Board of Foreign Missions a Box of Clothing valued at £20 P. E. I. currency, from the New London congregation, and other friends in that locality.