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THE MISSIONARY REGISTER.
OF THE
Presbyterian Church of Nova Scotia.

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

Vol. II.

APRIL, 1860.

No. 4.

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FOREIGN MISSIONS.

MR. GEDDIE'S JOURNAL.

Aneileum, Oct. 10th, 1859.

DEAR BRETHREN,—More than eleven years have elapsed since we first landed on this island. During this eventful period in its history, we have passed through varied scenes, and witnessed many changes. I feel as if we now had a special call for thankfulness to God for all his mercies to us.

I can report favorably of the general progress of Christianity during the past year. The interest of the natives in religious instruction is such as to encourage us in our labours, and to make them pleasant rather than otherwise.—It is true that we have to lament much ignorance, indifference and impiety, but this is only what might be expected among a people just emerging from the lowest state of barbarism and degradation.

The church under my charge numbers 166 members. During the past year 26 members have been added, 3 have died, 3 have been suspended, and 2 have been restored. The conduct of the church members is such in general as to encourage the hope that their profession of religion is sincere.

We have recently added to the number of our deacons. There are now twenty-one in the church at my station. This class of office-bearers we have found to be indispensable on this island. The first care is the widows, who being a new class in society, have no acknowledged rights. They also superintend all labour for the mission, and take charge of all collections of native property that are made for the cause.—They are likewise expected to bury the dead, who in the days of heathenism were thrown into the sea. It devolves on them in short to attend to all the more secular duties of the mission.—Mr. Inglis has lately obtained some ruling elders, as he wished to have a completely organized church before leaving the island. I have not done so yet, as the same reason did not exist in my case, but I look forward to this in another year.

The schools in my district are 25 in number, and are attended by persons of every age. A large number of the scholars can read, and it is pleasing to see the interest which many of them take in their books. Some of the old people will never learn to read, but we encourage their attendance in school, as

they learn much from listening to others. Many of them can repeat the catechism, the ten commandments, and portions of scripture, who have not yet been able to learn the alphabet. The schools meet at sunrise, as any other time would be unsuitable to the natives. After school is over they go to their work. In a few years, when our scholars are confined to the young, the schools will be reduced in number and size.

At each of the two principal stations there is an advanced school. Each of these schools is attended by about 100 scholars, chiefly young men and young women of promise. Instructions are given in reading, writing and cyphering, geography and scripture history.—The school at my station has been under Mrs. Geddie's charge for nearly three years, but as its duties are now becoming too burdensome for her, I hope as soon as our new church is completed to assist her in it. There are scholars attending it from all parts of the district, who live in grass houses built near the mission premises. We are about to build a new school house, as the one which is now occupied has become entirely too small for the number who attend.

It gives me great pleasure to inform you that the translation of the New Testament in this language, has been completed. About two-thirds of it have been printed, and the remainder is in manuscript. We hope to have a new and revised edition of it printed by the British and Foreign Bible Society.—Mr. Inglis, who expects to go home in the "John Williams," will carry it through the press. In a language so recently reduced to a written form, we have found some difficulty in expressing the truths of divine revelation as intelligibly as we could wish, yet I hope that our version does not contain any material errors. I feel thankful to God that I have been permitted to share in the work of translating a portion of his Holy Word in a new language.

The natives of this island, I believe, appreciate what has been done for them, and they have always shown a readiness to relieve as much as possible the expenses of the mission. For some years past they have made annual collections of native property, consisting of mats, &c., for the heathen islands around us. We have found their contributions useful for our teachers, and also as presents

to friendly chiefs and others. But we have recently suggested to our natives the duty of doing something for the cause in a way that may directly aid themselves, and eventually make the mission self-supporting. They have cheerfully agreed to this, and at our suggestion the people of most of the villages have made small plantations of arrow-root, which, when ripe, will be prepared and collected at our annual missionary meetings. It will then be exported and sold for the benefit of the mission. There is no other way in which, in the present circumstances of the island, the natives can directly aid the cause. I cannot promise that much will be done for some years, but we labor among a people who appear to be willing to do what they can.

You will regret to hear of the death of Nohoa, the principal chief of the district in which I reside, and the man of highest standing in the island.—When we arrived at this island we found him a savage and wicked man, who was much feared and hated by his people. He allowed us to land, but gave us little encouragement to hope that he would ever embrace Christianity. His influence indeed was for a long time directed against the cause.—After some years his opposition calmed down, and he eventually abandoned heathenism. He took the side of Christianity at the very time when the mission was in the midst of its greatest trials. His previous hostility had been so marked that his sincerity was for some time doubted, but he soon gave evidence of it, by giving up many heathenish customs, parting with one of his wives, abandoning the use of kava, cutting off his long hair, &c. All his influence was now exerted in favor of Christianity, when the heathen were threatening our own lives and the destruction of all the Christian party. I shall never forget his kindness to myself and my family when my house was set on fire at midnight by the heathen. For more than two months after this event he slept in my house every night for our safety, and said that the heathen must kill him before doing any injury to us. Indeed had not this man been raised up to befriend the mission, it is questionable if it would have risen above the opposition arrayed against it. After Nohoa embraced Christianity, he became a humble disciple at the feet of

Jesus. Though sixty years of age, he attended school very regularly every morning, and his seat in the church was never vacant when he was able to attend. It was not to be expected that a man who had spent his days under a degrading heathenism, would become at the close of life an intelligent, and in all respects consistent Christian. He was naturally proud, passionate and deceitful, but with all his infirmities I believe he was a good man. No man did more for Christianity on this island than Nohat, and yet none suffered so much as he did from the change effected by it. The class of chiefs to which he belonged were regarded with religious veneration, while they lived, and worshipped after death. But when Christianity divested him of his sacred character, he was no longer dreaded by the people, and being an unpopular man in the days of heathenism, he lost much of his influence which he never recovered. When the mission to Tana was undertaken by teachers from this island, Nohat rendered invaluable aid. Having spent several years on Tana, he could speak the language of that island fluently, and his influence was also great there. He made frequent visits at our request, and travelled through different parts of the island, telling the Taneses what Christianity had done for Aneiteum, and urging them also to embrace it. Being an eloquent and earnest man, his visits did much good, and prepared the way for the entrance of missionaries into that island. He was on a visit to Tana when he took his last illness, which was brought on by a severe cold caught while absent. He suffered much after his return home, and died after an illness of about three weeks. The last interview that I had with him was two days before his death. I was going from home on duty and called to see him before leaving. I saw that he was a dying man. He told me that there was one thing that gave him uneasiness, and that was his suspension from the church some months previous. The offence for which discipline had been exercised in his case was not a grave one. It was intended to restore him, as he had given very satisfactory evidence of penitence. After I left he sent frequently for Mrs. Geddie, and she had some very interesting conversations with him. He confessed the wickedness of his life, but expressed a

humble hope of salvation through Jesus Christ. His latter end was peaceful.— Nohat is now no more, and I have lost in him a sincere friend. He is succeeded by his son Luthella, who is one of my deacons and teachers. He is an excellent young man, and will, I trust, be a blessing to the island. Though young in years he is much respected by the people. He is even now by far the most influential man on the island.

I have in former letters informed you of the afflictions which have befallen the Tana mission. Mrs. Paton, whom we all greatly esteemed, died in February, very suddenly. Her bereaved husband was soon after laid up with fever and ague, from which he has suffered more or less ever since. He has been recruiting lately, but his health is by no means robust. I trust that his valuable life may be spared long. Mr. Matheson commenced his labors on Tana, as you are aware, in delicate health last year. The consequence was, that he soon broke down, and we thought it advisable to remove him to this island. As this is the most healthy time of the year, his health has improved a little, but it would be too much to say that any decided change for the better has taken place. He has been very anxious to return to his station on Tana, but Mr Inglis and I, after consulting the surgeon of Her Majesty's Ship 'Cordelia' which lately visited this island, have decidedly opposed his wishes. We sympathise with Mr. Matheson, and admire his devotedness to the missionary work, but to accede to his request in present circumstances would be unkind to himself, cruel to Mrs. Matheson, and injurious to the cause. In the mean time, as a temporary arrangement, Mr. and Mrs. Matheson occupy a station on this island, in a populous district where they are very useful. In the absence of Mr Matheson from Tana, his property has been untouched by the natives, and they plead earnestly for his return.— Mr Copeland, who spent the last season on Tana, is now on this island, to take Mr Inglis' place during his absence.

The native teachers on the neighboring islands are well. But we have to lament the death of two of them during the past year. One of them was killed on Nina, to revenge the death of some natives of that island who were killed here probably 50 years ago. The other was stationed on Tana and died after a

few hours illness, when he was from home on a visit. Both these men were cut off so suddenly, that we know nothing of their dying experience. But we fondly cherish the hope, that they died trusting in that Saviour whom they were laboring to make known to the heathen.

The "John Williams" arrived at this island some days ago, and has just sailed on a voyage to the neighboring islands. She will take on board Mr. and Mrs Inglis and my three children, and then commence her homeward voyage, calling at the more Eastern islands by the way. Her movements will be so regulated as to double Cape Horn about February, which is midsummer there. She will carry home at least four mission families, and about thirty children, natives of a tropical climate. It is probable that she will arrive in London about the end of May or early in June. The "John Williams" will leave behind many a bereaved parent, and many a bleeding heart.

We were glad to see in the "John Williams" the Rev. Mr. Turner of the Samoan mission, who has come to visit these islands, and the Rev. Messrs. McFarlane and Baker with their wives, who are destined for Lifu. Mr. Turner was one of the missionaries who first accompanied us to this island. He seemed much impressed with the change which has taken place since he was here. He is now about to visit his native country after an absence of 19 years. The brethren who have come to reside on Lifu appear to be amiable and devoted men. I doubt not but they will be kindly received by the natives of that island, who have been asking for missionaries for years. It is sad, however, to think that they will find French priests before them.

We have this day sent two teachers in the "John Williams," to be landed on Fata or Sandwich Island. The mortality among the Samoan or Rarotongan teachers stationed on that island, has been so great that it must be abandoned unless occupied by teachers who can stand the climate. It is thought that teachers from Aneiteum may be able to reside there. I have have given up two of my most useful teachers for this service. Their names are Thivthiv and Vathea, both married men. They were ordained as deacons in our church about two years ago, and are much esteemed

by the people. May God protect them and abundantly bless their labors.

I hope that Mr. Inglis may be induced to extend his visit to Nova Scotia. We have been so intimately associated in our labours on this island that you may regard him as one of your own missionaries. He is an excellent man and a valuable missionary. The expenses of a visit to Nova Scotia would be manifold repaid by the interest which I am sure he would awaken in the cause.

I am just picking up a few things to send by the "John Williams," which may interest you. There is a wooden deity from New Caledonia, sacred stones formerly worshipped on Aneiteum, stone axes used by the natives, women's dresses made of pandanus leaf, armlets, necklaces, bracelets and waist-bands, from various islands, clubs, spears and bows, and arrows; many of the arrows are pointed with human bones, and some of them are besmeared with a virulent poison, so that they must be handled with caution, though I imagine the poison has lost some of its virtue from time. I have also received from the Samoan teachers on Savage Island, who formerly lived on Aneiteum, some native cloth and valuable curiosities, which I will forward to you.

I have heard that Mr. Johnston was to leave Nova Scotia last month for these islands. This is cheering news indeed. I trust that before many months have elapsed we may be cheered by his arrival here. May he in due time be followed by others. The harvest in these islands is great, but alas! how few the labourers.

I remain, dear brethren,
Yours, very sincerely,
JOHN GEDDIE.

LETTER FROM MR COPELAND.

Aneiteum, New Hebrides.
Aug. 25, 1859.

My dear Sir,— . . . I was pleased to hear that the interest of the Church did not abate on our departure. In our speedy and prosperous voyage and comfortable settlement on Tana, I doubt not but that many prayers have been answered. Three numbers only of the Magazine have come to hand; that for June last year, and the two for January and February of the present year. Not a single copy of the News of the Church.

es, has been received. Mr. Inglis has not received full sets either, but his return is much more complete than mine. . . . You will be thinking, since you wrote us in February, that there was need of your advice in regard to the frequency of our communications. We have not written as often as we ought, and we have not been favorably situated for getting our letters, when written, forwarded. As you are already aware, our means of communication with the great world are not the most perfect. We have, so far as I know, opportunities of sending letters for Great Britain by way of Sydney, of China, and of New Zealand. All those we receive in return come by Sydney, and thence either direct to this group, or by way of New Caledonia. We have first of all, sandal-wood vessels, and of these either such as are employed in the collection of that wood on the different islands, and depositing it at the head stations, or those employed in taking it to Sydney, or more generally to China; or those employed in supplying the stores attached to the stations. Then we have whalers, calling for a day or two, to effect some repairs, or procure fresh supplies. Then we have a man-of-war, perhaps once in the twelve months, making the tour of the group and then returning to Sydney. Lastly, we have the mission vessels, the *John Williams* and the *Southern Cross*. The former calls once in the year, in the months of July, August, and September, for three years in succession, and is then absent for two years in England; the latter calls once and sometimes twice in the year, about the months of April and May, and again in September, on her way to or from New Zealand. At the close of the hurricane season, which lasts from December to April, the sandal-wood vessels and the whalers come out of their retreats and commence their cruise for the season. About the same time, we may have a vessel for China. In July or August, we may have a man-of-war and the *John Williams*, and a month later the *Southern Cross*. By all these we may receive letters, but few of them afford an opportunity of sending an immediate reply. The sandal-wooders and whalers cease till the end of the year. The *John Williams* does not reach Sydney for seven months after visiting this group, and the *Southern*

Cross arrives in New Zealand perhaps three months after touching here. Till the month of July we have only the chance of a vessel going to China; about that time we may have the man-of-war, reaching Sydney in two months. At the close of the season opportunities again are more frequent. As there is no sandal-wood on Tana, the postal arrangements are more imperfect there than on Aneiteum and Erromanga. Often you may have letters from this island sent from Tana. . . . I can see that the news of Mrs. Paton's death will surprise you all; perhaps as much as it did those who witnessed it. I had no idea that we were so soon to become familiar with death, or that we should be called to make the house that is dark and doorless, and perform the hasty sepulture of the tropics.

Perhaps you would state to the Missionary Committee the substance of what follows. In your letter, I think you said if there was any newspaper that we wished, the Committee would supply it. I have not seen Mr. Paton so as to ascertain his mind on the subject. So far as I am concerned, I would take it as a favor if the *Beacon*, formerly called the *Christian Times*, were sent out. I have seen some numbers of it here. In future with your permission and that of the Committee, I shall enclose all my letters to you. This I would like to do, to make as sure as possible of their not going astray. The expense for home and foreign postage will amount to something; but perhaps the Church will not lose much after all. I was glad to learn that our coming direct from Melbourne was approved of. We paid £100 for our own passage and the freight of our goods. As we did not call at Sydney we did not receive the bells and communion service from New Zealand. As we have received the boxes that we left behind us in Melbourne, and our supplies for this year from Sydney, it would seem that they had not been forwarded. Dr. Ross has not mentioned them in any of his letters. From Mr. Inglis I have received four of the volumes of the *Encyclopædia Britannica*, in his possession. As soon as the next edition (8vo) is completed I shall get the remainder. They were handed over to me as Mr. Paton has got the *Poetry Encyclopædia*. During Mr. Inglis' absence, I shall have the use of his boat. My own, supplied

by the Committee, is rather large for pulling. Our boats are well adapted for a Missionary that is being settled.— When his house has been erected and goods landed, a smaller one is better.— Remember me to all the Members of Committee, to Mrs. McKay, and to all my friends with whom you may meet.

I am, yours, &c.,

JOS. COPELAND.

Rev. John Kay, Castle-Douglas.

LETTER FROM MR. PATON.

*Port Resolution, Tana,
New Hebrides, October 14, 1859.*

Rev. and Dear Sir,—Your letter, of date Oct. 30, 1858, reached me in the end of August, enclosed with the first letters from home received on this island. I am sorry to hear of the death of our much esteemed brother, Mr. Glendinning. He was a pious, able, and devoted student; and, as God has called him to his ministry above, to us who remain it gives another solemn warning, which we ought to improve. It gave us much pleasure to hear of the success of our other fellow-students, and that some of them are still decided in their desires to be prepared for, and engaged in, this work. May the wise disposer of all things influence their hearts, richly qualify them for his work, and guide many of them to these islands where thousands are perishing in heathenism, and where the labourers are so very few.

Since you received our last letter, our infant mission on Tana has been severely tried, and owing to the prejudices of the people, by those very things of which they were most afraid, and therefore calculated to do it most injury. But by the blessing of God we are still permitted to remain among them, and though one day brings its troubles, another brings its pleasures, as we try to prosecute the work, in hope of better things.

The people were getting a little over their fears regarding the deaths of my dear departed, when, in the end of May, Nowhat, an old chief from Aneiteum, who was much respected on Tana, came here on a visit, took very ill, and died a few days after his return to Aneiteum. When the account of his death reached this, on the 1st of July, the natives became much excited, and ascribed his

death to Christianity and our residence among them; consequently they resolved to burn our house and property, and send us away, or take our lives. Nowhat's brother had come from Aneiteum to speak with the Tanese regarding his death, &c., but, unfortunately, he could not speak their language, and our teachers were so much afraid of personal injury, that none of them would accompany him as interpreters. He was confined with ague and fever the next day after he landed, and though the *John Knox* remained for eight days, he was still unable to speak to our people; therefore his visit did us much injury. Now the Tanese became infuriated, for this visitation seemed to them proof positive that we were the cause of all their troubles. At the same time, a great amount of sickness prevailed in and around the harbor, while inland and all along the weather side of the island the people were represented as enjoying good health. Meeting after meeting was now called, exciting speeches were delivered, and feasts were prepared, for which many of their wives and daughters were killed and cooked, and everything was done to unite them in seeking our destruction. One Sabbath morning, at the close of worship, we heard what was said to be the dying shrieks of two women; other three came to us, and in tears implored us to save them from being killed by their husbands. But, alas! we could not interfere, for all our teachers and some of the Tanese said if we did so, we would all at once lose our lives, as the people were much excited. Seven or eight inland girls also came, and remained sitting in front of our house all day, and said they were afraid to go home for all the men were fighting the women, and killing them. With the exception of Nowan, an old chief, who remained friendly, protesting against the conduct of the others, refusing to attend their meetings, and constantly warning us at every approaching danger, the inhabitants for miles round seemed to be united in seeking our destruction. A large meeting was now called to put their designs into execution. This meeting resolved first to kill Nowan and his family, because he favored us, then the Aneiteum teachers and me, and lastly the trader who resides among them, for fear he should make known the principal men in car-

rying out their purpose. Just as the meeting was about to close, one chief, who had kept silent, but apparently gone along with the others so far, stood up in the presence of all, "The man, or party of men, that kills the Aneiteum people and Misi, will have to kill me and my people first, for I am determined to protect them." Another chief now made the same unhesitating declaration, which broke up the meeting and frustrated all their designs. The two chiefs who befriended us lived nearly four miles inland, and were the last to whom we would have thought of looking for protection; for as their power chiefly consisted in disease-making, they were always considered among our worst enemies. A brother of the chief who spoke first, was once severely wounded in an engagement; I dressed his wounds, and attended him till he recovered, which might perhaps influence the chief a little in our favor; but in this case, as in many others, God clearly interposed on our behalf. That was a day of much anxiety to us all, and you may think of our joy and gratitude when we heard of the result. But, alas! another very trying visitation was at hand.

On Monday the 8th of August, one of my teachers (who had gone round to Mr. Mathes's station on the previous Monday) took ill, and died next day. On the following day, the other teachers returned with the sorrowful news. Soon after he took ill, they say he said, "I will never return to Port Resolution or see Misi again, but I am very happy, for I love Jesus very great, and am going to see Jesus." This good man was much respected by the Tanese, spoke their language well, and being very active, he was a great help to me in the work; so that his death is a loss to our mission. Great alarm now prevailed among the natives, who were very insolent and ill to manage, again and again demanding me to tell the cause of his death, &c. Finding it impossible to reason with them, I asked a large party to tell me what was the cause, for, as they blamed me, I might as justly ascribe all our trouble and death to them. On hearing this, they were much afraid, and left the house; but after a few days' consultation, they returned, saying, that they did not now blame me for their trouble and for their deaths, but that a bushman had got

something belonging to them and mo, which he had thrown into the volcano, and consequently caused all our troubles. Another chief and his party asserted their innocence, and said, the "Aurumum," or evil spirit of Tana, which they all fear and worship, was the cause of all our troubles, for he knew that if they became worshippers of Jehovah, they would not continue to fear him, and present him with the first and best of their food, &c., as they and their fathers had always done, and therefore he was angry with us all. In vain I tried to reason with them about the supposed causes of our sickness, but since that time they have given me very little trouble. As a whole they are much more friendly of late, but as very little makes them either friends or foes, we cannot yet put confidence in them.

Many of the men continue to abuse and beat their wives dreadfully with the r clubs. I spoke very decidedly against the conduct of one man, who beat his wife severely in front of our house, and also a widow who offered to protect her. On the following day he came with an armed party as if to intimidate me, but again I condemned his conduct; at first he appeared angry, but at last he laid down his club, and sat down, saying it was very bad, but he would not do it again.

Both in public and private, I embraced every opportunity of speaking against the abuse of women, and the strangling of women on the death of their husbands, and working on the Sabbath day. At length ten chiefs agreed not to beat their wives, not to strangle women, and not to work on Sabbath in future, and to do all they could to put down these practices among their people, but, except in war questions, a chief has very little power on Tana.

The war, which was creating much excitement when I wrote you last, passed over with two or three deaths, and we have had no general engagements since. I hope such scenes of war are nearly closed on Tana, for I have succeeded in getting twenty chiefs to resolve not to fight but on the defensive in future, and in the midst of much provocation, they are keeping firm to their resolution.

Of late a few men, who appear afraid to be seen coming during the day have

come at night, and after making the door fast, and seeing that the windows were blinded so that they could not be observed from the outside, they have continued for an hour or so, asking questions about the new religion. One chief has come repeatedly in this way, and says he would become an "Awfunke" man (Christian) were it not for the ridicule and persecution that would be sure to follow.

The wife of a chief died about three weeks ago, and he went to the trader, purchased calico, and came to me for tape, saying, he was going to dress her corpse as he had seen my dear wife's, after being dressed, and that he was going to make her a grave like Mrs. Paton's. Being overcome by the man's unaffected story (for if he could have procured the tape elsewhere he would not have come to me,) I offered to attend the funeral, but he objected, saying, if I went all the people would not attend. Nowan was going to make worship, and as it was the first Tana funeral of the kind, they wanted all the people of the district to be present. The idea of the resurrection of the body has filled the natives here with great wonder, and led to this funeral, and to many questions being asked regarding the dead.

We continue to conduct public worship as formerly stated, but our attendance is often very small. A few Sabbaths ago, we had sometimes no Tanese at worship, and frequently not more than two or three. Last Sabbath seven men, five women, and four children were present. Here the people are beginning to show a desire for clothing. I have had many applications for men's strong wearing shirts, but having none for the present, they are satisfied with two yards of calico, which they sleep under, and sometimes tie round their loins when they visit the mission house. The women are eager to obtain about two yards of calico for each, which they also sleep in, and wear as a scarf sometimes when they visit us and when they come to worship. But now, I am forced to deal it out sparingly, as my supply is sure to be exhausted before I can possibly get more. The women's native petticoats, if enlarged, do very well for them, so that a *short gown*, or about two yards of cloth, is all that they will require from us, and for the men anything in the shape of clothing will be

useful, though a shirt or two yards of cloth are all that is necessary.

On the 30th August, we had a visit of H. B. M.'s ship *Cordelia*. Captain Vernon having heard of our difficulties on Tana, came ashore as soon as the ship had cast anchor, and very kindly offered to do anything for me in his power. But as my difficulties were connected with my work, and the prejudices of the people, I did not see how he could well interfere; but at his request, I sent a general invitation to the chiefs to meet him next morning at the mission house. The women and children were all sent off to the bush to be out of danger, and immediately after daybreak our house was crowded with armed men who were much afraid. At the hour appointed, 10 A. M., twenty chiefs were seated in our house with the Captain, who spent above an hour giving them many very judicious advices, all calculated to advance the interests, of our work, and make my position more safe among them. They made many fair promises, and seemed much pleased with the Captain, who was very kind to them. I feel grateful to Captain Vernon for his kind disinterested visit and advice, which, with the divine blessing, can scarcely fail to do us good.

On the 31st September, the Bishop of New Zealand, and the Rev. J. C. Paterson, called here. They saw Mrs. Paton on Aneiteum last year, and were much affected at her loss. The good Bishop very kindly offered to take me to Aneiteum, or to Erumango, or with him in his seven weeks' trip round the islands, or to New Zealand for a few months for the benefit of my health.— But having given my reasons for not being able to accept of any of his kind offers, he expressed himself as being satisfied with them, and after shewing me the greatest kindness and sympathy, they left for Erumanga. I felt much comforted by their visit, and shall now look for its return with great pleasure.

On Wednesday last, the *John Williams* arrived with Messrs Turner, Inglis, Baker, and McFarlane on board. I had much pleasure in meeting these dear friends, and felt sorry at their departure. They urged me to take a trip round the islands with them, and in about three weeks they would leave me on Aneiteum, when they returned for Mr. and Mrs. Inglis, and Mr. Geddie's children. But as a bush party

killed one of our natives last week, and severely injured other two with their clubs, I feared a general war in revenge if I left, for I have much difficulty in preserving peace. The urgent nature of my work also required that no time should be lost. The *John Williams* brought me wood for a church from Aneiteum. These three visits succeeding each other, if accompanied by the blessing of God, are sure to do us good in the prosecution of our work, and I feel thankful to all the friends for their kindness and sympathy!

Other references now compel me to say something regarding my own health. Tana appears to be a very unhealthy island, I have had ague and fever fourteen days, and each attack lasted from ten to fourteen times, so that I had become very weak, but as it has left me for the last three weeks, I feel pretty well now. On account of the ague, I visited Aneiteum in June but was much worse after my return. Mr. Copeland kindly stopped on Tana during my absence. I remain yours, &c.

JOSEPH G. PATON.

Rev. J. Kay,
Sec. R. P. F. M.

[The following extracts from Mr. Inglis' Journal are of old date, but as they contain fuller details on some points than have yet been given to our readers, we believe that they will be interesting.]

Sept. 3, 1858.—Mr. Geddie and Mr. Matheson came round here yesterday. We held a committee meeting in the evening to arrange about the settlement of our newly arrived brethren. It was resolved, as formerly, to open two stations on Tana; one at Port Resolution, and the other on the south side of the island. It was agreed, however, that no appointment should be made to either station, till Messrs. Paton and Copeland had visited Tana, and examined the field for themselves. It was also arranged that Mr. Copeland should go round with Mr. Geddie and Mr. Matheson, and remain with them for two weeks, assisting them with the repairs of the "John Knox," and in preparing the frame of a house for the other station on Tana. Mr. Geddie prepared the frame of a house some time ago, and set it up lately at Port Resolution. Mr. and Mrs. Paton are to remain with us; Mr. Paton to assist me in finishing a

large addition I have been making to the mission house here, and which will require about a fortnight's active work to render it habitable.

During the first year that we resided on this island, I built an apartment to the back of our house, containing a chimney. For several months in the year, in this humid climate, a chimney is a great convenience. This apartment was constructed originally of inferior materials; and as in the other islands every thing hastens to decay, it was fast becoming prematurely old. I resolved, therefore, to rebuild this room in a more substantial form; and I thought as we were to be engaged in building, it would be advisable to extend our improvements and add a pantry, a bed room, and a bathing room, as we were much in need of such accommodation. These arrangements involved us for several months in all the bustle and confusion of house building. I fully expected to finish all these improvements before the arrival of the missionaries; but, as it often happens in such cases, various interruptions occurred and delayed our operations; and as their voyage was short, they came upon us just in time to see the nakedness of the land, and the confusion on the mission premises to the fullest extent.

Sept. 17.—VISIT OF THE "JOHN KNOX" TO FOTUNA.—Mr. Underwood, the proprietor of one of the mercantile establishments on this island, kindly allowed his carpenter to prepare a new mast for the "John Knox," and otherwise assisted in hastening the repairs; so that in two weeks from the time of the accident, Mr. Geddie had the vessel again fit to go to sea. We had made arrangements that the "John Knox" should sail for Fotuna on the day that the missionaries arrived. Their arrival, and the accident to the vessel, caused this voyage to be delayed. The chief object of the voyage was to take Navaaka, a chief of Fotuna, and a party of his natives, back to their own island. They had been over on this island for nearly two months, and were very anxious to get home. They had come to the land in the "John Knox," and we felt responsible for sending them home. As soon as the vessel was fit for sea, we sent them away. They had a good passage. They left this island on Tuesday last, and we were landed on Fotuna on Wednesday, and the "John Knox"

was back here on Thursday. We learned that Navaeka's people on Fotuna had become very impatient about him. They thought he must have been killed by the people of Aneiteum; and they were concocting a plan for killing Waihit, one of our Aneiteum teachers, to revenge the supposed death of Navaeka. As soon as Waihit became aware of their intentions, he fled across the island to Spau, where our other teachers are residing. Here he and one of the teachers, Filip, arranged to leave Fotuna in a canoe, and make for Aneiteum in search of Navaeka. Had they done so, the likelihood is that they would have been lost. It is in coming to this island from Fotuna and Tana that most of the canoes have been lost. The south and south-east winds which carry vessels to Fotuna and Tana, are in general steady winds; but the north-east and north-west winds, which blow respectively from Fotuna and Tana to Aneiteum, are unsteady winds; and although canoes leave these islands with a fair wind, the wind frequently either dies away or changes before they can reach this island, and the poor natives sink into a watery grave. Very providentially, however, as Waihit and Filip were preparing to launch their canoe, the "John Knox" was seen approaching the island, and Navaeka and his party were soon in the midst of their friends. When Navaeka heard of the intentions of his people, he was very angry with them, and re-proved them most severely. And they, especially when they saw the presents which he had received from the natives of Aneiteum, felt humbled and greatly ashamed. Alas! how unreflecting and impulsive towards evil, are the poor, dark-hearted, degraded heathen! In a fit of impatience or anger they would destroy their best friends.— They have the strong passions of men, but these are guided and restrained only by the weak and unexpanded intellects of children, while the power of conscience is nearly suspended.

Sept. 24.—VOYAGE TO TANA.—On Sabbath last, the 19th inst, Mrs. Geddie was safely delivered of a daughter; mother and child are both doing well. As the frame of the house was completed, and as the addition to our house was now habitable, it was arranged that I should proceed to Tana with a party of natives, to finish the house at Port Resolution, and set up the frame of the

house at the south station; Messrs. Paton and Copeland to accompany me and examine the new stations. On Tuesday evening we sailed from my station for Tana. As the sea was smooth and the wind fair, we took Mr. Copeland's boat in tow, filled with flooring boards. Mr. Copeland took charge of the boat; Mr. Paton and I went in the capacity of "sleeping partners" in the "John Knox." At daylight we were off the south-east point of Tana. We had a fine view of this part of the island from the sea; there is no outer reef to protect the land, hence the coast is bold and rugged.— After a very narrow strip of land, in some parts inhabited, in others not, the land rises abruptly from one to two hundred feet; beyond this for some miles is undulating table land. It is chiefly on these slopes that the natives live and cultivate their plantations. The soil is rich and the country well watered. From the shore to the summit of the mountains, all is one dense green unbroken mass of vegetation. In point of fertility and the appearances of population, there is nothing to be seen like it on Aneiteum.

As we wished to examine the south station, before proceeding to the east station at Port Resolution, Messrs. Paton, Copeland, and I took to the boat, and sent Mr. Anderson, the sailing master of the "John Knox," round to Port Resolution with the schooner, to discharge a cargo of wood for the house, and to await our arrival. There is no anchorage for vessels on the south coast, but there are two boat harbors, one at Anakamera, and the other at Umaiahau, about three miles nearer Port Resolution. We proceeded to Anakamera, intending to call and examine the harbor of Umaiahau as we proceeded to Port Resolution. We found a good boat harbor at Anakamera; the entrance, however, is narrow, and it requires the person steering the boat to keep a sharp look out. We anchored our boat in the harbor. The most of our teachers, having seen us approaching, met us on the shore, and the natives appeared all friendly. We proceeded to the teacher's house at Umair-arekar, at the extremity of the bay, about a mile distant. We intended to examine the stations occupied by the teachers, select a site for the mission house, and proceed to Port Resolution, if possible, that day. We had scarcely

got ashore, however, before it began to drizzle, and finally to rain heavily. We left the house of Wansafe, the teacher of Umairarekar, and proceeded to Anuikaraka, where Yaresi and Namaka are the two principal chiefs, and where Talip and Yaufati, our first two teachers on Tana, are settled. Here we were obliged to remain and spend the day with the teachers and the natives, and also next day till about noon. But our time was not lost; we obtained much valuable information from and through the teachers. Five chiefs from a distance came to visit us; two of them would not have ventured among the natives of Anuikaraka unless we had been there, but they thought themselves safe on our account. The natives were quite delighted with our visit. The teachers told us that the people were beginning to chide Yaresi and Namaka, and accuse them of telling lies, as they had always been saying to them that a missionary was coming to live among them, but one had never come; now, however, the people were ashamed of their impatience, and the hearts of the two chiefs were glad.

As soon as the rain ceased, we set off to examine the boat harbor of Umaiahau. This harbor we found, as a whole, to be greatly inferior to the harbor at Anakamera; and besides this, the natives in this neighbourhood are much less advanced in the knowledge of Christianity, and care less about a missionary, than in the neighbourhood of the other harbor. As all supplies must be brought to the missionary by sea, it is necessary that the mission-house be near one or other of these harbors. After examining both, we felt little difficulty in deciding that Anakamera was greatly preferable to Umaiahau. In the afternoon we returned to Anakamera, to fix upon a site for

the mission house. While there, a sandal-wood vessel that was passing along the coast, sent in two boats to trade with the natives. The teachers told us that the usual practice with such traders was to remain in their boats outside the reef which forms the harbor, and to allow the natives to go out to them in their canoes, and sell what they wished to dispose of. In this way they had plenty of sea room, and could easily pull off with their boats in case of any danger being apprehended from the natives. But seeing our boat lying safely at anchor, and us standing on the shore, the two boats pushed boldly into the harbor. In this instance Christianity had taken the lead of commerce. But in the true spirit of braggadocio, where no danger was apprehended, one of the men, whom I had seen on Aneiteum before, came to us and said, "They did not know what boat ours was; they thought it was some boat which the natives had taken, and as they had two boats, they resolved to come in and take it away." As if three white men with half a score of Lifu natives, would think of taking a boat from a hundred armed Taiees.

During our stay at Anuikaraka Mr. Copeland greatly astonished the natives by boiling the water for our tea in his Russian blast furnace. The teacher's house, a large building, was crowded with men, women and children, gazing with astonishment at the roaring, blazing fire water.

"Not Katerfelto, with his hair on end
At his own wonders, wondering for his bread."

was perhaps ever more successful in exciting the admiration of the multitude, than was our young brother with his spirits of wine and his portable tea-making furnace.

To be continued.

OTHER MISSIONS.

FREE CHURCH MISSION.

Demirdesh, Dec. 1, 1859.

My dear Mr Stewart,—Some time ago I wrote you of the most encouraging prospects of our mission, and I hope you have received that letter ere this. I am happy to say that the Lord has

been encouraging more and more ever since, and if things continue in this encouraging progress, we shall have to build a church here not long hence. I preached twice every Sabbath to a regular and most attentive congregation of about fifty hearers, but it is a fast increasing congregation. Every time we

meet we have one or more new attendants, and what encourages us greatly is that very few of the people who attend once our service go back again to the old Church. It is becoming a well known fact among the villages that the man who dares enter once our place of worship is like the bird that enters the snare: the more superstitious of them dread our house of prayer as the ancient warriors dreaded the fatal whirlpool of Scylla, but by some mysterious infatuation they are dragged along imperceptibly, and ere they are aware of their real position they find themselves inseparably connected with us.

I teach a Bible class every Tuesday evening, and on Thursday I lecture on the first epistle of St Paul to the Corinthians. I am glad to see these, our weekly meetings, as full and as regularly attended as our Sabbath services. Indeed, these present a suitable opportunity to many a Nicodemus, and the man who ventures on Thursday "by night" never fails to appear on the next Sabbath morning among the first comers.

The weather is cold, and the breezes from the opposite hills very piercing. Owing to the vast marshes all over the extensive fields of Brusa a deadly fever afflicts and devastates the country all around, but the Lord has preserved us hitherto. Cold and rain have rendered our open air meetings impracticable, and I was obliged to provide a fold for my flock. In the house of one of the Greek Protestants—much to his own inconvenience—we threw open the partition wall of two adjacent rooms and fitted up the place with seats. The hall will contain about sixty persons, and it is already quite full. I spent about £20 in fitting it up. Of course the people gave all the assistance they could, without which we could not have that place prepared with a sum under £50. We feel very much the want of a bell to summon us to prayer, as few of the people here have watches and some come too soon and others too late.

A month ago I dispensed the sacrament of the Lord's Supper to seven of the most pious members of this congregation. Almost all of them are men of grey heads. These we may consider as the first-fruit of a coming rich and plentiful harvest. Once during the seventy or eighty years of their dreary pilgrimage in this land of probation,

once and for the first time now they have had communion with the Lord.—The house was crowded with earnest witnesses. The scene was solemn—awfully solemn. I had spent a long time with each of the communicants. I did all I could to instruct and prepare them for the solemn occasion, and the Lord has caused his face to shine upon us. When we shall meet again around the table of the Lord several other fellow-heirs of the promises, who are preparing now, will join us. What shall we render unto the Lord for his goodness to us. What thanks to the Church that has sent us the blessed and glorious gospel? What gratitude to the people to whose kind interest and earnest and united prayers through the mercy of our God, we ascribe the success of this mighty and most difficult work? Pray for the glory of Zion. Pray for the spread of the everlasting gospel. Pray, above all, for the success of our mission, and ere long, by the help of Him in whose hand are the hearts of all men, you shall see your labour of love crowned with success such as ye never anticipated.

Several years ago a young man was stationed here by the American Missionaries as a teacher and preacher, but the Greek priests received him and he quitted the field. They persuaded him to leave the Protestants and join the Greek Church, with the vain promise of permitting him to preach in their pulpits. No sooner did he take this false step than he, alas, too late, discovered his mistake. The Greeks began to laugh at his simplicity, and the Evangelicals looked upon him as an apostate. Despised by both parties, he turned to the world for sympathy and consolation. He went to Athens and married, returned here and engaged himself as the manager of a silk factory. About two months ago I was introduced to him and to his wife, and I have had many opportunities of speaking to them both. His wife was very pious and still more superstitious, but gladly she listened to the tale of the wonderful love of the Saviour. Like Lydia "she gave heed to the things spoken," and she needed only to hear. She simply heard, she believed in Christ as her only hope and Saviour, she renounced the superstition of her fathers and is become one of the most earnest and pious converts of the gospel. She is but a babe in Christ.

and I had but few opportunities of examining her faith, but at the same time I had several striking proofs of its life. A fortnight ago I had an interview with some of the most learned Greeks of the place, and our object was to have a debate on religious subjects. The authority of the Fathers, the terms of justification, and many other topics of great moment, kept us up rather late. Euphemia, or Mrs Demitrius—for this is the name of the above mentioned lady—was present. During our debate more than once she came and whispered in my ear, “Mr Constantinides, shall we have no prayer this evening?” “Yes,” replied I, “when we shall have done with this subject.” An hour had passed already and we had not done yet, and Euphemia came again asking anxiously the same question. So earnest was she about having prayers that she prevailed on us to interrupt our conversation and engage in the most solemn duties of the evening. On Thursday evening, after the lecture, some of the people generally remain, and we practice in sacred music. Last Thursday evening circumstances did not permit us to have the singing class, and as the people were going away I said to one of them, “I am sorry I shall have to pass this evening alone.”—Euphemia, who happened to stand by and heard my complaint, “Mr Constantinides,” she whispered, “you will not be alone.” “But you are all going away,” said I. She looked up to me very gravely, and in a low and very grave voice “Christ will abide with you,” she replied. It was very encouraging. She has succeeded in bringing back her husband, who is as earnest and as serious as she. He has been educated at Athens by the Rev. Dr. King, the American missionary. He was intended for this work, and he is very earnest to give up all his worldly prospects, and if possible, to engage in it again, only that he might build up again the work he has almost destroyed. If we could open a school at Constantinople he is just the person for managing it, and I hope, if you are not ready, some other sister Church should assist you to engage him forthwith.

On Sabbath last one of the wealthiest and most influential men of Brusa was married, and he was very anxious that I should marry him, but he was most unhappily disappointed. Sabbath is the day for all the Greek marriages, and through ignorance he had fixed on the holy day for his own. He had sent invitations to the Turkish Pacha, the Governor, all the Foreign Consuls, and the Greek Bishop, whom he wished to be a simple witness. After he had arranged everything he told me of what he had done and of his earnest desire that I should perform the ceremony.—“Alas!” said I, “Sabbath is the only day I cannot, I may not, I dare not, marry you.” “Why did you not tell me before?” asked sorrowfully the noble Greek, “I would gladly have fixed on any day you would choose.” “I am very sorry,” said I, “but now we cannot help it.” “And what shall I do now?” asked the bewildered gentleman “my only recourse is to a Mohammedan imam, shall I be reduced to that? a Greek—a Roman Catholic—priest shall never marry me.” “The day of the Lord is holy,” said I “and you know that I could not break the Sabbath even were it for the sake of the great Sultan.” There is an Armenian Protestant, pastor at Brusa, who with some difficulty consented to marry him. But as this Greek gentleman is anxious to become a Protestant, and both he and his wife to become members of our Church, and as there were present so many great men, after all I am glad that the good pastor married my friend and took the opportunity to speak a few words to that noble assembly of Greeks and Mohammedans.

Our school here is flourishing. We have about sixty pupils, but both our place and our means are limited and I was obliged to refuse several applications. The work before me is more than I can overtake, and God has provided several very qualified young men who could help me. We want only the means, and I feel as if you could not refuse all the help you could offer.—There is a fine young Greek who has just finished his theological studies at the Malta College. He is from Demir-desh, and I think we should station him as a preacher here as soon as possible. I must not leave Brusa and neglect our noble friend and his family. Besides this family there are several other Protestants at Brusa, and I am sure, could we take advantage of this opportunity and of the encouragement the Lord gives us, we might plant one of the

most influential Protestant Churches throughout the whole of Turkey in Brusa. There is no man wealthier and more influential among the Protestants of Turkey than my recent friend. I close this letter with the words of a French Roman Catholic who spoke with me on the subject at Brusa the other day. "Why are you alone here?" said he, "The Saviour sent his disciples two and two. It is high time that some of you should come out. Our preachers always go forth by two. Tell your Church that they should now stretch every nerve!"

With my most affectionate love to all your family, I am, my dear Mr. Stewart, most faithfully ever yours in Christ.

PETROS CONSTANTINIDES.

CONSTANTINOPLE, Dec. 5th, 1859.

* * * * *

Just three months ago I had received £36 from a number of ladies from Scotland, with which I opened and carried out hitherto the school at Demirdesh. These ladies thought they might raise about £50 a year for the support of a teacher at Demirdesh, but I have spent some £20 out of the sum they had sent me in opening the school. I hope you will pay these expenses, and they will continue to support the teacher. Demirdesh is the support of our mission, and I think we should do all in our power to maintain the school there. *If you could not afford the expense of opening that school I will pay it out of my own salary, only let the school go on.*— I think you should give up the idea of having a school at Constantinople just now, and try to maintain the Demirdesh mission. I hope I have done nothing against the mind of the Committee, as I have always acted after I had consulted both the Rev. Mr. Thomson and my American friends here.

There is a fine young man here who was once a monk, afterwards was converted at Jerusalem, studied with me at the Malta College, was recently engaged as a colporteur here by a mis-

sionary of the Church of England to the Mohamedans, and is now very anxious to labour among his nation. The Rev. Dr. Pheander, his employer, asked me to recommend him to you, and I do it with delight, for I know that he is a man who would help our mission mightily. I must help him as a fellow-labourer, and I will write to other friends also, both in Scotland and in Malta; perhaps they might help in supporting him. Every one's opinion here is that this man should work in our mission.

I must return to Demirdesh and stay some time there, but it is evident to you that I cannot continue long there. Constantinople is the chief place, and whenever I leave it I am very anxious about it. My people here cannot let me go, and I see with regret a few falling back already.— We must station a preacher at Demirdesh, and we must get a house wherein I may preach here.

You say nothing in your letter about the publication of any religious books. We have no books for our school. I hope you will not dishearten us.

The Church of Scotland has sent a missionary for the Greeks and Jews here, accompanied with a school teacher from Scotland and a young preacher from Greece. They have rented a large house already, wherein they are to have a school and to preach in Greek on every Sabbath. I hope they may prosper in the arduous work, but a school for Greeks and Jews together every one here who has the least experience in these matters well knows could never succeed. We should have a school and a place wherein we might preach in Pera, and then I am sure we might expect great things. But remember our Demirdesh school, and let me not be obliged to shut it up and destroy my work when it has reached to such an eminent height.

Most faithfully and affectionately yours,
PETROS CONSTANTINIDES.

NEWS OF THE CHURCH.

MEETING OF THE COMMITTEES ON UNION. Joint Committee of the Presbyterian Church of this Province have met during the past week and got satisfactorily

We are gratified to learn that the

through with the matters brought before them, so that we are able to assure our readers that the prospects of an early consummation of the Union were never more promising, than at the present moment.

The Committees met in Poplar Grove Church on Wednesday evening, the 7th inst., at 8 o'clock. Present—Rev. Professor King, Rev. Dr. McLeod and Rev. Mr. McKnight on the part of the Free Church, and Rev. Professor Ross, Rev. Messrs. Murdoch, McCulloch, Bayne, Sedgewick and McGregor, and Messrs. D. McCurdy and C. Robson, Ruling Elders, of the Presbyterian Church of Nova Scotia.

A good part of the evening was occupied in reading the Minutes of the Joint Committees for 1858—9, together with Minutes of both Synods on this subject, and in general conference on topics suggested by the reading of the Minutes.

On Thursday the meetings were continued in the basement of the same Church, from 11 o'clock A. M. to 10 o'clock P. M., (adjournments for meals excepted,) Rev. J. Bayne in the chair. The Conveners of the respective Committees laid before the meeting the reports of Presbyteries and Sessions as forwarded to them by Clerks of Presbyteries, from which it appeared that all the Sessions of the Presbyterian Church of Nova Scotia which had reported (and in some Presbyteries every Session had done so) were favorable.—The Sessions of the Free Church have very generally forwarded reports, nearly favorable, and with few exceptions unanimous. We have not been furnished with the details, which of course will be fully laid before the Synods in June, but the Committees feel that they were called to record their gratification at finding the expression of opinion so favorable, and, in most cases, entirely unanimous.

Some time was occupied by the resolution of the Synod of the Presbyterian Church of Nova Scotia passed at their last meeting, declaring it to be "the right and duty of Sessions to exclude from Church fellowship, after faithful dealing, those who persist in the ordinary traffic in intoxicating drinks," as being, in the opinion of some, the introduction of a new term of communion, since the commencement of negotiations,

and therefore involving a difficulty in the way of a harmonious consummation. Mutual explanations ensued, when it appeared that the understanding of the Committees was, that nothing was to be considered binding on the United Body but the Basis of Union and the relative documents, as these have been agreed to by Presbyteries and Sessions.

A Committee was appointed to procure Legislative provision, if necessary, for the security of congregational and Church property; and the Professors of the Seminaries were requested to prepare a statement of the course of study to be pursued in the secular department of the Seminary to be conducted, probably, in Truro, with suggestions as to the division of labour among the Professors, to report to the Joint Committees in time to enable them to hold a meeting before the assembling of Synod.

Can the Committees recommend that the Union be consummated this year? If so, will they recommend that the time shall be at the Synod meetings in June? This was felt to be the great question. All the members concurred in the opinion that on a subject of such great importance to the interests of religion and Presbyterianism, while all unnecessary delay should be avoided, undue precipitancy should be shunned with equal care. The Committees, however, agreed unanimously to record their convictions that the state of the negotiations and the reports from Sessions are such, that they are of opinion that the Synods, at their approaching meetings in June, will be in a position to make arrangements for having the Union consummated at a special session, convened for that purpose, in the autumn or fall of 1860, and agree to recommend accordingly.

We have heard and now record this intelligence with great satisfaction, and in this joyful feeling we know that our readers generally will participate. We will live in the expectation of seeing the Consummation of this Union, and the celebration of the Tri-centenary of the Scottish Reformation fixed for the same week, and, should this expectation be realized, that week will be one long to be remembered in the religious and civil annals of Nova Scotia.—Witness.

NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer from 20th February to 20th March, 1860.

Foreign Mission.

From Rev A P Millar's congregation, Merigonish,	£5	0	0
Rev Dr Jennings's Toronto congregation Sabbath school,	20	15	0
Sabbath school N P congregation, Montreal, Dr Taylor's, for Schooner "John Knox,"	13	10	0
Mission schools on the Islands, do	1	10	0
Educating Missionary Children, do	1	10	0
James Dawson, Montreal,	4	0	0
Ladies Missionary Society, Tatamagouche,	7	6	6
Children of day school, do	0	6	6
Sabbath school, Sharon Church, do	0	16	3
Maitland Juvenile Missionary Soc.,	3	7	9
Mr Archibald Ferrie, Secretary to Mission Committee, United Presbyterian Church, Montreal,	20	0	0

Home Mission.

Maitland Juv Mis Society, 0 11 3

Seminary,

Maitland Juv Mis Society, 0 6 0

Salem Church Ladies Missionary Society, additional per 1859, 0 11 3

Special Effort.

Peter Ogilby, first U Settlement, Musquodoboit, per Rev J Currie, 1 0 0

The agent acknowledges the receipt of the following sums for Instructor and Register:

Thomas B. Gould,	£1	0	0
Abram Patterson,	1	0	0
Rev. Samuel Johnston,	0	5	0
Rev. Thomas Downie,	0	5	5
Kirk S Patterson,	0	12	6
Samuel S Morrison,	2	0	0

Pictou, 24th March.

BOARDS, AND STANDING COMMITTEES, &c.

Board of Home Missions.—Rev. Messrs Patterson, McGilveray, Walker and Thomson, together with Messrs. Anthony Collie, John McKinnon, David Fraser and Lawrence Miller, Ruling Elders. Rev. George Patterson, Secretary.

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