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# THE MISSIONARY REGISTER,

OF THE

## Presbyterian Church of Nova Scotia.

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

Vol. 9.

MARCH, 1858.

No. 3.

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### REPORT OF COMMITTEE OF SYNOD OF THE PRESBYTE- RIAN CHURCH OF NOVA SCO- TIA ON REVISION OF FORMU- LA OF QUESTIONS FOR PRES- BYTERIAL VISITATION, 1856-7.

#### I. TO THE MINISTER.

1. Do you preach the gospel faith-  
fully?
2. Do you hold diets of examination  
in the various sections of the congrega-  
tion, and how often?
3. Do you visit the congregation mi-  
nisterially, from house to house, and how  
often?
4. Do you visit the sick, and afflicted,  
attentively?
5. Do you keep a Record of Baptisms,  
admissions to the Church, Marriages and  
Deaths, as they occur in your congrega-  
tion?—if so produce it.
6. Are you regular, and conscientious,  
in your attendance on Church Courts?
7. Do you administer baptism only  
when a congregation has been regularly  
assembled?
8. Do you administer baptism to any  
but the children of such as are in the  
communion of the Church, and to such  
as, unbaptized, are seeking admission to  
the fellowship of the Church?
9. Have you any Bible Classes, and  
what is the average attendance?

#### II. TO THE ELDERS.

1. Do you, as an elder, steadily visit,

advise, and pray with the families of  
your district?

2. Do you watch carefully over the  
members of the congregation, and, as  
you have opportunity, over those of the  
Church in general?

3. Are you attentive in visiting the  
afflicted?

4. Do you regularly, and conscien-  
tiously, attend meetings of Session, and  
according as you have been appointed,  
the meetings of other Church Courts?

5. Do you regularly attend, superin-  
tend, and take a part in, the proceed-  
ings and exercises of Prayer Meetings?

#### III. TO THE SESSION.

1. Have you stated, and special, meet-  
ings for conference and prayer?

2. What special modes of dealing are  
you employing with those, who, by bap-  
tism, have been recognized as members  
of the Church?

3. What attention do you give to Sab-  
bath Schools? State number of Schools  
—Teachers—Pupils—course of instruc-  
tion—extent of Library if any, and what  
means are used to render the Schools  
efficient?

4. What countenance and encourage-  
ment are given to the different Schemes  
of the Church, Missions, Education, &c.?

5. Are you careful not to admit to  
sealing ordinances persons under suspen-  
sion in other congregations?

6. Have you a competent number of elders, and are they district, or general?

7. Have you a Book in which are recorded the proceedings of Session, and if so produce it?

8. Have managers been appointed to transact the general business of the congregation, and if so name them?

#### IV. TO THE MANAGERS.

1. What salary do you give your minister?

2. Do you deem that a competent support?

3. How have your obligations to your pastor been fulfilled?

4. What is the degree of liberality and promptitude with which the congregation meets its liabilities?

5. What system is pursued in raising the salary?

6. How often do the managers meet

for business, and when does your ecclesiastical year terminate?

The 2nd question to managers may be put or not, as circumstances may warrant.

The following is the minute of Synod on the report now printed:—

*“Truro, June 27th, 9 o'clock, A.M.*

“Mr McCulloch read report of Committee appointed to revise questions put at Presbyterian visitations. It was agreed that the revised questions be printed and sent down to Sessions to examine and report upon, at next meeting of Synod.”

By publication in the *Register* they are hereby transmitted to all Sessions and their attention to the subject requested.

P. G. MCGREGOR, *Synod Clerk.*

## Foreign Missions.

### A BRIEF ACCOUNT OF THE FOURTH VOYAGE OF THE “JOHN WILLIAMS”

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

BY GEORGE N. GORDON, MISSIONARY  
TO WESTERN POLYNESIA.

Having been requested by a minister of the gospel in London, before I left that city, to write something in the form of a tract on our voyage in the “John Williams” through Polynesia, especially in relation to the Mission stations which in the providence of God we might be permitted to visit, which was in accordance with the wishes of other esteemed friends, after due consideration of the subject since I came to the Pacific, I feel, at least, the force of some of the reasons urged for doing so, and although I am assured that I possess but little talent for writing to the edification of others, yet I feel that it is my duty to make some effort to give my friends a little more information about the Mission stations which I have visited than I could cram into the space of a common letter sheet. I trust that I may be guided by the Spirit of truth and wisdom in writing of persons and things as I have seen them in Oceanica, and that what I may write may be acceptable to my friends.

As I have previously written an account of our voyage to Cape Town and the Australian Colonies, I shall only give these places a passing notice in this communication and confine myself to a notice of missionary operations in this “Island world,” giving, at least, a little information on some of those features of Polynesian missions on which information has been solicited.

The “John Williams” on her fourth voyage to Polynesia left on 23rd July the busy Thames, on which gallant ships, richly laden with the world’s commerce, are continually going and coming, and arrived at South Africa on the 1st of October, where we remained five days, during which time I had some favoured opportunities for gaining some important information relative to the Cape Colony, both politically and religiously, which has enjoyed some advantages by British rule and the abolition of slavery. The climate of this thriving Colony seems favourable to Europeans in general, although, it is said, but few of the Anglo-Saxon natives live to an advanced age. Some of the missionaries sent to this Colony labour among the Dutch farmers, while others penetrate into the interior far beyond the bounds of the Colony, preaching the gospel to the heathen.—The Dutch and Episcopal Churches are supported by grants from the Govern-

ment, which in all probability will soon be withdrawn, as there is a strong feeling rising up in this, as in the Australian Colonies, against the principle of State support to any Church. The Transvaal Boers oppress the aborigines very much since they have been permitted by the British Government to obtain firearms, and the latter, while weeping in the bitterness of their souls, like Rachel, for their dear ones who are not, ask the white man the stern question,—“Why do the English help the Boers who destroy us and our children?” When parents lie down at night they ask for their children, and in the morning ere the drops of the night are dried up reiterate the same—“Where are our beloved children?” and, because there is none to answer, they weep and still anxiously enquire—“Why do the white men (who are bound to obey the Word of God as much as the black man) help the Boers?”

We sailed from Table Bay on the 6th for the Australian Colonies, after a delightful visit to this Colony, which was made especially so through the kindness of the Rev Mr Thompson and family and the arrival from England of the “Sutlege” for India, and arrived at Tasmania in forty days. We encountered several gales, and were mercifully delivered from shipwreck in the Indian Ocean, where we lost our bowsprit. It was on a peaceful Sabbath morning, while all nature was at rest, we entered the beautiful Derwent, in the kind providence of God, and our barque was soon wafted up its placid waters by a gentle breeze to Hobart Town—a place which was once the home of the savage and of Britain’s vile outcasts, who have been as a torch in a sheaf to the former. but now an interesting city with temples to the praise and honour of Him to whom the ends of the earth are promised for his possession.

“Jesus lover of my soul,  
When the storm of life is past,  
Safe into the haven guide:  
Oh! receive my soul at last.”

I preached on the evening before we landed on the text, “Thine eyes shall see the king in his beauty; they shall behold the land that is very far off,” and soon after we landed, by a singular providence, on the subject, “In Christ,” which the Rev Mr Miller had selected for that evening, to improve the Memoir

of my esteemed friend Capt. H. Vicars, and, for the first time in a sermon, I made some use of the life of this beloved disciple, whose race has been so glorious. The congregation, as might be supposed, was somewhat surprised when it became known that I was altogether ignorant of Mr M.’s arrangements for improving this interesting work till the following day.

The convicts have been a great curse to this Colony, and especially to the aborigines, and their withering influence, which is now much checked, is not, I am sorry to state, confined to this Colony alone. The countenances of some of these miserable men are remarkable indexes to the depraved heart, out of which are the issues of life. They, for the most part, appear to be like the devil and the enmity of the human heart—unreformed and unreformable. A chaplain who laboured among them for several years, states that he only knew of one case of reformation—of a young man whom he received as a servant; but had subsequently sufficient reason to know that it was not genuine—by the loss of his silver plate. One of them, who was banished to New South Wales about sixty years ago for the crime of house-breaking, came under the influence of the truth in the Colony, and for a series of years proved himself worthy of much confidence; and there is some reason to believe, that he was beneficial to the souls of his fellow sinners; but, on his return to Scotland, he fell under the baneful influence of some of his former companions, and was in the end executed for house-breaking. This sad circumstance teaches us an important lesson, which missionaries in general know how to improve, for they find a sad tendency in their converts from heathen practices to return to their former habits. Where the duties of the pastor are neglected in any way, the consequences are most conspicuous, even in the cases of the most strong. It is, to say the least of it, a very inconsiderate act of the British Government to scatter such incarnate demons, as the convicts generally are, by thousands among the unoffending heathen. The inhabitants of Cape Town, certainly had mercy on the heathen of South Africa as well as upon themselves, when they refused to allow a convict ship, a few years ago, to land her destructive cargo in that Colony; and, if the Home Government had not desisted from sending convict ships to

New South Wales, the colonists would have been excited to a state of rebellion. As there was a science or philosophy among the ancients, falsely so called, so there is a philanthropy among the moderns, falsely so called—a philanthropy which, at the expense of justice, too frequently screens the culprit from the sword of the civil magistrate, whom the apostle designates as the minister of God to execute just vengeance on the guilty. This philanthropy, which ignores the principle of capital punishment for any crime, has brought forth some of its legitimate fruits in the Australian Colonies and Polynesia; and the votaries of this principle would do well to consider this Scripture, "He that justifieth the ungodly, and he that condemneth the just, even they both are abomination to the Lord." The colonists of Van Dieman's Land prevailed with the Home Government to send the convicts to Norfolk, from which island they have been of late removed to give place to the Pitcairn Islanders, and they also got the name of this beautiful island changed to Tasmania, in honour of the name of Tasman; but they have as much of the *maniac* in the latter as of the *demon* in the former. Some of the convicts escaped from Norfolk at the cost of the lives of some unwarlike mariners, and are diffusing their baneful influence more widely over Polynesia.

The climate of Tasmania is salubrious, and the land, for the most part, fertile, even to the summit of some of the highest mountains, on which some trees grow to a prodigious size. There is a tree lying a few miles from Hobart Town into which, I have been told, horsemen can ride on horseback. A gentleman, who returned from Sydney to Britain a few years ago, made some novel statements about the trees and plants of these Colonies, among which was, that nettles grow twenty feet high! He was subsequently informed, that those who listened to such statements said, "He thinks we are such fools as to believe him."—The same gentleman told me, that on his return to the Colonies, he found that nettles grow in some places fifty or sixty feet high. After fulfilling our mission satisfactorily to Hobart Town, we bade our warm-hearted friends an affectionate farewell and sailed on the 3rd of December for Melbourne, where we arrived on the 12th. We had a very sickly passage, which was oppressive to several of

the passengers. As we sailed up Hobson's Bay we obtained some fine views of the surrounding country, some of which has of late been turned into fruitful fields; and when we neared Melbourne and saw the large number of splendid ships which lay at anchor off William's Town, the stirring population of Anglo-Saxons moving in every direction, the steamers skipping about in the Bay, and the locomotives flying about on land, and above all a large city beautifying the scene, whose temples to the honour of the Lord of all were built but yesterday, we felt that God's designs in relation to this country, which may be termed *terra paradoxa*, must surely be higher than those of gold-seekers. From observations which I obtained by the glass of much of the land about the Bay before we landed, I felt confident that much of it must have been submerged not many years ago, of which we had ample evidence when we landed. Some are of opinion that the whole country originally existed in separate islands.—That a country like Australia, with such immense riches in mineral and agricultural resources, and a good climate, situated in the southern hemisphere in the midst of myriads of the heathen, should have been reserved till the Nineteenth Century for another branch of the Protestant British family, to which they only could have been drawn in any considerable numbers by the strong attraction of the precious ore, which was discovered in due time, in the wise providence of God, for higher ends than man's ambition contemplated, is a remarkable circumstance in the world's history, which, I have no doubt, will soon appear more clearly to illustrate the wisdom and grace of that God who has promised to enlarge Japhet. The aggregate population of these Colonies is now not far short of one million—the nucleus, no doubt, of a great nation. There were but three houses in Melbourne in 1838. The system of letting land by auction in all the Australian Colonies at too high upset prices, is very inferior to that of the American Republic, and, as it is unfavorable to agricultural emigrants, must, if not modified, retard the progress of these Colonies.

On the 26th we visited Geelong—a thriving town sixty miles from Melbourne, with which it will soon be connected by railroad. A prayer meeting was holden on behalf of the cause in

which we are engaged, soon after we landed, at the termination of which, an alarm of fire was given, at which many all around were moved to run and enquire, who, no doubt, have not yet been so moved by the cry of alarm sounding in their ears from God's holy mountain. The Rev Mr Cooper and I went to the scene of conflagration and busied ourselves in saving property. I worked on the roofs of some of the houses like a tyro till I was quite exhausted, and feared ill consequences, but in the good providence of God was delivered from any evil results. Some who were in one hour left homeless, were much troubled by this afflicting circumstance, while others exposed themselves to peril in order to snatch their goods from the flames. Oh! that I may henceforth profit by the lesson God taught me on this occasion, and seek more earnestly to snatch brands from the eternal flames. The noblest deed, however, done on this occasion was by a young woman ruling her own spirit in doing good for evil to a lady left destitute by the fire who had been at enmity with her, for this young heroine, seeing her in distress, spake kindly to her and took her own bonnet off and put it on her head. The property lost was estimated at £50,000. We received but £70 for the cause of Him who gives men power to get wealth, and takes it at pleasure, and some thought we did well. I visited the Chinese boarding-houses while I was in Geelong, and got some young men to take the Scriptures in their own tongue from the Depot of the Bible Society. There are several thousands of them in the Colonies, and still they come, although they have to pay each £10 for landing. Some of them have subscribed towards the building of a Church. We returned to Melbourne on the 30th, and concluded our meetings in that city by attending to a farewell meeting held at the Mechanics' Institute, after which a steamer waited on the missionaries and bore them and a large number of sincere friends down the Yara to Hobson's Bay, where, on board of our barque, we were affectionately commended to the care of the God of Missions, and in a few hours we were off for Sydney, where we arrived on the 6th of January. While we were sailing up Port Jackson to Sydney, which is at but seven miles from the Heads, we were much delighted with the fine harbour and varied scenery on either side,

which gives a magnificent aspect to the landscape. The entrance of Port Jackson is very narrow—not two miles across—but it gradually expands to a capacious basin, which stretches nearly twenty miles into the country, into which a thousand sail of the line might manœuvre with ease. There are about one thousand coves in this splendid port, which are formed by rocky, yet wooded necks of land, which afford shelter to ships from every wind, and the scenery about them, being diversified by narrow cliffs and woodland hills, is highly striking and picturesque. Sydney is built of white freestone, and exhibits all the greatness and wealth of a first-rate English town. It is delightful for situation, the more so, of any town in Australia.

A few days after we landed in Sydney Mr Howe and I visited Newcastle, and Maitland, a small town containing five thousand inhabitants, which is situated twenty miles from the former up the fertile banks of the Hunter, which, like the Yara, has the appearance of a small, narrow canal cut through a meadow.—The soil about this river is formed of an alluvial deposit of many feet deep, and, being irrigated by the streams which flow from the melting snows of the Australian Alps, yields two crops annually without much culture—some say—for forty years! I spent some happy hours while in Maitland with the Rev Mr McIntyre, who is making some self-denying and laudable efforts to promote Academical education in the Colony. Newcastle is a small town, and is retarded in progress by its convict population. It has a fine harbour and abundance of coal, which might be made a source of much wealth to the place. There is a magnificent hill above the town, from the summit of which Mr H. and I had a fine view of the surrounding country. While I was in Newcastle I had a strong desire to see some of the aborigines of this part of the country, and, having been disappointed on the morning of the 14th by the steamer not calling in due time, I had my desire fulfilled about noon, by part of a tribe coming in from Fort Stephen, with whom I sat down upon the grass in one of the squares in wigwam fashion. The chief and one or two more could speak English, and I was therefore enabled to converse with them about the salvation which is through Jesus unto eternal life. They seemed to have much better ideas of God as the Creator than Redeemer

The tribe of this district, as those of Maitland, Sydney and Melbourne, may now, with a few individual exceptions, be numbered among the things that were. Why do they so fade away before Europeans? is a question which has frequently been asked, but to which, many suppose, it is difficult to give an answer. I shall only here endeavour to remove some of the difficulties connected with this question, which, however, will be sufficient to show that the Puritanism, which the *Westminster Review* denounces as the cause of the destruction of the Polynesians, has not injured this race. The Wesleyan ministers in their report make the following statement:—“The condition of the aborigines becomes more deplorable as colonization advances. Their lands are rapidly passing into the hands of the settlers, their gain is driven away by new-comers, and their esculent roots are destroyed by the white man’s sheep. Thus deprived of the means of subsistence, and not daring to venture into the interior, lest they should be murdered as intruders by other tribes, they generally resort to begging or pilfering from the colonists, with whom they are in consequence often brought into painful collision. *Loathsome diseases* still further aggravate the evils under which they are wasting away.” “The shooting of a native,” says Mr Jameson, “is not regarded in the jurisprudence of the bush—as a murder.” Their traffic with Europeans is almost exclusively in intoxicating liquors, which their constitution cannot stand as well as that of Europeans, and the demoralising influence of the convict population on them can hardly be estimated. The remnants of tribes, consequently, which are found scattered about the seaport towns are poor specimens of this race in general; and these circumstances account for those erroneous views which have been entertained by some ethnologists about this people as an inferior race to whom the term *Alforas* has been restricted. Some tribes are much blacker and more diminutive than other tribes, which are not inferior in personal appearance or intellect to the New Zealanders. The former obviously belong to the black race of Polynesia. Missionary operations among them have been almost exclusively confined to the remnants of tribes which are scattered among the European settlers, which circumstance goes far to account for the failure of Missions to this

rained people. Their Polyglottism presents peculiar difficulties in the way of missionary success among them, but not greater than those of the Polyglottism of the Western Polynesians. The Moravian missionaries which were labouring among them in Victoria, have of late, returned from their work unsuccessful, complaining of Government interference as the cause, and but few now seem to care for their souls, as there is a general prejudice against them as an unimprovable race,—which is a great mistake.—Some of them who have been taken into schools learn readily, and some travellers speak in high terms of their aptness to learn the English language. Major Mitchell says, “I am convinced that the New Hollanders are not so debased in intellect, as some writers would lead us to suppose, and by kind and good treatment it is easy to gain their lasting affection.” My heart bled over those with whom I conversed, for whom I could do but little more than pray. The chief had his war club bound up in a piece of cloth, and, when I found out what it was, I gave him a handkerchief for it. In the evening two New Zealanders called at our hotel, one of whom was tattooed, and the other had rosy cheeks like a good-looking European, which is a common circumstance among their children in the south of their island. They are a superior race and far advanced in the arts and sciences. Some of them are ship-owners and captains of vessels, and transact business with diligence at the Banks of the Colonies. These two young men had been to the New Hebrides, and knew the missionaries at Aneiteum.—The number of aborigines in Australia has been estimated at fifteen thousand, but, as there has only yet been a small part of this great country explored, for the want of more navigable rivers, the population of the aborigines cannot yet be correctly estimated. In the evening the steamer called and we were soon off for Sydney. Meanwhile the heavens were black with clouds, and loud peals of thunder broke over our heads, which soon gave way to a serene sunshine, while every whit in God’s temple uttered his praise. On the 28th, after fulfilling our mission to the Colonies by preaching missionary sermons and addressing religious meetings, at which about £900 were collected for Foreign Missions, we sailed for Eastern Polynesia.

Sydney and Melbourne are much bet-

ter supplied with ministers of religion, in proportion to their population, than some small towns and country districts, where there is still an urgent demand for pastors. Some congregations however, who while destitute of pastors, were loud and clamorous for pastors to break unto them the bread of life—when supplied—soon became satiated like the Church in the wilderness, and loathed the light bread. A goodly number of faithful ministers and pious, intelligent church-members have emigrated to these Colonies, who form nucleuses of apparently thriving congregations, among whom are two or three excellent Episcopal bishops. I enjoyed the company of Bishop Perry very much, who on the platform of the Bible Society in Melbourne turned round to the various ministers about him and said, "It would be too little for me to say, you are my brethren—you are my fellow labourers in the gospel of our common Lord." My heart's desire is, that Nova Scotia may be much blessed by such men. Innovations, I am sorry to state, which modify the simplicity of the worship of God in the sanctuary among English Nonconformists, of late years, are not wanting in the Australian Colonies, which are too generally the concomitants of a smooth preaching ministry. From several numbers of the *Ecclesiastical Review* of 1856 and reports of Evangelical Alliance, it is obvious, that a considerable number of ministers in England wish to be smoother preachers than Christ and his apostles; and hence they have smoothed eternal punishment out of their sermons altogether. I fear that a world-pleasing spirit too frequently finds its way into the pulpit in these Colonies, as in Britain, to the injury of souls. I endeavoured on a certain occasion to preach a plain, simple sermon to a congregation, in which, I trust, I succeeded, but was subsequently told by the pastor that such plain preaching would be unacceptable to many, and that such preaching by himself would injure his standing in the community, which he seemed to deplore. The civil governments favour Antichrist as much, if not more, than Christ; and infidels have no reason to object to the views of some christians in relation to subjects, which sometimes demand the scriptural attention of governments. The Roman Catholics have considerable influence in all the Colonies, and if the Emigration Company send out five thousand Irish women to make up the disparity of the sexes, as

proposed, they will rapidly gain more influence. In this proposition, however, they are opposed by the Victoria Government of the South, which is now a powerful rival of the Government of New South Wales.

While the religious communities of these Colonies are forward to many good works, it is somewhat surprising to find how backward they are in the support of religious periodicals, several of which they have allowed to die and be buried without any obsequies, although worthy of a nobler end. The Wesleyans of these Colonies are very active in the missionary cause, and have taken the whole responsibility of the Wesleyan Missions of the South Seas upon themselves; and the Congregational Churches of Sydney have had a Foreign Mission Board for several years, which of late supports Messrs. Creagh and Jones at Mare. But it is vain to think of obtaining efficient missionaries from the Australian Colonies to labour in Polynesia, for many years to come. We did something towards promoting union between the Independents and Presbyterians of these Colonies, but I am not sanguine about any important results, further, than an increase of contributions. The last contributions which I received for the cause of Christ were from the children of Dr Fullerton's congregation, after preaching to them from the text, "Lovest thou me," which I endeavoured to improve practically by answering the two following questions: why should we love Christ? and how should we show our love to Him?

Isaia, the Rarotonga, interested some of our meetings very much, by relating the changes effected in the domestic state of the natives of Rarotonga by the introduction of the gospel. He never saw an idol till he saw the idol of his forefathers in the Museum of the London Missionary Society in London. He says, "He is a great big fellow, and when I saw him I was greatly astonished, and climbed up and broke off a piece of his nose to take to Rarotonga, and I asked Dr Tidman to let me take him back to Rarotonga, to show the young people the queer thing their fathers worshipped, but he says, 'No let you do that.' The present king of the Sandwich Islands, in like manner, never saw an idol, till a few years ago he saw the idol of his forefathers in a Museum in Boston. "The idols He shall utterly abolish."

(Conclusion in next No.)



## Other Missions.

### FATE OF THE MISSIONARIES OF FUTTEHGURH.

(From New York Observer.)

We have received from the Mission House, New-York, the following extracts from a letter of the Rev Joseph Owen, dated at Calcutta, Nov. 6th. Mr Owen had made great exertions to learn all that can be known concerning the missionary families of Futtehgurh. It seems painfully certain that they were put to death at Cawnpore, in company with a large number of Europeans, early in the month of June. Mr Owen says:

"I have a sad tale to tell about Futtehgurh. I would have mentioned it sooner had I not been indulging some faint hope that it might not be true. About the end of June a rumor reached us at Allahabad that all the non-military residents of Futtehgurh had left that station, in several boats, and while coming down the Ganges, were arrested and all murdered at Cawnpore, in number 132. This led us to fear the worst regarding our dear brethren and sisters of the Futtehgurh station. A few days afterwards, however, we heard that the regiment at that station had not mutinied, and this gave hope that our dear friends might still be safe. Several days after General Havelock's column reached Cawnpore, I received from Hanukh, (Enoch,) one of our Futtehgurh catechists, a letter informing me that the station of Futtehgurh, had been destroyed, that he had with great difficulty escaped and reached Cawnpore and that all our dear missionary friends of the Futtehgurh station had been massacred at Cawnpore. I immediately wrote to Hanukh to come over with as little delay as possible to Allahabad. At the same time I wrote to Mr Sherer, a gentleman in the Civil service, who had accompanied Havelock's column, asking him to give Hanukh any needed assistance, and inquiring for any particulars he could give me about the missionaries of Futtehgurh. He wrote that he knew nothing beyond the fact that they had undoubtedly been murdered, and kindly furnished Hanukh with expenses for his journey to Allahabad. In a letter of an officer with Havelock's force, I saw the statement that the missionaries of Futtehgurh were supposed to have been murdered, with others, in Mr McLean's Indigo Factory

at Mehaidee Ghat, a place on the Ganges between Futtehgurh and Cawnpore. But Hanukh gave the clearest statement of any I have yet received. I requested him some time since to write it out. He did so partially, and I requested him to add several particulars which he had given me verbally. His paper was not ready when I left Allahabad, and, though I wrote long since for it, it has not yet been sent me. His statement, as I recollect it, is this:

"On the 13th of May the brethren at Futtehgurh heard of the Meerut outbreak, and were warned to be in readiness for the approach of the mutineers. They went with the residents into the fort a few times when danger seemed most imminent. The rest of the time they were all together in the compound at Rukka, and met daily for prayer. A native landholder promised to give them protection in case of an outbreak, and they had native costumes prepared for making their escape. The brethren took turns in watching at night. While they were thus occupied, Bro. Freeman wrote me a letter, one of the last he ever wrote, which I received and answered just as our postal communications were closing. Probably my answer never reached him. His letter perished with all my other correspondence. He took a desponding view of the state of things, mentioned the murder of the missionaries at Delhi, said the list of those massacred at Delhi, when known, would be even more frightful than we had imagined: "but," said he, "perhaps none of us will be here to read it." At length the commanding officer advised all the non-military residents to leave the station and proceed to Cawnpore or Allahabad, or some other place of safety. They embarked on the night of the 3d of June on several boats, but did not actually leave before 1 or 2 o'clock on the morning of the 4th. Hanukh says our missionary friends went on the boats of Mr McLean and Mr Guise, brother of our valued friend Dr Guise. I have just received a short note from Ishwari Das (Adam), dated Futtehgurh, June 5th, saying that they were living in daily fear of an outbreak, and that all the non-military residents had left in boats.

"A letter has appeared in the Bengal Hurkaru, a Calcutta daily paper, written by one of the very few Futtehgurh sur-

vivors, giving a list of all who embarked on the night of the 3d of June, which quite agrees with Hanukh's account. In this list are the names of Mr and Mrs Freemam, Mr and Mrs Campbell and two children, Mr and Mrs Johnson, Mr and Mrs McMullin. After their departure Hanukh remained in charge of Mr Campbell's house and property. While there he had heard that the party had reached Cawnpore in safety. Not many days after, the mutineers from Seetapore in Oude entered Furrukhabad, and overcome the native regiment there, took possession of the station. They were immediately joined by the soldiery of the Nawab of Furrukhabad, and the Nawab became their commander and took charge of the whole station and district. On their approach the Europeans who remained at the station had gone into the Fort. All the European houses and property at Futtehguh were soon destroyed, including all our mission property. Mr Campbell's bungalow, being on the road of the mutineers as they entered the station, was burnt first. Hanukh fled, and with Dhokal Parshad, the head native teacher of the High School, took refuge in the house of one of Dhokal's relatives. Finding he could not remain there in safety, after a day or two, he with his family managed to reach the Fort, and remained there until all the Europeans left. Poor Dhokal is reported to have been killed, with many other native Christians of Futtehguh, and a native report reached me that he and others had been blown from a gun, of course by order of the Nawab of Furrukhabad. The Nawab set a price of Rs. 300 on Hanukh's head, and Hanukh saw himself minutely described in an order which the Nawab had issued for his apprehension. He immediately cut off the 'long beard,' shaved off his hair, and removed every distinguishing mark by which he had been described in the Nawab's order, and dressed like a faquir. While in the Fort he took a musket and assisted the gentlemen in its defence. The walls of the Fort were old and crumbling, but as the enemy had no artillery the handful of Europeans within held it about a fortnight, and could have held it longer had not their provisions failed. The ladies and children suffered extremely from want of tea, milk and flour. For several days they had nothing but grain, and no salt. At length about the first of July, after several had been killed in defending

the Fort, the survivors left at night in three boats. Hanukh and his family were on the baggage boat in the rear. The party were soon attacked, the boatmen left, and the gentlemen had to row and fight their way at the same time. Many were killed by the enemy's musketry, others jumped into the river and were drowned. Those who survived to reach Cawnpore, 47 in number, were all murdered by order of Nena Sahib on the 15th of July, the day of the awful Cawnpore Massacre. In their flight down the river they were obliged to abandon the baggage boat. Hanukh and his wife escaped to the Oude side, and wandered about unknown as beggars, gradually making their way towards Cawnpore. At length when they heard of the re-occupation of Cawnpore by British troops, they entered that station and were kindly received by some of the British officers. Here Hanukh, from various sources, learned the sad fate of the party, who had left Futtehguh on the 4th of June. On their way down the river some of the land-holders arbitrarily levied a toll on the boats. In order to secure if possible, a peaceable passage, Messrs. McLean and Guise complied with these iniquitous demands, so far as to Rs. 1500. Finding, however, that this did no good they began to fight their way, and thus reached Bithoor. At that place was Nena Sahib's palace on the banks of the Ganges. His guns were ready, and at once opened upon them. The river was low, the boats came to and struck on the opposite side, and all the occupants, men, women, and children, jumped out and ran towards the jungle for their lives. Troopers immediately crossed, seized and brought them all into that fiend's custody. He kept them a day without food, then took them to Cawnpore and placed them on the parade ground in front of General Wheeler's entrenchment, about 4 o'clock P. M., on the 10th of June. The heat was extreme, and they were almost dying from thirst. Some of them asked for water to drink. Water was brought and given them in earthen vessels. As they began to drink, the Sepoys, by order of Nena Sahib, shot the whole party; then cut their bodies into pieces and threw them into a well.

"Henry Trissler, one of our Fawnpore native Christians, on his escape that place at the beginning of the break, went to Cawnpore. He could give me no clear account of dates, but said

that on the afternoon of the day after his arrival at Cawnpore he saw a party of Europeans, ladies, gentlemen and children, being shot down on the parade ground in front of Sir Hugh Wheeler's entrenchment, and that Nena Sahib was there inspecting and directing the whole proceeding. They were made to stand in two lines, and the Sepoys stood between and fired. Henry was near enough to see all that was going on, but could distinguish no individuals among the Europeans. This was probably the party of the Futtehghurh fugitives and I fear we can have no hope that our dear missionary friends who embarked with them escaped. We have from time to time heard of one and another of the Futtehghurh survivors turning up from some place of concealment, and I have fondly clung to the hope that we might yet hear that at least some of our Futtehghurh mission friends are in the land of the living. Had any of them been still alive I must have heard from them before this time, for we have friends at Cawnpore and with General Havelock who would certainly have got some traces of them. Knowing how exceedingly valuable any relics would be to friends at home, I wrote in July to Mr Sherer at Cawnpore, asking him to secure any articles he might meet with, bearing the names of any of our mission party. In reply he wrote, that as they brought very few things with them from Futtehghurh, it was not probable that any of the articles could be found or identified, but that he would keep an eye on the things then collecting in the Assembly Rooms, and if he saw any of their property, would claim it in my name. For many reasons I am desirous of returning to Allahabad as soon as possible. One reason is, that I may be able to proceed to Futtehghurh as soon as it may be safe to do so, or go with troops, if they will allow me, and see whether any of our mission property there, public or private, can be recovered. The sudden death of so many beloved brethren and sisters would, in any circumstances, be a deep affliction and sad loss to our mission here as well as to the church at home. But the very thought of death in such a form is frightful. The struggle with them was doubtless a sharp one, but short. One would gladly know their last words with each other, and, from a more minute knowledge of their circumstances, be able, if possible, still more vividly to sympathise with them. But we shall pro-

bably learn no further particulars of their last hour until we meet them in the next world. We cannot doubt that they fell asleep in Jesus and, having kept the faith, received from Him the crown of life."

## SOUTH AFRICA.

### CAFFRARIA.

#### *Frightful Results of the Famine.*

The Rev Tiyo Soga, of the United Presbyterian Caffre Mission, gives the following frightful details of the famine now raging among the Caffres, in consequence of their having madly followed the advice of their false prophet, in destroying their cattle and grain, and refusing to cultivate their fields:—

"The result of this madness is a famine, which, in point of severity, surpasses that which followed the failure of the potato crops in Ireland, in 1846. The sight of their misery has awakened, even among their enemies, the best feelings of human nature. The colonists who, might be supposed to glory in the downfall of a foe who did them much evil in days gone by, are organizing committees of relief in several towns. Caffreland is already deserted of more than half its inhabitants. Thousands of starving creatures have come to seek employment in the colony. Hundreds have already died in the neighbourhood of King Williams Town, where they are to be found most thickly congregated, it being a place in the immediate vicinity of Caffreland. My brother, Festiri, who was lately there, told me, that, in travelling, one is afraid to step out of the road, lest the eye might be greeted with the melancholy sight of the dead bodies of starved men, women, and children. It is no exaggerated tale which I am now attempting to unfold you. What think you of the following cases, which are an illustration of what is now taking place in Caffreland? In Beaufort, an English town, police, who are always on the look-out for cattle thieves, descried one day a smoke issuing out of a woody cloof or ravine. They forthwith set out to ascertain by whom and on what account this strange fire had been kindled. They were not far from the place, when three women came out of the ravine, and entreated them not to approach, for they might see a revolting sight.

"This, of course, became an argument to the police to press forward; and, oh, dismal story, when they came to the place, they saw *three heads* of children,

whose bodies had been devoured by their own fathers and mothers to appease the cravings of hunger. Here is another case, about the veracity of which there is not the slightest doubt. A husband and a wife, with a child, were, to escape from the scene of suffering, making their way for the colony. The man had been carrying the child on his shoulders, which either must have been too young or too weak with suffering to be able to walk for itself. The man gradually slackened his pace, until the woman, who was leading the way, lost sight of him. In vain she waited for his gaining upon her. She immediately returned, when she found he had severed her child's head, and had been roasting one of the arms on a fire which he had first kindled. Frantic with grief, and knowing not what she was doing, she, with an axe she had been carrying, inflicted a mortal blow on the wretched man's neck; and there father and child lay lifeless beneath her feet. In our way up to this place, we met with crowds of men, women, and children, entering the colony to seek for means of subsistence. One day, in a place in which we had rested our weary oxen, we had an opportunity, for the first time, of seeing for ourselves a sight which we had before only heard of by the hearing of the ear. There we saw little children with heads which seemed too large and too heavy for their bodies, and with arms and legs thin and attenuated like a straw. I assure you it was a sight that deeply affected us. The parents having resolved to spend the night among the bushes contiguous to the place where we had outspanned, I went up to speak with them, and at the same time carried a few crusts of bread for the children.

"I am sometimes disposed to say that the grown-up people are well chastised for their insatuated folly. But oh! who can think of the suffering innocent little ones, without deploring their misery! They are reaping the fruits of that which they had no hand in sowing. The worst of this distress is not yet over. The only thing that will stem the devastating torrent in Caffreland will be an abundant harvest. It is indeed a question whether, when that harvest comes, it will after all, prove an abundant one. For, in the first place, having neglected to cultivate their gardens last year, they have little or no seed with which to sow. And, supposing they were supplied with ample seed, how much ground will a ske-

leton be able to dig? But the harvest will not be until seven or eight months from this date shall have passed. What a dreadful interval of suffering that will be!

"In the midst of all these things, you will be ready to ask, What of your missionary work? Our missionary work is safe; in fact, it never had brighter prospects. All that we need to do is to make immediate commencement. The sight of a missionary station will attract hundreds of Caffres to it. They will come to it with the object of obtaining a little employment, or of being fed. But whatever be the motives which will impel them to come, some will be brought under the influence of the truth. It is in order that we might be able to employ those that might be able to work, and to help a little those who may be too weak to work, that we solicit your aid. Missionary stations in Caffreland are already swarming with Caffres, driven from their homes by the general distress; and as soon as we begin to form our own, we are sure of an inundation.

"Another source of encouragement is in the fact, that all probability of those wars from which our mission suffered much formerly, is now at an end. God has put the rod with which He intends to humble, and with which He has already humbled the Caffres, into their own hand. They have, by giving heed to lies, destroyed themselves. Their nationality is broken up; and those guns and assegais, in which they formerly gloried, they have been compelled to sell for trifles to their enemies. God, I trust, has purposes of mercy yet in store for my afflicted countrymen. The present affliction may be a means in His own hands to put an end to former desolating wars, and to subject my perverse countrymen to the obedience of the truth as it is in Jesus. Let me beseech you, my dear friend, and my friends, the ladies of the Association, to labour and pray for Caffreland. You have laboured and prayed before. I think the time when we shall reap the reward of these prayers and labours is not far remote. God will not cast away the benighted Caffres. Yea, I see in the present affliction the means by which He is working out their ultimate redemption."

#### INDIA.

*Continued Government support to: 'olatry.*  
The *Bombay Guardian* contains the

following statement, which maintains that the support of idolatry has not been entirely given up, but still exists to a very large extent :—

“ In a late article, the *Madras Christian Herald* speaks of the Government patronage of idolatrous shrines in India, as something belonging to the past. A similar expression of opinion meets us in various quarters. It is quite erroneous. There are now 8292 idols and temples in the Madras Presidency, receiving from Government an annual payment of Rs. 876,780. In the Bombay Presidency, there are 26,586 temples and idols under State patronage; receiving grants to the amount of Rs. 305,875, to which, add the allowance for temple land, and we have a total for this presidency, of Rs. 698,593. The entire patronage of the Hon. Company, for all its territories, amounts to Rs. 1,712,586, between 17 and 18 lakhs paid annually in support of idolatry. We have no time at present to do more than just notice this error, but we hope to return to the subject shortly.”

The *Bombay Guardian* states in another Number :—

“ Nothing can be more erroneous, then, than the idea which seems, to some extent, to have got possession of the public mind, that Government patronage of Hindu idolatry is a thing of the past. It exists; and to an enormous extent. There are no less than 26,589 temples and idols receiving the support of Government in Bombay Presidency alone. This figure is immense. The churches and chapels, the places of worship of all kinds, in the whole of Great Britain, are less in number than the idolatrous shrines receiving aid from Government in the Bombay Presidency. It is not the amount bestowed in aid that expresses the magnitude of the evil; it is the number of idols patronized. Everywhere, in every nook and corner of the land, there are shrines, the worshippers in which are well aware that Government aid is extended to them. Everywhere we find the people referring to the fact, that there is this connexion.

“ There are a great many shrines in the land that would soon go to decay and be abandoned, if the responsibility of maintaining them rested with the people themselves; they do not care sufficiently about them to be at the expense of keeping them up; but this expense is met by Government either giving money

directly from the treasury, or lending its authority to insure the collection of the sums required. Government has the credit of giving a great deal that does not probably appear in the financial accounts of the Company.

“ We do hope that the English public will soon awake to a perception of the facts of the case, and no longer indulge the pleasing hallucination, that the Government patronage of Hindu idolatry is a thing of the olden time. Even the *London Times* seems to partake the common misapprehension. We know that there are gentlemen, in the service of the Honourable Company, to whom it is a source of deepest pain, that they should be obliged to have pecuniary transactions with Hindu idol shrines. Complaints, for instance, are sometimes made to magistrates, that the Poojari of a certain temple, enjoying support from Government, does not perform the daily worship and ablution of the idol; and, in these cases, it is the duty of the magistrate to summon the offender, admonish him for his neglect of the idol, and compel him to perform the diurnal pooja.”

The following instance of reported participation on a late occasion, in heathen ceremonies, is published in the same paper :—

“ It is stated, without comment, by the *Poona Observer*, that a couple of sheep were sacrificed the other day, in honour of the successful conveyance of a locomotive engine to the top of the Bhore Ghaut. The sheep were brought up on the engine, and were then offered in sacrifice.”

The nature of the surrender by Government of the support of the worship of Juggernaut, is thus explained :—

“ On the last day of his Indian administration Lord Dalhousie signed a minute, by virtue of which, the last link that bound the Company to the ear of Juggernaut was ostensibly severed. Long before, the Government had given up the revenue it derived from the pilgrim tax; but the annual contribution in support of the idol, its priests, temple, festivals, &c., had continued to be paid. What was the device by which this last link was severed? It was to invest a sufficient sum of money in a piece of ground, the annual produce of which would be equal to the sum that had been yearly paid in support of the idol; and to make over this land in perpetuity to the administrators of the temple. Opinions

will differ as to the real character of this measure, whether it actually clears the skirts of the Honourable Company of their stains or not. To us, it appears like sinning in the lump, instead of sinning by detail, year by year. Let us suppose the case of one who is accustomed to defraud his master of a certain sum weekly; his conscience upbraids him with the wickedness of his conduct; he, therefore, resolves that he will take one very large sum, equal to what he would have obtained by several years of ordinary peculation, and then live an honest life, daring any one ever to impute dishonesty to him. The illustration may seem indecorous; but we use it simply as an illustration of what we conceive to be the principle involved in the plan mentioned above. To the parties connected with the temple, and to the Hindus generally, the arrangement will appear to be a mere form, and it will be affirmed, as much now as ever, that the Government supports their deity. They will point to the piece of land, and say, "This is the gift of our Honourable Masters to Juggernaut, by which they have made provision for his perpetual honour and glory."

#### SIR JOHN LAWRENCE ON CASTE.

The following order was issued some three or four months ago, under the direction of Sir John Lawrence:—

"The sufferings and trials which the Almighty has permitted to come upon His people in this land during the past few months, though dark and mysterious to us, will assuredly end in His glory. The followers of Christ will now, I believe, be induced to come forward and advance the interests of His kingdom and those of his servants. The system of caste can no longer be permitted to rule in our services. Soldiers and Government servants of every class must be entertained for their merits, irrespective of creed, class, or caste.

"The native Christians, as a body, have, with rare exceptions, been set aside. I know not one in the Punjab (to our disgrace be it said) in any employment under Government; a position to employ them in the public service six months ago would assuredly have been received with coldness, and would not have been complied with; but a change has come, and I believe there are few who will not eagerly employ those na-

tive Christians competent to fill appointments.

"I understand that in the ranks of the army at Madras there are native Christians, and I have heard that some of the guns at Agra are at this time manned by native Christians.

"I consider I should be wanting in my duty at this crisis, if I did not endeavour to secure a portion of the numerous appointments in the judicial department for native Christians, and I shall be happy (as far as I can) to advance their interests equally with those of the Mohammedan and Hindu candidates; their future promotion must depend on their own merits. I shall, therefore feel obliged by each missionary favouring me with a list of the native Christians belonging to them, who, in their opinion are fit for the public service.

"The following suggestions will aid the missionaries in classifying their men. For bukundages (policemen in the ranks) able-bodied men are required.—If the candidate can read and write, and is generally intelligent, he is pretty sure to rise rapidly to the higher ranks.

"For assistants in public offices, and for higher appointments in the judicial and police departments generally, it is imperative that candidates should read and write cordoo in the shil kostele hand fluently, and be intelligent, ready, and trustworthy.

"Candidates must be prepared at first to accept the lowest grade of appointments, in order that they may learn their duties, and qualify themselves for the higher posts. Arrangements can sometimes be made to apprentice a candidate for a few months, with a view to teaching him his work, but during this period the candidate must support himself.

"It is suggested that no persons be nominated whom the missionaries do not consider, by their character and attainments, to have a good prospect of success; better wait till a candidate qualifies himself fully than recommend an inferior man.

"R. MONTGOMERY."

#### THE SANDWICH ISLANDS.

The annual statement of the American Board refers to the churches in the Sandwich Islands, which have now grown into a fully-organized ecclesiastical body, and have ceased almost entirely to be dependent:—

"None of the labourers at the San-

which Islands now sustain any other modified relation to the Board. There are twenty-nine clergymen residing at those islands, who either sustain this modified relation, or have formerly been missionaries of the Board. Only two clergymen and two laymen, connected with education, derive their entire support from its treasury, and only nine of the clergymen depend upon it in part. As yet there are but four native pastors of churches, and as many formerly licensed native preachers. Not fewer than thirty-five or forty native preachers have been li-

censed informally. The past year has been distinguished neither by prosperity nor adversity. For a time there has been unusual religious interest at Honolulu. One thousand one hundred and sixty-nine hopeful converts were received into the twenty-one churches during the year, and those churches now contain 21,943 members in regular standing. The schools of all grades, supported almost wholly by the Hawaiian Government at an expense exceeding \$40,000, embrace nearly 12,000 pupils."

## News of the Church.

**PRESBYTERY OF PICTOU.**—The Presbytery of Pictou met at Antigonish on the 9th Eeby. The greater part of the time of their sitting was occupied in the consideration of matters affecting the state of the congregation. A petition was presented from the congregation of West Branch praying the Presbytery to appoint one of their number to moderate in a call to one to be their pastor. Mr John Grant appeared as Commissioner, who stated that the congregation were unanimous in their application, and that they authorized him to promise the sum of £130 per annum to their pastor payable quarterly in advance. The Presbytery agreed to grant the prayer of the petition, and appointed the Rev David Roy to moderate in said call on Tuesday 2nd March at 11 o'clock. It was agreed to meet in conference with the Free Church Presbytery of Pictou, at such time and place as that Presbytery may agree upon, should that Presbytery agree to the proposal, it being understood that a similar motion would be introduced in that Presbytery which was to meet on the following day. A committee was appointed to make arrangements with the brethren of the other Presbytery, for the conference should it be agreed on, and also for holding a public meeting at the same time. The Committee on the Charlotte Town church reported their proceedings, and they were continued with power to prosecute their efforts as they may see cause. Supply of preaching until the next meeting of Presbytery was appointed to the congregations of West River, Central Church, West River, West Branch and New Annan. Meetings of the different

sections of the New Annan congregation were appointed to be held, and they are directed to report their proceedings in the payment of arrears due to the late Rev. Robert Blackwood, and also their wishes as to arrangements of future supply of preaching in the different sections of the congregation, at next meeting of Presbytery which will be held at New Annan on Tuesday, 9th March. Mr George Roddick under call to the congregation of West River was appointed to give in his trials for ordination at the same meeting.

**CALL.**—We understand that the congregation of Economy and Five Islands, have given a unanimous and cordial call to Mr James A. Murray to be their pastor.

**PRESENTATION.**—The Ladies of Middle Stewiacke presented their pastor, the Rev. ALEXANDER CAMERON, with a superior set of Buffalo Robes, as a New-Year's gift.

A correspondent writing of Shnbena-die, says that a Presbyterian congregation there which a few years ago hesitated at paying a salary of £130 to its minister, paid £165 for the year 1857, and gave the minister a waggon valued at about £20. In addition to this, an amount about equal to the salary was contributed for other church purposes. For the present year the ministers salary is to be increased to £200. This looks like prosperity.—*Sun.*

### Notices, Acknowledgments, &c

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

1858. *Home Mission.*

Jan 22.	2nd Presbyterian Church. Maitland & 5 M. Riv.	£4	5	0
	Religious and Missionary Society, Green Hill	7	17	10
	A Friend, Miramichi, per Rev J. McCurdy	1	10	0
Feb 1.	Philip Peebles, Quebec, per Rev P.G. McGregor	1	0	0
	12. Missionary Society, Popular Grove Church, Hx.	8	0	0
	19. Noel section of 2nd congregation, Maitland	2	0	0
	Barrington section of Shelburne congregation	16	10	4
	20. Antigonish	1	5	0
	James Tate, Canso, per Rev J. Campbell	3	9	

*Foreign Mission.*

Jan 21.	Additional to collection. Prim. Church, N. G.	£0	7	6
	22. Penny a week Society, E. District, Prince st cong'n	18	5	
	Religious and Missionary Society, Salem Church, Green Hill	8	9	6
	A Friend, Miramichi congregation, per Rev J. McCurdy	1	10	0
	Annual collection, do, do	4	7	
	A Friend in Newcastle, do	5	6	
Feb 1.	J. F. Chipman, Queen's County, N. B., per Rev P. G. McGregor	1	0	0
	Philip Peebles, Quebec, do	1	0	0
	Benjamin H. Coffin and Augusta St Croix Coffin, children, St Peter's, P.E.I.	4	0	0
	10. Juvenile Missionary Society, James' Church, per Rev D. Roy	8	10	0
	John Arthur, Middle River, per do	1	0	0
	Union Sabbath School, Albion Mines, for Missionary Schr, per do	1	5	0
	Prince st Church Sabbath School scholars, for Missionary Schooner	4	0	0
	12. Missionary Society, Popular Grove Church, Hx.	8	0	0
	19. Barrington section of Shelburne congregation	9	4	4
	20. Children attending Sabbath School, U. Presby. Church (D Taylor's), Montreal, donation to aid Aneiteum Mission	9	0	0
	Hugh McDermid, Peidmont, Merigomish	5	0	
	Antigonish	12	11	3
	A Friend at Cape George	10	0	
	James Tate, Canso, per Rev J. Campbell	3	9	
	Ladies of Still Water, St Mary's	1	0	0

*Seminary.*

Jan 22.	Rel. and Miss'y. Society, Salem Church, G. H.	3	11	6
	A Friend, Miramichi congregation, per Rev J. McCurdy	1	0	0
Feb 10.	Philip Peebles, Quebec, per Rev P.G. McGregor	1	0	0
	20. Antigonish	1	14	7
	Mrs Sarah McKean, Baddeck, per Rev J. Campbell	10	0	
	<i>Synod Fund.</i>			
Jan 22.	A Friend, Miramichi congregation, per Rev J. McCurdy	1	0	0

J. & J. Yorston acknowledge receipt for Foreign Missior. of two parcels school materials, viz., one for Mr Geddie's school and one for Mr Gordon's—value, £2 each —from Prince Street Church Sabbath School.

One of the boxes goods from Prince Edward Island acknowledged in the November number of the *Register* was contributed by the Rev J. McLeod's congregation. St Eleanor's, and was valued at £30 Island currency.

Pictou, February 20, 1858.

The Treasurer of the Mission Education Fund acknowledges the receipt of the following sums:—  
 Prince st Sab. School, Pictou £2 14 0  
 Alexander Frazer, Esq., N. G. 10 5

MONTREAL, Jan. 27, 1858

To the Treasurer of the Nova Scotia Foreign Mission Fund.

DEAR SIR,—

At the Annual Soirce of the children attending the United Presbyterian Church (Dr Taylor's) Sabbath School. held here on the evening of the 21st instant, the amount collected in the School during the past year for missionary purposes was voted away.

In accordance with their resolution (which I subjoin) I have much pleasure in enclosing you Bank B. N. A. Draft for the sum of Thirty six Dollars (\$36).

In acknowledging receipt, a short extract from the last report of the Rev Mr Geddie, with a copy of your publication, addressed to the children, would be very acceptable, and might tend to stimulate to increased zeal in this good work.

With christian regards,

I am, sir,

Yours respectfully,

WM. ROBB.

*Resolved,* "That the balance in hand, say eight pounds (one pound has been added since), be forwarded to the Treasurer of the Foreign Mission Fund in Nova Scotia as a donation from this School to aid the Aneiteum Mission."



CHATHAM, Jan. 13, 1858.

REV SIR,—Enclosed is Five Pounds, which you will be pleased to apportion among the four Funds of the Presbyterian Church of Nova Scotia, and oblige,

Yours very truly,  
A FRIEND.

To the Rev John McCurdy.

CHATHAM, Jan. 22, 1858.

DEAR SIR,—I have much pleasure in forwarding the enclosed Five Pounds from "A Friend," and request that you will apportion it as follows: One Pound Ten Shillings to the Home Mission, One Pound Ten Shillings to the Foreign Mission, One Pound to the Theological Seminary, and One Pound to the Synod Fund.

Yours very truly,  
JOHN MCCURDY.

To Abr. Patterson, Esq., Treas. P. C. N. S.

The Agent acknowledges receipt of the following sums for *Christian Instructor* and *Missionary Register* :—

James Rutherford	£0	7	6
Rev E nry Crawford	1	19	2
Robert Davidson	2	10	0
P. Peebles, Esq.		5	0
Hugh Dunlop	1	10	0
Kelly		5	0
Robert Creelman		5	0
William Creelman		5	0
J. W. P. Chisholm	15	0	0
Roderick Fraser		5	0
Rev John I. Baxter	2	0	0
J. Cameron		5	0
Rev John McCurdy	5	9	0
Rev James Waddell	1	0	0
Robert Marshall		10	0
John W. Harris		1	6
Mrs A. McDonald		1	6
Alexander B. Fletcher	1	1	3
Newcombe		5	0
Miss Mitchell		5	0
John Davison		7	6
Mrs Davison		5	0
Rev Daniel McCurdy		7	6
Rev Dr Kier	5	0	0
James McCallum	1	7	6
Samuel McLellan		1	6
George Runciman		5	0
Rev James Smith		5	0
Mrs Henderson		5	0
Hiram Smith	2	18	9
Per Rev George Patterson.			
James McDonald		5	0
Hugh McDonald, '57 & 8	10	0	0
Rev James Watson		5	0
John Walker		5	0
Gavin Bell, 7s 6d and 6s 3d	13	9	
Rev George Johnson		5	0
Rev W. S. McLaren		5	0
John Dixon		5	0
Hugh McDonald (Toronto)		5	0
Rev J. Campbell	9	5	0
Rev J. Byers	2	0	0
Robert McDonald		5	0

James Hunter 5 0  
Rev George Patterson 12 11 3

### Boards, Standing Committees, &c.

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

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

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

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

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

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

*Committee on Colportage.*—Rev John I. Baxter, and Messrs Isaac Logan and Jasper Crow.

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

### Terms of the Instructor and Register.

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

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

Orders and remittances to be forwarded to Mr James Barnes. Remittances may also be sent to the Synod Treasurer.