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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.

FEBRUARY, 1860.

No. 2.

CONTENTS:

	Page.		
FOREIGN MISSION.		Old Calabar,	28
Second yearly Report of the Mission		Northern India,	29
on Erumanga,	17	NEWS OF THE CHURCH.	
Letter from Mr. Inglis,	22	Presentation,	30
Letter from Messrs. Paton & Copeland,	24	Presbytery of Halifax,	30
Letter from Mr. Johnston,	27	Opening of the New Church at Maitland,	31
OTHER MISSIONS.		Presbytery of Pictou,	31
		NOTICES,	32

FOREIGN MISSIONS.

SECOND YEARLY REPORT

OF THE MISSION ON ERUMANGA, JUNE, '59.

Another year has just ended of the mission on this dark island—a year of hard trials, dangers, and bitter sorrow from various sources, such as we never before experienced. Mrs. G. has suffered much more than I have from the climate. In July she had fever, and again in February and March was in a low state for six weeks, but has now prospects of enjoying excellent health. Hitherto the Lord has helped us, and in the retr spect of another year we have much, very much, reason to call to grateful remembrance very merciful deliverances from sickness, death, and numerous evils which surrounded us.

The change of the mission premises to the mountain on the south side of Williams' river cost us no little labour and toil among ungrateful heathen, who in their awful darkness can have no sympathy whatever with us in such labours. Having early seen the absolute necessity of this change of premises, I sent to our tried friend, Mr. S. Thomson of Sydney, for a thousand feet of grooved and tongued boards, and some scantling, by which we have now comfortable houses—fit to live in. I would not have as a gift the

crooked, unworkable scantling of these islands, while it can be had from any other source. I hope that the next missionary who may come out here will attend to this in Sydney. The mission premises is half a mile from the harbor, and the Church, which is now being built, is about one mile, all commanding a fine view of the Bay. We will try and send sketches of them by the "John Williams." There is a small house built in Portinia Bay and materials for a better. Portions of the word of God have been printed and several taught to read and write. Such has been the mechanical labors of the mission during the past year. But what is the chaff to the wheat?—What is the mechanical to the spiritual in missions? Any person, European or Polynesian, who has a little skill in housebuilding can, if willing, do the showy part of missionary work out here, which for the most part consists of posts placed in the ground united at the top in some kind of a frame-work—worked in with rods plastered, and then covered with thatch; and stone fence buildings such as a man with a hammer and a trowel would make with you, one of which has lately fallen on Mare, if I am correctly informed. At the Hirvey Islands there is one wooden

and a stone church which are rather exceptive to the general rule. There is much, very much, I fear, out here in Polynesian missions, which is as sounding brass and triukling symbols, and perhaps none so much so as that of placing teachers among the heathen, which has a marvellous echo in the ears of some fear off. The good they do is not the rule—but the exception. I know of nothing more deceptive about our mission work out here than this, and I do not wonder that some are deceived. It is very charming to meet a teacher on one of these islands with a number of natives around him ready to welcome a missionary. Could not land in safety without this. Who will undertake to prove that a missionary is not as safe among heathen as a teacher? A missionary who has been several years out here, says that a white man is as safe as a yellow or black among the heathen. This testimony is true. Who massacred many Erumangans 20 years ago? Tongans and the Samoans a few years after lived in safety on the Island. The Bishop of New Zealand has settled this question by 50 peaceable landings among heathen tribes last year. Now if teachers are not the means of making life more safe, we need not spend time in looking for the good they do by teaching, in the New Hebrides at least, where they are lost in its strange polyglottism. The good they do is therefore mechanical. The Rarotongans have helped missionaries in this way, and in some instances may have benefited souls. But have these men done no evil to the cause of Christ among the heathen? You know that we are frequently reminded—and not too often—that we may be the means of damning souls, and therefore by great watchfulness in prayer over our spirit and taking heed to the doctrine, may save ourselves and them that hear us. But who says much about any of these teachers being the means of damning souls. Poor children, they may do some good, but no harm. I have reason to believe that on this island, but one young mau sustained the christian character before the natives, and his influence for good was passive, for although he knew more of the language than his fellows he only succeeded in giving the natives a few wrong ideas. The natives say that they could not understand any of them, but somehow they have got wrong ideas.

Now I can assure you that I have not yet met one of these men who will be taught anything—not even Mana since his baptism. Would God that the first representatives of Christianity on this island had left better ideas of Christianity! and would that those I have, could see that they are not perfect in knowledge. There are no trials equal to those we have in this way. Twice I have been threatened to be shot down by a murderer, who is now no more, and after I left my boat one day had a bail sent inside and another passed close by, the meaning of which I understood quite well, and have had to tell my wife that she should exercise much faith in God and not be surprised, if I were to meet with a violent death. But all these are bearable trials, not for a moment to be compared with those from the other source. Some of the missionaries at the Kings Mill Group say that foreign native teachers there set themselves above missionaries. I have not found them all thus foolish here, but have had grievous trials with them. Surely it such men as the Aneiteumese can be sent out by half dozens as some kind of representatives of Christianity on these islands, you need not put many searching questions to any young men from among yourselves who propose to go among the heathen; if the former do no harm the latter will surely not. "Behold these christians how they love one another," has a converting influence where ever seen by the hateful and hating heathen, and the opposite has a damning influence. Now, I will not speak of domestic matters among them, but will only state, that the native teachers as they are called, manifest to the heathen an ardent desire to be removed from the society of missionaries where they can be independent chiefs. I have lavished loving kindness on some of them, and tried to persuade them to receive instruction—but they are perfect, and seem determined to remain so. Of seven young men taken from this island to Samoa, one of them Mana learned to read, and as some missionaries thought he might be baptized—he has been baptized to my inexpressible grief. He is taking care of the mission premises at Portinia Bay, but is obviously ignorant of himself. One of ten young men carefully taught in the scriptures for several years, may be selected for school

teachers under the supervision of missionaries, but a novice is sure to fall into pride—the condemnation of the devil, which is very fatal to missionary work in the souls of the heathen.

I must now come to a more pleasing feature of the mission here. I could only state last year that some of the first principles of the gospel were made known to this people. But I can now state that the truth is so preached to their understandings as to affect their consciences; and I will never again lift up my hand to baptize an individual on this island unless I have some evidence that the Spirit *has convinced of sin*. I think I asked every missionary I met in Eastern or Western Polynesia important questions on this subject; but seldom received satisfactory answers. Oh that you would not cease day or night to beseech God in the name of Christ to send the Holy Spirit among us here to convince this dark dead world of sin. We may all do much, very much, good among the heathen here in their small unorganized Societies, without any being really converted. I believe that God has given me some power to preach to the consciences of this people, but I feel that the real power of preaching to conversion rests not so much in this as in that precious gift Isaiah had of exhibiting in the bowels of compassion, Christ Jesus, the propitiatory sacrifice for our sins. All saving power is here—the power of that wisdom which God gives to those who are wise in winning souls. In this I am especially deficient, will you not pray for its supply!

When you interrogate the heathen here about their horrid practices, they are not at all ashamed of them, but simply reply, *sungku kam menumpi, "thus we do."* Now I do wish you could have been with us a few days ago when I lectured to them on Deut. xvii. 14—26, that you might have seen the evidence of the power of truth in the mighty shame which bowed down many heads. I can hardly venture to lift up the veil to give you a glimpse of the state of the heathen here without insulting modesty. When fathers die the eldest sons take the wives to be their wives—yea their own avowed mothers! The heathen here require much instruction in the Old Testament as well as the New, and one of the first and most important acquired qualifications for a

missionary here is a thorough knowledge of the original.* Two of every three mistakes a missionary may make here in translating, will I doubt not, arise from his defect in this exceedingly important branch of knowledge. This knowledge facilitates the knowledge of the native language. They are much affected by my addresses on cannibalism, for some of them go out and say, "would that we could vomit up all the human flesh we have ever eaten."

Idolatry in various forms, enmity and war, still abound around us; even at our door we hear prayers offered to the deceased, and frequently see large numbers going to fight.† Some however are being restrained of late, and the arrows of conviction seem to be entering the hearts of some of the King's enemies. Several women have been cruelly beaten during this year for attending to instruction, but some of those who have done so are becoming ashamed of their conduct, and several of the women say that the days of wife beating will soon pass away. They are all still heathen, and will not allow a little girl of any age to stay with Mrs. G. although several little girls wish very much to come. In pride, lying, and deceit, the image of Satan is deeply stamped on their souls. They are very dishonest among themselves, and have stolen much more from us this year than last, and have yet no sense of gratitude for any benefit conferred on them beyond the time of receiving it. Several of them however would be very sorry for a little season, if we were to leave them.

I should explain to you how we have been enabled in these circumstances to build houses for ourselves, and a church, which is greatly needed for preaching the gospel. Having found last year that the Raratongan teachers were at several seasons greatly in want of food—the want of which caused weakness, and rendered them inactive, I wrote to Mr. Buzacott on the subject, stating their real case to him. He immediately called on some Presbyterian ministers and showed them my letter. The result was, that he collected about £20, and

* I am greatly indebted, to Professor Smith for some important lessons on this subject.

† A woman died near to us a short time ago, and was buried by women.

sent me a ton of rice, some flour, and other things. Before these supplies came to hand the "John Williams" arrived, found the teachers weakly and discontented, and took them away. We have now houses built, and a church being built simply because we can give the natives some food, which is scarce on the west side of the island. I send the Raratongan teachers at Fate, (Sandwich) some supplies, as I can learn they need them. Vessels frequently sail from here to that island. A man and woman of the three families left there last year have died, but the others seem to be doing well, and are getting on as usual with buildings. If they had had food they might have done something in this way on this island for the good of the mission. Hundreds of the Fate natives work for the foreigners here, and we would be glad to have as good servants from Aneiteum as some of them seem to be to the European traders who reside in Dillon's Bay. I observe that some words of their language are the same as in the Raratongan. They wear some clothing and are far superior to any other Hebridean natives that I have yet seen. Our constant friends, Mr. and Mrs. Rout of Hobart Town, have clothed the first congregation we have collected on Erumanga. The women have made 50 garments for themselves.

I cannot report of any benefit whatever by the "John Knox." Mr. Turner's remarks on this subject are perfectly correct.

During the past year I called on those living of the tribe who massacred Mr. Williams and Harris, and found but two living of those who struck them with their clubs and pierced them with their arrows. Their names are Koweyou and Oveallou. I had some difficulty in getting the latter to show me the oven where Mr. W.'s body was laid. I had to lit him up two or three times to proceed, and as we walked up the road he showed me two of three marks they made, where they laid his body for measurement, according to their custom. Wokusu, the son of the man who got his head and some of his clothes, showed me the place up the mountain near our mission premises where it was cooked, and the skull was deposited under a cocoanut tree near to this place. He succeeded in finding me at this place the sealing-wax that was

in his pocket at the time he landed.—Two young men showed me the places where Mr. Harris' body was carried.—As far as I can learn, most of their bones remain here, and will remain in all probability till the resurrection morn. Koweyou is the only chief on Erumanga who attends to instruction on the Lord's day. He has not gone to war for the last three months, and proposes to come and settle near to us in a short time. Several others of this tribe attend occasionally to instruction.

The following is the explanation which they give of this tragedy, which has been published in Australia:—Koweyou took the lead in the massacre, and was not avenging the death of a son, for he had none killed, but acting, they say, in their own defence, and to the protection of their property. It was a feast day, or day of preparation for a feast, when the mission ship arrived with the Ovnate-mas Nisebau. "The white devils," as some foreigners are called, and they thought that if these new comers were permitted to delay about the river, they would soon find their way up to the feasting place, and rob them of yams, &c., as some other foreigners had previously done, and also kill some of them, for five Erumangans had been killed on this spot before the mission ship arrived.—They therefore made signs to them to go away, and when some advised to kill them others advised not to do so, and when one of them gave Mr. W. the water the required signs were made to quit the place without delay, and it was not till Mr. Williams began to walk up the river that they resolved to massacre them. Koweyou acted the scene one day like a playactor, showing me how he slipped into the bush and rushed out suddenly on Mr. Williams, striking him the first stunning blow on his forehead. He made my heart very sad on this occasion, for he then gave no evidence of repentance whatever. The wailing lamentations of some man in the boat (Capt. Morgan), impressed some of their hard hearts. I have endeavoured, after having acquired a knowledge of the language of this people, to ascertain the facts of this sad circumstance, and I have come to the conclusion that Mr. Williams and Harris were not in the path of duty—far from it—when they attempted to walk up the river against the manifested ill-

will of the natives; and while we venerate the names of these men of God, we should not fail to learn the lesson of admonition their death teaches us. I think that the statistics of these islands go to prove that most of the crimes of these islanders against foreigners are in strict accordance with their own notions of the principles of justice. One foreigner who resides on this island has taken ten wives from different parties. Now according to their laws this man is worthy of death. There is no other island in the New Hebrides where foreigners have such intercourse with natives as on Erumanga. They have establishments on every part of the island accessible by boats, and collect more sandal-wood than on all the other islands, taken together, at least so they state; and the amount of crime, consequently on either side between natives and foreigners is great and nearly proportionate. Every beach of Erumanga accessible by boat has been stained with foreign blood, at least all I have visited. This therefore may justly be termed "a blood-stained island." I need hardly state that the Erumangans have lost more men in these strifes and wars than their superiors in such work. At length the natives became quite terrified of foreigners, so much so, that when we arrived here we only saw about ten natives the first week, and wherever I walked afterwards the women and children cried aloud, and scampered off like foxes before the huntsmen. The natives in general hate foreigners of every color and name, and have killed and eaten ten or twelve since we came to the island, several of whom were Europeans. They are of late receiving muskets for their sandal-wood, and all the more populous settlements are casting off fear, and now state that they will be women no longer, but men who will rid themselves of foreigners.

There is a practice common among foreigners in Polynesia in punishing natives—to burn their houses and destroy their property generally. Ships of war also follow this practice. This practice led to the sad massacre of the foreigners at one establishment here last March, and would have led to greater disasters in Dillon's Bay, if the tribes near to us had power to unite for the massacre of all foreigners. Capt. Edwards made all preparations by cannon and a wooden wall for the worst,

as he expected at one time to be attacked by 2000 natives; and we heard as much report of cannon for several days as if several ships of war were in the harbor. The following is an extract from a note sent to me, "Do you consider yourself safe up there? It is obvious that these natives do not care who they are revenged on." I replied that we felt it to be our duty to remain at our post till compelled to flee. The foreigners in fort considered us in imminent peril for several weeks, and we were not ignorant of danger. But two of their party, however, during this time were killed, one in Dillon's Bay, and the other not far away. The bodies of the white men have been cut up and distributed far and near, and life is not now nearly as safe on this island, as it was one year ago. The foreigners can now arm and command 200 men, and we not know what a day may bring forth. An Erumangan has just been wounded at our door, and some houses burnt. What was the root of bitterness at the bottom of this horrid massacre? I told you before that a woman was dragged away, whom Mrs G. had been teaching. I lifted up my voice against such wickedness, and was twice threatened to be shot by one who wished to take my life. This man was sent to New Caledonia and was killed. This woman was handed about and in the end was made an instrument of their destruction.

The natives around us continued in a state of great excitement for several weeks, during which, I took Mrs G. with me and visited some of them.— This gave them more confidence in us; and Koweyou and some of his men brought us some presents in token of their good will towards us, for visiting them, and using our influence with the foreigners on their behalf. They now see, at least some of them, that missionaries have faith in God, and can in God's providence submit the principles they teach to be tested in the day of trial. Much good to the mission will, I believe, be the result of these late calamities. I have happily gained some better knowledge of the language on atonement and reconciliation than I previously possessed. I believe that God has been opening up the way for the deliverance of this people from the bondage of Satan for many years past. About twenty years ago, a plague broke

out among them which carried off nearly all the powerful priests and chiefs in many settlements, since which time, their sacrifices have been few and irregular,—for the most part now confined to April and May. Again, before we landed, while the eastern teachers were on the island, there was considerable sickness among them for which they blamed the teachers, who being with the foreigners, probably thus escaped ill usage. About the time of our arrival there was much sickness on Tana and Aneiteum, but not on Erumanga, and it has been mercifully preserved since from any alarming epidemic. We have therefore, more credit from them for preserving health than we deserve, as instruments of some good in this way. I hope that my efforts to impress their heavy souls with a sense of God's goodness in this respect will not be in vain. I would like to give you some of their traditions which seem more interesting than those of Samoa, as published in the S. Reporter, but this report is already too lengthy. The stirring circumstances of this year are my only apology.

This, I think, is the only island here, on which there are carved idols. I have only yet secured one of these, and fear I cannot send you one till some of the native chiefs embrace the gospel. If any should steal these idols, they lament like Micah, saying, "Ye have taken away my gods * * and what have I more?" These idols are the objects of love, the rude stones of fear. None, now living, believe that these were made by men, and if any one were to make a new one like one of them, it would not be valued. The image of a man's face is engraven on some of them.

I expect to print the book of Jonah in a short time, God willing, and some other portions of the word of God.—They have a tradition which seems to have some connection with the life of Jonah. The following is a brief of it: "A long time ago, a man went upon the sea, and somehow fell into the sea, upon which an Ussilefi (whale) swallowed him, and after some time carried him near to the land, and vomited him on dry ground. He was a long time in the belly of the whale, and when he came out he appeared very lean, as he walked on the beach."

GEORGE N. GORDON.

LATE NEWS FROM THE MISSIONARIES.

We are happy to learn that letters have been received from Mr. Matheson up till September last, from which it appears that his health was so much better that he was desirous to return to Aneiteum.

LETTER FROM REV. JOHN INGLIS.

Aneiteum, New Hebrides, May 4, 1860.

MY DEAR SIR,—A letter which I enclose from Messrs Paton and Copeland will convey to you the painful tidings of the death of our esteemed and beloved sister, Mrs Paton. I do not know what amount of information this letter contains; but as I am certain you will be anxious to obtain the fullest particulars respecting this mournful event, so, at the risk of repeating what may be more fully and correctly stated there, I shall endeavor to satisfy your wishes, by giving you as full and particular an account of it as I am able. And as I have just returned from a visit to Tana, where, for my own satisfaction, I have made minute inquiries into the whole case, I trust the statements I am about to make, will go far to prevent any painful or fruitless conjectures, concerning an event so much to be lamented.

Mrs. Paton died on the 3rd of March, but we did not hear of it till the 22nd of April. The immediate cause of her death was the rupture of a blood-vessel near the heart; her death was on this account sudden and unexpected. On the 12th of February she was safely delivered of a son. Everything connected with her confinement appears to have been properly managed, and to have succeeded well. Up to the time of her confinement, her health appears to have been good; but a day or two before that; she had an attack of ague and fever, which returned every second day for about a fortnight. On this account, as appears to me, she had no milk for the child. She had suffered a good deal from sea-sickness during the voyage; but after her arrival here, she was not only healthy, but became very stout. I understand, however, that some two or three years ago, she had had an attack of rheumatic fever; and since that time, she had always

occasionally felt a pain in her breast or side, betokening some weak point in that part of the system, as the *sequela* of that fever. In this full habit of body, the non-secretion of the milk after delivery must have surcharged the blood-vessels; and if there did exist any weak part near the heart, it is probable that it was there where the rupture took place, by which life was so suddenly extinguished. After her confinement, she never regained her strength, and for a few days before her death, she was at times affected with slight delirium; she also suffered from diarrhoea. These symptoms, in a climate like this, and in the hottest and most humid month in the year, were certainly not free from serious danger; yet from what we have seen in other cases, they might, by the blessing of God upon active treatment, have been subdued, had not some latent malady been awakened into fatal activity at the same time. Everything was done that could be thought of to arrest these symptoms, and to promote her recovery. When indications of delirium were observed, a portion of her hair was cut off, and cloths dipped in vinegar applied to her head. These failing to procure the desired relief, it was thought that cold water poured upon the head might prove beneficial. And it was while Mr Paton and Mr Copeland were assisting her to the side of the bed, in order that the water might be conveniently applied, that the blood came flowing from mouth and nose. In turning her, they felt as if she were not assisting their efforts, and on examining her face they found that the eyes were set. In a moment, and without a struggle, the spirit had fled, and the body was lifeless. The child died on the 20th of March, and was laid in the same grave with his mother.

Mr Paton was at first stunned and overwhelmed with grief, on account of his severe, sudden, and unexpected bereavement; but since the first great shock was over, he has borne up beyond expectation. He has had several attacks of intermittent fever, and when we saw him last week, his health, though somewhat improved, was still indifferent, and his spirits a good deal depressed. He has, however, agreed to pay a visit to this island before the end of the present month, which I hope may prove beneficial for alleviating his

sorrow and invigorating his health.—

I have stated the immediate causes of Mrs Paton's death. But, so far as we know, there was nothing in the circumstances in which she was placed, save the sovereign will of God, "in whose hand is the breath of all mankind," that could have led any one to anticipate such a fatal combination of these causes. Had we suspected the slightest danger from her settlement on Tana, we should have insisted on their remaining with us for six months longer. We had plenty of accommodation, and their staying for that time would have caused us no inconvenience. But no person connected with the mission thought such an arrangement at all necessary, or even desirable. She was then enjoying excellent health. They had a comfortable house awaiting them. They were well supplied with the necessaries and the comforts of life, also with cordials and medicines. They were furnished with two of the best servants which this side of the island could supply. In short, it seldom happens that young missionaries have commenced their labours in a heathen land under circumstances so apparently favorable for the preservation of health, and the consequent security of life. Moreover, no husband could be more kind, attentive, and thoughtful about his wife than Mr. Paton. It will, I trust, suffice to prevent all painful reflections on the part of all connected in any way with Mrs Paton, to be assured that, although she died far away in a strange land, there was nothing in the climate, nothing in the season of the year,—this last season was the most healthy that has been known in these islands for at least ten years,—nothing save the sovereign will of God, to which her death can be specially attributed. So far as we can judge, it might have occurred anywhere else, under similar circumstances, as readily as on the island of Tana. I trust, therefore, that all those who shed tears of sorrow on account of her early death, will be enabled, in the exercise of faith and resignation, to say, "The will of the Lord be done!" The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

I need not say how deeply we sympathise with her bereaved parents, as well as with her sorrowing husband. By her death this mission has sustained

a heavy loss. We were greatly pleased with Mrs Paton during the period of our short intercourse with her. Her mind, naturally vigorous, had been cultivated by a superior education. She was full of missionary spirit, and took a deep interest in the native women. This was seen further when she went to Tana, where, in less than three months, she had collected a class of eight females, who came regularly to her to receive instruction. There was about her a maturity of thought, a solidity of character, and a loftiness of aim and purpose, rarely found in one so young. Trained up in the fear of the Lord from her childhood, like another Mary she had evidently "chosen that good part" which is never taken away from those possessed of it. When she left this island in the end of October last, to all human appearance she had before her a long career of usefulness and happiness on earth. But the Lord had appointed otherwise. She has gone, as we trust, to her rest and her reward. The Lord has said to her, as He said to David, "Thou didst well in that it was in thine heart to build a house for my name." Let us watch and pray; for our Lord cometh as a thief in the night.

I am sorry also to add, that Mr. Matheson, who was settled on Tana at the same time with Mr. Paton, and whose health at that time was delicate, has within the last month been considerably worse. Chiefly owing to the state of his health we launched the "John Knox" a month earlier this year than we did last year, and sent her to visit the mission families on Tana and Erumanga. She was absent fully a fortnight. On learning the state of the mission on Tana, Mr Geddie and I immediately proceeded to that island, and held a meeting with the brethren. We were unanimously of opinion that Mr Matheson ought to be removed to this island for the benefit of his health. Accordingly, he and Mrs Matheson accompanied us in the "John Knox" to Aneiteum. He stood the voyage well, and, since his arrival here, his health has slightly improved. All the other members of the mission are well. The prospects of the mission on Tana, notwithstanding these heavy trials, are upon the whole encouraging.

And now, entreating an increased interest in the Church's prayers, espe-

cially in behalf of the bereaved and afflicted, I remain, yours, &c.

JOHN INGLIS.

LETTER FROM MESSRS PATON AND COPELAND.

Port Resolution, Tana, May 26, 1859.

REV. AND DEAR SIR,—We are sorry that it is our very painful task to inform you that Mrs Paton died of Pericarditis, on Thursday, 3rd March, at 1 A. M., and her son Peter Robert Robson, who was born on the 12th of February, died on the 20th of March at 3 A. M. Baby had one week of severe suffering before his death, but Mrs Paton died in a moment and entirely unexpected; she lived much respected, and died greatly lamented by those who knew her best.

On the 29th of October last we were landed on Tana by the "Hirondell," a sandal-wood vessel, and for some time we all enjoyed good health, and had pleasure in trying to find our way through the many dangers and difficulties which are commonly met with in commencing mission work in such fields.

We found the Tanese to be painted savages enveloped in all the superstitions and wickedness of heathenism. All the men and children go in a state of nudity; the old women wear grass petticoats, and the young women small grass or leaf aprons before and behind. They are exceedingly ignorant, vicious, and bigoted, and almost void of natural affection. Instead of the inhabitants of Port Resolution being improved by coming so much in contact with foreigners, they are rendered much worse, for they have learned all their vices, but none of their virtues, if such they possessed; for sandal wood traders seem to be the most godless of men, whose cruelty and wickedness make us ashamed to acknowledge them as our countrymen. By them the poor helpless natives are oppressed and robbed on every hand, and if they offer the slightest resistance they are silenced by fire arms. Few months pass here without some of them being so shot, and instead of their murderers feeling ashamed, they boast of how they despatched them. Such treatment keeps the natives always burning with the desire for revenge, so that it is a wonder any white man is allowed to

come among them. Indeed all traders here are only able to maintain their position by revolvers and muskets; but we hope a better state of affairs is at hand for Tana.

For a few weeks after we came, the Tanese appeared very friendly; but the novelty of our being among them soon passed away, and they began to shew their avarice and deceitfulness in a variety of ways. The chiefs united in refusing to give us even the half of the ground which was purchased for the mission; and when we attempted to fence in the part given, they tabooed it, i. e., threatened our teachers with death if they proceeded further with the fence. They then divided the cocoa-nut trees on the ground among themselves, and demanded such payment for them as they knew we did not possess, or threatened to take revenge on us if the trees were injured by any person. But having given the payment required, which we obtained from a vessel which called in a few days again, they all appeared friendly. However, a few weeks of dry weather began to tell on the yams and bananas, and the drought was ascribed to our residence on Tana. Consequently, a large meeting was called to ascertain what was to be done. Next day Nouve and Nuake, two chiefs, came to tell us, that at the meeting two powerful chiefs had publicly declared that if the people living on our side of the harbour did not instantly kill us, or put us away, if rain did not come in a few days, they would assemble all these people and destroy both them and us. The chiefs entreated us to pray for rain, and not to go from our house for a few days, as we were in great danger; and if we broke out, they were afraid they could not protect us. But God interposed on our behalf, and on the following Sabbath, when we were assembled for public worship, rain began to fall, and we soon got enough of it, and the whole inhabitants believed it was directly sent in answer to our prayers, so they agreed to let us live among them. But with the heavy rains much sickness prevailed, and we were blamed for it; high winds came, injuring their fruits, and we were charged with bringing them. In a severe gale on the 6th February, a vessel lying at anchor in Port Resolution drifted ashore, and was broken to pieces (no lives were lost), and *mese* did it. In short, we get the credit

of everything remarkable that takes place on Tana, but we hope the Sun of Righteousness is about to arise here, giving light and peace to the benighted Tanese.

The natives are almost constantly at war among themselves, for every man does what is right in his own eyes, and almost every quarrel is settled by an appeal to arms, when the strong oppress the weak. Besides many battles inland, they had them in the harbour since we came. One was fought round about our house, but in it, providentially, no lives were lost, though many were severely wounded. Another was at a very short distance, and in it seven or eight men were killed; and according to the Tanese custom, at the close of the engagement, the dead bodies were feasted on by the surviving warriors, and the widows of the slain were strangled. Besides those who fell in war, they have killed and feasted on eight persons since we came. Their desire for human flesh is so great, that after interment they often exhume and eat the dead; two cases of this kind lately occurred among the people living nearest us.—Last week the chief Nouka was very ill, and it is said his people sacrificed three women for him, for as they have no fear of God, but fear and serve the devil, their customs are horrifying. They try to conceal all such feasts from us, so that it is likely that many perish in this way of whom we do not hear.

On Tana, woman is the down-trodden slave of man,—she bears all the burdens, works very hard, and provides both the firing and the food, while he walks about with his musket, club, or spear, enjoying himself, and if she offends, he abuses her at pleasure. The other day a savage gave his wife a severe beating in front of our house, and we in vain tried to prevent him; but such scenes are common here, and though the woman should die in his hands, it attracts little or no attention. Women being so oppressed, children are little cared for, and as soon as they can do anything, they are in a great measure left to provide for themselves, and so they have little affection for their parents, consequently aged persons are neglected and starved.

Sabbath is a day of feasting, drinking kava, and working, just spent as the Tanese spend every day; we know of no exception. We conduct public

worship twice every Sabbath, and once every Thursday afternoon. At Sabbath morning worship, which takes place at 8 a. m., ten Tanesse chiefs and about as many women and children, attend pretty regularly, but after worship they pay no more attention to the Sabbath. At our second meeting at 4 p. m., we have generally two or three women, but no men; and on Thursday none of the Tanese come to worship, but we persevere in hope. As yet none of them will submit to religious instruction, for the moment any thing religious is introduced, they are gone.

We are doing all we can to put the mission premises in order, and to acquire their language, for till it is got little good can be done among them. A number of them speak English, but they are the worst characters we have to deal with; for having learned it at sea, in addition to their own prejudices, they have imbibed the profane traders' hatred of the missionary and his work. There are two distinct languages spoken by them, so that they are difficult to acquire: but for a time we will confine ourselves to the one spoken on the east and south east side of the island as it is understood as far as the other mission station, or for at least fourteen miles round the island. By firm and kindly treatment we are trying to gain the confidence of the natives, and in a short time we hope to be able to speak to them more freely of sin and salvation through Jesus.

Our fellow labourer, the Rev. J. W. Matheson, was in a weak state of health when he came here: and since, he has got so much worse that he have been removed to Aneiteum, and we are sorry that there is little hopes of his recovery. Mrs. Matheson has enjoyed good health. The people at their station has been more friendly to Christianity,—they have assisted to build a church, and many of them attend public worship.—He has eight Aneiteum teachers under his care, and we have four, one of whom has been about one year at Port Resolution, another about three years, and two about four years. The teachers have not had schools, nor are we aware of a single native who knows a letter of the alphabet; and any religious knowledge they possess is extremely limited. The work of the teachers consists chiefly in talking to the people among whom they are placed, and their good conduct speaks well for Christianity, and con-

trasts very favourably with that of the degraded Tanese.

On Erumanga, the Rev. G. N. Gordon has had good health during the rainy season. Mrs. Gordon was unwell for a short time, but we are glad she is now better. In a quarrel with the sandal wood traders, the Erumangans have lately killed three white men and a number of natives of other islands who were under their care. The parties are still at war, and it is uncertain how it may terminate, but we hope God will protect his servants, and overrule it for the promotion of his own glory on dark Erumanga.

As we write, Micka, the principal warrior chief of the harbour, has sent one of his men to our house to commence the war cry; and with it in a few minutes the harbour rang, and the whole country, four or five miles inland, as it was echoed from tribe to tribe.

On Tana it is the custom of all the chiefs to get intoxicated with drinking kava every day about 5 p. m., and tonight, when a party were in this state, an inland tribe came and discharged a number of muskets among them, killing at least one man, which is their usual mode of declaring war with each other. On this account the harbour tribes are called to arms, and we know not what may be the result; but we fear no personal danger, and God is all-sufficient. Therefore if he has work for us to do here, he can and will protect us for it, and assist us in it; so we try to leave all to His care.

Since Saturday last Port Resolution has been in a state of great excitement, for on that morning one man nearly killed another, whose friends assembled, and with clubs and spears forced the opposite party to retire for nearly a mile along the bay, but the retiring party having got large reinforcements, in turn repulsed their enemies till they came to our gate, when the two parties seated themselves on each side of it, and upbraided each other. After the engagement the leading men on both sides came and entreated us to dress their wounds; and as a number of chiefs assembled at our house at the time, with such proofs before us we spoke to them of the evil consequences of war, and succeeded in getting peace restored.

The mission families of Aneiteum enjoy good health.

Entreating an increased interest in the prayers of the Church.

We are, yours,
JOHN G. PATON,
JOSEPH COPELAND.

P. S.—We have written by Aneiteum and by Port of France, and we send this, which is almost a copy of the others, by Erumanga, to be forwarded by the first opportunity, for we fear the others may be delayed on the way. J. G. P.
J. C.

LETTER FROM Mr. JOHNSTON.

Schenectady, Nov. 27, 1859.

REV. DEAR FATHER—

In writing to you, I feel as if I were writing to the whole church, and to my many kind and dear friends whom I have left behind me in Nova Scotia. I suppose I cannot do better than to give you some of the feelings and thoughts which passed through my mind when leaving the scenes of my nativity. As the steamer glided slowly and gently from her moorings, and the waters widened between us and the shores of our native land, our dear friends on the wharf fading from our view, my heart sank within me, and my affections clung to the land of my birth. I felt that counselor, sympathizer and friends were all cut off from me now. The work in all its greatness, with all its difficulties and responsibility, rose up before me. A sense of unfitness, weakness, and nothingness, weighed heavily upon me. I felt alone, and that upon me rested all the responsibility of this great and heavenly enterprise. My past labors loomed up before my mind. Then, my imperfections, my infirmities, errors and follies, rose up vividly before me. The associations of childhood and the attachments of home, murmured in the deep recesses of my bosom for an utterance. My thoughts glided into the future, and as I stood and looked to the past, and cast a glance to the future, earth and all its possessions appeared to be a fleeting shadow. All my past life seemed to be a vapour. In the past, there was nothing on which the eye could rest that was *lasting*, except what had been done for the glory of God.— Upon that only could the eye rest with pleasure. All else was vanity, and

shall vanish away. Time to come rolled in upon my mind. In it I beheld the tomb of everything earthly. Then, mirth, sensuality, the pride of life, the lusts of the flesh, find their eternal oblivion.

Then the libertine, the devotee of fashion, the lover of pleasure, and the worshipper of mammon, have to part with everything they love, everything upon which their hearts are set, and after which their flesh lusts. Then, the mighty, the rich, the wise, the merry, the weak, the poor, and the mourner, become alike. Then, mighty empires and magnificent and opulent cities pass away and moulder to dust.

As I was thus musing, my native land was receding from my view. But affections still clung there. I could not part with the land that gave me birth, where lay the scenes of my childhood, and all the dear and fondly cherished associations of my past life, without a pang. As she disappeared, my soul breathed out a prayer that God would bless her, and evermore cause peace and prosperity to dwell within her borders.

The mantle of darkness now cast itself over the deep, and concealed from our view the land we love to call our own. We paced the deck in solemn thought, unknown, uncared for, musing upon the events of the day, and the scenes through which we had lately passed. All seemed like a dream. We could not realize that we were separated for time, from all near and dear to us.

My thoughts then turned to myself, and I more than ever realized my unfitness, nothingness, and the responsible character of the work in which I am engaged. I felt the work to be great, and myself weak and alone. But God is pleased to advance His cause on earth through low, foolish and despised things. We have on heaven's authority, that the Church is to extend her boundaries through such an agency. Hence, in accordance with his way of working, we trust He has called us, weak, base, and despised as we are, to this great and all important work. We would, therefore, go forward trusting in His aid, guidance and blessing. We go too, sent by you, to do the work Christ has entrusted to you as his people. We, therefore, go, trusting that you who remain at home will hold up our hands by your earnest, united prayers. If you forget to pray for us, we shall accomplish but little for

God's glory and the good of poor, dying souls. If you cease to pray for us, you indicate that you have little gratitude for your blessings and privileges, little sympathy for a sin-sicken'd, perishing world, and little zeal for the promotion of your Redeemer's glory. O, brethren, cease not to pray for us. Remember the perishing. With such thoughts as these, we kneeled down together, committed ourselves, the cause, our friends and the Church to God's love, and then retired to rest.

Time will not permit me now to add anything more respecting the way on which we have since been employed, and the scenes through which we have passed.

Our departure from America has been delayed beyond what we anticipated.—During the interval we have travelled some at our own expense. We trust that the time and means thus expended will not be lost. We have been saved, from home, by land and by sea, and enjoy health—earth's best blessing. We will, God willing, sail from Boston 1st of Dec. A wide stormy, and boisterous ocean lies before us. Over it we

have to pass. But we go trusting that He who holds the winds in His fists and the deep in the hollow of His hand, will protect and bring us safely to the dark isles of the sea. Then may He dwell with us, and thro' us promote his glory, and to His name be the glory—Let this be our united prayer.

And now dear Father and beloved Christian friends, Farewell, a long farewell. May you live in peace, and in the active service of God until you are called from time to the awful and solemn realities of the unseen world. Then may we all meet in the better and happier world where separation is forever unknown, and all is purity, joy, love and happiness. Farewell, farewell.
Yours in a precious Saviour.

S. F. JOHNSTON.

Rev. James Bayne.

P. S. I am sorry I had to write in such haste. O, do not forget to write long letters to us. I must once more thank you for all your kindness to me. My love to you all. My love to Mrs. Johnston and family—farewell.

S. F. J.

OTHER MISSIONS.

OLD CALABAR.

CREEK TOWN.

The following extracts from the journal of the Rev. Hugh Goldie, reaching down to 1st October, show that religious services are regularly kept up; that two of the members have fallen into sin; and that two adult females have been admitted into the church by baptism.

Sabbath Meetings.—Monday, 4th July.—Usual meetings yesterday. The time of the afternoon meeting was occupied by the service of the Lord's Supper, when the five young men, baptized on the previous Sabbath, took their places with the others at the table of the Lord. While rejoicing in their accession, we had to lament the absence of two who had fallen into sin.

Monday 25th.—Usual meetings yesterday. The "Mary Hamilton," a ship belonging to Messrs Lauchlin and Brown of Glasgow, having come up to Creek Town for a few days, and Captain Pee-

bles, the master, being desirous of having service on board, Mr Timson went on board after our forenoon meeting, and held a short service.

Monday, 15th August.—Usual meetings yesterday. I felt somewhat unwell, having had one or two attacks of intermittent fever lately, and Mr. Timson took the duties of the morning and the afternoon meetings. This is the first day, since coming down to Creek Town, in which I have been unable to take all the duties of the Sabbath. I have much cause of gratitude to my heavenly Father for the long period of health he has given me. May I be enabled more and more to devote life, health and strength to his service.

Destruction of Twin Children.—Saturday, 17th.—Hear'd to day of a twin birth near Iketu, and another in the plantations near Creek Town. In both cases the poor infants were destroyed. In the latter case, had the late King Eyo been alive, the infants would, in all probability, have been preserved; but,

since his death, the people feeling themselves at liberty to act as they like, are, I am sorry to say, reviving the heathen practices which he endeavoured to suppress. Those who are doing so, are they who have never been brought personally under the influence of the truth, and who form the great bulk of the farm population.

Execution of two Criminals.—Monday, 5th Sept.—To-day a large number of armed people came from the plantations into town, to sit in judgment on two men whom they had in chains. One of the prisoners is said to have shot a man, at Isong Inyang, with intent to kill him; though he has recovered of his wound; and the other is accused of poisoning four individuals. The armed crowd condemned both to death, and led them out to immediate execution in the market-place behind Ingwang Esa, where they were hanged; this mode of death, being that inflicted on freemen, though both were slaves, it being considered dishonouring to mutilate the body. Mr Timson, anxious to see how the went about their awful work, went out to watch their proceedings.—The poor wretches, he said, climbed up the tree themselves as coolly as if it had been to them a matter of indifference, put their heads into the noose and threw themselves off. The first who went up fell to the ground, the noose having slipped, and Mr Timson interceded for him, as he was the less guilty of the two, and had already suffered the bitterness of death. But his plea was not granted; and there was such a confusion—laughing, talking, shouting—around the foot of the tree, that he could be heard only by few. The poor wretch again climbed the tree quite coolly, and again suspended himself. When the one accused of poisoning threw himself off the fatal drop, the people beneath seized his feet, and lifting the body a little, jerked it down. This they did several times, no doubt to aggravate his sufferings. The people of each party dispersed so soon as they saw that their victim was dead.

The one who was accused of shooting the man, with intent to murder, lay a prisoner in the town for a fortnight or so; and King Eyo told me of his case. He was a headman on the farm, and another headman a great friend of his, falling sick, an Abiaidong, who was consulted, declared that some one on

the farm was causing his sickness, whereupon this individual, fearing that he might be singled out for accusation, took his gun and went out to the bush, where he lay in wait for a victim. It was a slave of the sick man's whom he shot; but I suppose it would not matter who first came within his aim. I visited him, and endeavored to give him a few words of instruction; but as he said he did not understand me well, I desired Ukpabio to visit him, which he did regularly, with what result I do not know. When I saw him, he seemed quite unconcerned whether he lived or died.

Baptism of two Female Converts.—Monday, 26th.—Usual meetings yesterday. The afternoon was occupied by a baptismal service, in which the infant daughter of Ukpabio was received into the church, and two adult females named Inyang Esien and Inyang Akpa. The former is a woman advanced in life, and the latter a young woman, wife of one of our members. May the Lord keep them steadfast in the new life which they have thus openly entered.

A Marriage.—Saturday, 1st October.—United in marriage two people belonging to the town. Both husband and wife have become regular attendants on the means of grace, and, I hope, will ere long unite themselves with the Church.

NORTHERN INDIA.

Bear in Rajpootana.—It is with much thankfulness to God that we have to intimate that our two pioneer missionaries, Rev Messrs Shoolbred and Steele, reached Bombay, in good health, about the beginning of November, and were very cordially welcomed by the Christian friends who were expecting their arrival. The Rev. Dr. Wilson of the Free Church, who takes a warm interest in our mission to Rajpootana, kindly invited them to his house, showed them every attention, and greatly aided them in their preparations for their long inland journey. They intended to start on the 17th November, and they were to be accompanied by Dr. and Mrs. Wilson, two colporteurs from the Bible Society, and two native converts, able to address the people. The company of Dr and Mrs Wilson will be of inestimable advantage to them; as Dr Wilson,

from his long residence in India, and the high position which he occupies as a scholar and a Christian Missionary, is not only well acquainted with the country, but with the leading persons, both native and European, whom they are likely to meet on their route. We

give extracts from letters, the former written by Mr Steele, dated Cairo, 12th October, and the latter by Mr Shoobred dated Bombay, 9th November, and we invite the attention of our readers to the request which is made for a continued interest in their prayers.—*Rec.*

NEWS OF THE CHURCH.

PRESENTATION.

It has already been noticed by some of our contemporaries, that on the 24th Dec., the congregation worshipping in Poplar Grove Church, presented their Pastor, the Rev. P. G. McGregor, with a handsome purse containing the sum of seventy one pounds.

A considerable part of the Congregation having met for the purpose, C. D. Hunter Esq., was called to the chair, and prayer having been offered, Mr. Charles Robson presented the purse, expressing in a brief and very suitable speech, his own satisfaction in discharging his present pleasing duty. He assured Mr. McGregor that it was the spontaneous offering of willing hearts, a *tribute of affection*, and an expression of esteem for him as a man and a minister of Jesus Christ, for whose welfare and success, as well as for the welfare of his partner and family, their prayers would continue to be presented at the throne of the heavenly grace.

Mr. McGregor in reply glanced at the past history of the Congregation, noticed the absence of many by death and removal who once were fellow-labourers, but now in other lands or in another world, and referred to the *gracious guidance of God*, and to many indications that their joint efforts to do something in the cause of the Redeemer, had not been entirely disowned. He stated that he had ever met with kindness from his people and had never wanted for worldly comforts, but that their attentions had visibly increased with the increase of his domestic relations. He expressed gratitude to God that he had always enjoyed the aid of a faithful and affectionate Session, and regarded this as one cause why they all had been enabled to live in *unbroken harmony*; and thanking them in his own name, and that of his partner and

little family, for whose welfare they had expressed and had always shown so much interest, for this *most munificent gift*, he concluded by commending them to God and to the Word of his Grace, that they might be built up and have an inheritance among all them that are sanctified; and praying that the God of love and peace might replenish the hearts of pastor and people with his grace and love, so that when they had served their generation they might all meet with joy before their Judge, be acquitted and accepted by Him, and so be ever with the Lord.

PRESBYTERY OF HALIFAX.

The Presbytery of Halifax in connection with the Presbyteran Church of N. S. met at Windsor on the 2nd inst for Presbyterial visitation and other business. The Rev. Jas McLean preached a discourse adapted to the season of the year and the aspects of Providence, after which the Presbytery was constituted, and the inquiries usually put to the different office bearers were answered evidently with much care and consideration. The congregation presents evident tokens of progress during the past two years. This progress does not consist in mere increase of numbers, but in the increased efficiency of the Session, the success of the efforts of Pastor, Elders, and others, in giving increased interest to Prayer and Bible Class meetings. There were some deficiencies, chiefly of a financial character, which it is hoped will ere long be taken out of the way.

The Reports of Sessions on the subject of Union with the Free Church were then called for, when it appeared that the Sessions of Windsor, Newport, Shubenacadie, Halifax, Shelburne and Yarmouth, were unanimous in favor of

the Basis, the name, the formula for the admission of ministers from other bodies, and of the other proposals sent down from Synod. In some instances the *Congregations*, as well as sessions, had expressed their views. No reports had been received from the Sessions of Nine Mile River and of Musquodobuit. As the Presbytery had not yet recorded any minute expressive of approval it was on motion agreed unanimously that the Presbytery record its approval of the Basis and accompanying documents on the subject of Union with the Free Church, sent down by Synod, express joy and thanksgiving to God for the unanimity of our Sessions and Congregations on this subject so far as reports have been received, and acquiesce in the desire expressed for the early consummation of the Union. It was further agreed that Sessions who may yet wish to express their views and desires on this subject, should be requested to forward their reports to the Clerk of Presbytery during the month of January that all necessary information may be before the Committees at their first meeting.

The Presbytery having at its first meeting after Synod taken up the subject of Revivals of Religion, and agreed to call the attention of their respective Congregations to the promised gifts of the Holy Spirit, and to the duty of special prayer, the Moderator inquired how far members had carried out their intended efforts, and with what success. All the members present stated that in their preaching they had given increased prominence to the office, work, and promise of the Holy Spirit, and the duty of united as well as personal prayer; and it appeared that in several, if not all, of the congregations there were indications of deepening interest in spiritual things being manifested. The Presbytery then adjourned with the understanding that at next meeting of Presbytery, some time would be devoted to conference and prayer on the same subject.

Adjourned to meet in Poplar Grove Church on the first Tuesday of March at 5 o'clock, P. M.

THE New Presbyterian Church at Maitland, Hants County, was opened

on Sabbath the 20th Nov. The Pastor of the Congregation preached on the occasion from the first clause of the 13th verse of the 77th Psalm—"Thy way, O God, is in the Sanctuary."

The building is elegant and substantial, and is alike creditable to the skill and good taste of the workmen, and ornamental to the village. It seats 350 persons, and costs about £900.

On the 29th ult, the pews were disposed of at auction, and the sum realized by the sale was quite sufficient to cover all expenses.

PRESBYTERY OF PICTOU.

The Presbytery of Pictou met at Pictou on the 27th December. Took up Mr. Byers' resignation of the pastoral charge of the congregation of Tatamagouche, lying on the table since last meeting of Presbytery. Mr. John McCurdy appeared as Commissioner from the congregation who laid upon the table of Presbytery a resolution of the congregation, to offer no opposition to the acceptance of Mr. Byers' demission by the Presbytery, whereupon the said demission was accepted, and the pastoral relation dissolved between Mr. Byers and the congregation.

The Rev. George Roddick reported that he had preached at River John and moderated in a call from said congregation, which had come out unanimously in favour of Mr. Robert Laird, preacher of the gospel. The call signed by 114 members, and a paper of adherence signed by 162 persons were now laid upon the table of Presbytery, and commissioners appeared in support of the same. On motion the call was unanimously sustained, and the clerk was instructed to intimate the call to Mr. Laird, and request as early an answer as convenient, if possible by the next meeting of Presbytery, which will be held at New Glasgow on Tuesday, 23d January.

NOTICES, ACKNOWLEDGMENTS, &c.

Monies Received by Treasurer, from 20th Dec. to 20th Jan'y 1860.

Foreign Mission.

New Annan Congregation,	£2	0	0
Juvenile Missionary Society, Maitland,	-	2	2 9½
Juvenile Missionary Society, Rockville,	2	9	3
Ladies Rel. Ben. Socy, in connection with St Johns' Church Chatham,	3	0	0
A friend at Chatham,	2	10	0
French River, Merigomish, Rev. A. Millar's Congregation,	1	11	4

Home Mission.

Ladies Rel. Ben. Socy, in connection with St Johns' Church Chatham, N. B.	3	0	0
Juvenile Missionary Society Maitland,	0	7	5

Seminary.

Juvenile Missionary Society, Maitland,	0	5	6
A friend in Chatham,	1	10	0

Special Effort.

Mr A. Roy, Maitland two instalments,	0	10	0
A friend, do do	0	10	0

ERRATA.—In last month's Register one pound acknowledged from Windsor should have been ten pounds.

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

From Samuel A. Creelman,	£1	0	0
William F. Layton,	2	10	0
Andrew O'Brien,	1	0	0
Rev. William Keir,	1	0	0
Rev. Isaac Murray,	0	10	0
Hiram Smith,	2	0	0
William Stewart,	1	0	0
George Runciman,	0	10	0
Rev. A. L. Wylie,	2	5	0
Rev. R. S. Patterson,	1	0	0
Dr. Caverhill,	0	5	0
Alexander McBurnie,	1	0	0
Johnston & McNaught,	3	0	0
Roderick McDonald,	1	13	4
Gavin Bell,	0	15	0
John A. McDonald,	1	10	0
Rev. John Campbell,	4	10	0

Pictou, 25th January, 1860.

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.

Committee of Bills and Overtures.—Rev Messrs. Bayne, Roy and McGilveray, and Mr. James McGreggor. Mr Bayne, Convener.

Board of Foreign Missions.—Rev. Messrs Baxter, Roy, Bayne, Waddell, Roddick, Watson, and McKinnon, and Messrs. Kenneth Forbes, James Stalker, John McKenzie and Peter Ross Ruling Elders. Secretary—Rev. J. Bayne.

Seminary Board.—The Professors, ex officio. Rev. Messrs. McCulloch, Baxter, E. Ross, Wylie, Cameron, 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 on Union with the Free Church.—Rev. Messrs. McGreggor, (Convener) Murdoch, Sedgewick, Cameron, McCulloch, J. Ross and Bayne, and Messrs. C. Robson and D. McCurdy, Ruling Elders.

Committee to Audit Accounts.—Rev. G. Walker, and Messrs. Roderick McGreggor and Alex. Fraser of New Glasgow. Rev. G. Walker, Convener.

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

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