

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

MISSIONARY REGISTER

OF THE

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

Vol: 2]

JANUARY, 1851.

[No. 1.

THE LATE REV. JOHN MCKINLAY, A. M.*

Mr. MCKINLAY was born in the neighbourhood of Dennyloanhead, we believe in the Parish of Denny, in Stirlingshire, in Scotland. Of his parentage and early days we know little, except that he was brought up under the ministry of Dr. Stark, one of the ablest of what was then the Antiburgher branch of the Secession, who but a few months ago was called to his reward, after a ministry of more than fifty years. His classical and philosophical studies were prosecuted at Glasgow College, through which he passed with credit, and at which he obtained the Degree of Master of Arts. While pursuing his studies he taught both at Kilsyth and Falkirk. He studied Theology under the late Dr. Paxton, author of "Illustrations of Scripture," then Professor to the General Associate or Antiburgher Synod. He ever cherished the highest respect and affection for his tutor, and enjoyed a large share of his esteem. At the union of the Burghers and Antiburghers, Dr. Paxton did not fall in with the United Church, but he continued to manifest his esteem for his pupil and his interest in his welfare.

Mr. McKinlay had devoted himself to the mission to Nova Scotia, while a student. At that time earnest solicitations

* The following sketch is part of a sermon preached in Salem Church on the occasion of Mr. McKinlay's death. We had wished that it had fallen to some older and abler hand, to furnish the public with a memorial of the lamented deceased. As none has been forthcoming, we are constrained to attempt it.

were going home for preachers, which all the exertions of the Synod were unable to supply. Influenced, doubtless, by these appeals, he was led to give himself to the service of the Church in this Colony; and as he himself remarked to one who lately came from Scotland under similar circumstances, "he never regretted it." He arrived in Halifax in the summer of 1817, and was for a short time engaged in missionary labour, during which he visited Windsor, Newport, &c., in the eastern part of the Province. Dr. McCulloch having given up the Grammar School in Pictou, to take charge of the Academy, Mr. McKinlay succeeded him in the Grammar School, and afterwards was appointed teacher of the Classics and Mathematics in the Academy, for which he was well qualified by the accuracy as well as the extent of his scholarship.—The result of his labours is best seen in those who were trained under him, who now fill various important stations in society.

In the year 1824, Dr. McCulloch having resigned the charge of the congregation in Pictou, which he had held in connection with his academic duties, Mr. McKinlay was cordially called to be his successor, and was in the 11th of August of that year, ordained to be the minister over them, in which charge he laboured till the time of his death.

Such are the leading events of his life. It only remains that I attempt a delineation, however imperfect, of his character. Mr. McKinlay possessed a singularly well disciplined and well trained mind. His judgment was sound comprehensive and penetrating. He was distinguished by pa-

we might have seen that He was about to remove him far beyond the strife of tongues.

On the 2nd of October, he attended the examination of the Synod's Seminary—took part in the proceedings, and addressed the students. He seemed then to have had a slight cold. On Saturday after, this was increased, but the day following, being the Sabbath of the dispensation of the Lord's Supper, he attended and went through the exercises of the day with his usual energy, though it was known afterwards that he was unwell. He was confined to bed during part of the week following, but seemed better towards the end. Being unable to preach on the following Sabbath, the Rev. Mr Kier officiated for him. But no alarm was then felt. Shortly after, he relapsed, but for a while it was hoped that his complaint would yield to medical skill. His physician did pronounce it removed, but feared that his constitution was too much shaken to rally. He more than once slightly rallied, but sank again, and on the afternoon of Sabbath 20th October, he without a struggle "fell asleep in Jesus."

During his illness he was among the first to realize his danger; but he spoke calmly of death. To his family he expressed himself as possessing his Master's favor, and able to meet the last summons without fear, and chiding their mourning. The death beds of many eminent christians are shaded by darkness of mind, but from this he was entirely spared. Not a shade of anxiety darkened his prospects—not a single cloud dimmed the splendor of his setting. The closing scene was easy and without a struggle—fully realizing the description of the poet—

"Sure the last end

Of the good man is peace. How calm his exit!

Night dews fall not more softly to the ground,

Nor weary, worn out winds expire so soft."

The time of his death was the time of the afternoon service, the Rev. George Walker of New Glasgow, by appointment of Presbytery, conducting the ser-

vices of the day. "The scene in Church," says one who was present, "was of the most striking and affecting character, and will long be fixed in the memory of those present. The services of the day had been commenced in the usual manner, by praise and prayer; and while the psalm was being read for the second singing, a messenger entered the Church, and laid on the pulpit a note conveying the intelligence of his death. While the heartfelt supplications of the congregation were going up to the throne of grace on his behalf, in a prayer the fervency and suitability of which will not soon be forgotten by those who heard it, the spirit of their pastor had returned to God who gave it. The effect upon the audience, as the Rev. Gentleman in broken and faltering accents, himself almost overcome with emotion, announced the event, may be imagined but cannot be adequately described. The congregation as one man lifted up their voices and wept. With difficulty he proceeded with the remaining services, while an air of stupefying grief pervaded the assembly. That day fortnight, upon the important occasion of a communion Sabbath, he had been with them, conducting the services with his accustomed earnestness and ability; and on this day it would seem as if the congregation, whose joys and sorrows he had for so many years shared, had assembled to bid him a last farewell."

The announcement of his death produced a deep sensation in town, and through the whole country round; and on the day of the funeral, which was the largest in this county for many years, the prices of business in town were generally closed till after the interment. Truly the "memory of the just is blessed."

Home Missions.

HOME MISSIONARY SUPPLY.

Our readers will be glad to learn, that our church has just received an addition of two more laborers in the Home Mission field. At the meeting of the Presbytery of Truro held in October last, Mr Samuel McCulley, a student of Theology, having completed his trials for license to the satisfaction of the Presbytery, was duly licensed to preach the everlasting Gospel. Since that time he has been employed under the direction of the Truro Presbytery, in Shubenacadie and Wallace, and is now we believe in Parrsboro.

At the last meeting of the same Presbytery, Mr David Honeyman, formerly a licentiate of the United Secession Church of Scotland, and more recently in connexion with the Free Church in this Province, as a preacher of the gospel and a teacher of the languages in their college at Halifax, made application to be received into our body as a probationer. Satisfactory testimonials from these bodies were presented of his character and standing, and Mr Honeyman having given satisfactory answers to the enquiries of members of Presbytery, he was duly received as a preacher of our church, and will in a short time be employed in the Home Mission field.

Mr Grant has been during the month of November, supplying the congregation of Miramichi, and having returned, has been located for six months in the congregation of Shubenacadie, Gays River and Lower Stewiacke.

ANOTHER MINISTER FROM SCOTLAND.

"The Committee of Correspondence has accepted the services of the Rev. John Hogg, of Dumfries, who offers to come to our assistance, and he may be expected before the Spring. He has been five years minister of the third United Presbyterian congregation of Dumfries, and they say in a parting address, which has reached this country, that when he first took charge of them they were few in number and crushed with debt, that they have prospered greatly under his ministry, both in their spiritual and temporal concerns. From a membership of 70, they have increased to 181, and have now a fair prospect of being able to liquidate their heavy debt. "This by the blessing

of God has been accomplished by his preaching and attendant duties, which have been performed in all their bearings with an energy seldom equalled, a diligence untiring, a fine display of consistent liberality, and a faith firmly fixed and securely grounded on the Rock of Ages." They say his departure will be felt by them as a severe loss: but approving of his motives they acquiesce in it. Mr H. belonged to the Relief body before the Union."—[Extract of Letter from the Rev. Thomas Trotter.

[In our opening No. we intimated our intention of occasionally referring to the past missionary efforts of our church, and giving such details of the missionary labors of our fathers as we might be able to gather. We have not lost sight of the object, though the limited space at our disposal has hitherto prevented us from carrying it out. We have lately fallen in with an account of the religious state of the Townships in the western part of Nova Scotia, drawn up in 1795, as we gather from circumstantial evidence, by the Rev. James Munroe, of Antigonishe, who labored for many years in that section of the Province. We publish a part below.]

ACCOUNT OF THE RELIGIOUS CONDITION OF SOME PARTS OF NOVA SCOTIA, IN 1795.

LUNENBURGH.

Settlement.—Lunenburg is so called from a town of the same name in Germany, the chief part of the settlers being from that country. They began to settle here in the year 1753. They speak the High Dutch, and are likely to continue the language, as divine service is performed in that language still, in the Lutheran and Calvinistic Churches, which is the best means they could have fallen upon to preserve the language, though possibly not designated for that purpose. The town of Lunenburg still is but a small place, containing about 73 dwelling houses.—The town is nearly a square—about a quarter of a mile long and something less the other way, lying about north west to south east, in streets crossing each other at right angles, along the head of the harbor, which is but indifferent. The houses are commodious enough, but not elegant. *Religious Bodies.*—There are three

places of worship in this small town, near to one another, the Church of England, the Dutch Calvinists, and the Lutherans, and they are all supplied with ministers. The minister of the Church of England is paid from home as the other clergy of that description are. But the other two are supported by their people by a voluntary subscription. The Lutherans are the most numerous; next to them the Calvinists. The Dutch Calvinists cleave to Calvin's doctrines, or in other words, the doctrine of the scriptures, and are of the same principles with the Church of Scotland, holding the doctrines of the confession of faith, though they do not treat of them in the same form of sound words. They have also three orders of church officers, Ministers, Elders and Deacons.

Mode of dispensing the Lord's Supper.—

The Church in Lunenburg differs a little from the Church of Scotland in dispensing the Lord's Supper. They dispense it four times in the year, but give no tokens of admission, so that the minister in a manner does not know who is to communicate till they come forward to partake. But great pains are taken with the young people previous thereto, to have them well instructed in the doctrines contained in their catechisms. For that purpose they are obliged to attend upon their minister for sometime previous. In entering upon the solemnity, there is a discourse suitable to the occasion preached upon the Saturday, and upon the Sabbath a sermon answering the end of the day. Then the minister reads the form appointed to be read at the time, and which contains warnings to such and such characters not to come forward, as it would add to their guilt, and of course heighten their condemnation, and on the other hand encourages those who they think have a right to attend. This form as to matter may be said exactly to correspond with what the ministers of the church of Scotland according to their directory deliver previous to their dispensing the elements. The Dutch Calvinists differ in this, that the clergy are obliged to read this form, while the ministers of the church of Scotland are left more at discretion. While this form and consecration prayer are being read the people stand in decent and considerably solemn manner. When this is done, the minister proceeds to dispense the elements, he himself communicating first. There is a table upon which the elements are placed, which stands on the area before the pulpit, and the people come forward in a regular orderly manner,

and receive, all standing. The following is the order in which they partake, 1st the minister, 2nd the elders, 3rd the deacons, 4th, the old men, 5th, the men of middle age, 6th, the young men, 7th, the old women, and so on as was observed with the men, the young unmarried women coming last. This order they carefully observe, coming in a decent manner, coming up on one side of the table, till there may be about twelve or sixteen at a time standing around the table, the minister serving them with the bread out of his own hand, speaking a few words to each as their case requires. Then he gives the cup in the same manner, and when the first hath received the cup then he retires, so the second in order. And while they are retiring, others are coming on the other side of the table, so that after the first table they all know their place so well, that there is a constant coming and retiring till the whole are served, and that in a most regular and comely manner, without ever being requested. All the while they are communicating, which was I suppose about three quarters of an hour, the congregation are singing hymns, suited to the service, so that the whole congregation are employed. The manner, though different from the Church of Scotland, was orderly and agreeable, and the whole gone about with considerable solemnity. A few might not retire with such gravity as others, or as might answer such a solemn service; yet this is the case less or more in every society upon the same occasion. There might have been about 100 communicants.

Order in Meeting.—They have also a particular order of sitting in the Church; the women sit all below; no mens sit below except the deacons and elders—the elders on the one side of the pulpit and the deacons on the other. The other men all sit in the galleries, and, what is farther to be observed, the young unmarried people are on one side of the church, the married on the other.*

Relative strength of Religious bodies.—There are an hundred and forty three families belonging to this congregation, scat-

*This body has recently connected itself with the Established Church of Scotland, and more recently with the Free Church. Divine service is now of course conducted in the English language, and we believe that in their religious order they conform to what is usual among Scottish Presbyterians.—[Ed.]

tered here and there. There are more families belonging to the Lutheran Church, and about 70 to the Church of England, though I am not certain as to the exact number belonging to these last. These are the only denominations that are in the township,* no doubt partly owing to the language, but more to the aversion they have to those runners, that drive thro' the country, seducing the weak, the credulous, and the ignorant. For this they are to be highly commended. Had others behaved so, they would not give us such a footing in this country.

Country around.—Though the town of Lunenburg is but a small place, so is not the township. It is both extensive and populous. It extends from the River La Have on the westward, and extends to Mushimash River, which will be about 20 miles, and reaches a considerable distance back into the country, and is said to contain 400 families, and nearly 3,000 souls. There is this to be observed of Lunenburg, that it is not settled along any river or bay, as the most of the other settlements in the province are, but reaches back into the country. It is said to be settled 9 miles back, and the farther back the better land. There are several high ridges of land, that reach back, and are the best land. Upon these ridges they have built their houses, and have their farms about them. I allow that along the shore there are islands and necks of land jutting out, which are settled as well as back. And upon the whole, to stand upon an eminence which ye can come at, ye will observe an agreeable irregularity, that is, farms here and there, and under good cultivation, making an agreeable appearance indeed, when vegetation puts forth its strength, and nature clothes the fields with grass and grain, and the pasture with herds of cattle and flocks of sheep, all which are here to be seen in abundance. The farms as far as my eye could reach, seemed to be in good order. They have not dyke or marsh lands, as some other townships in this Province; yet their land appears to be well suited for bearing good crops of grass. They do not raise much wheat as it doth not answer, being subject to be blasted, excepting when sown with barley, which

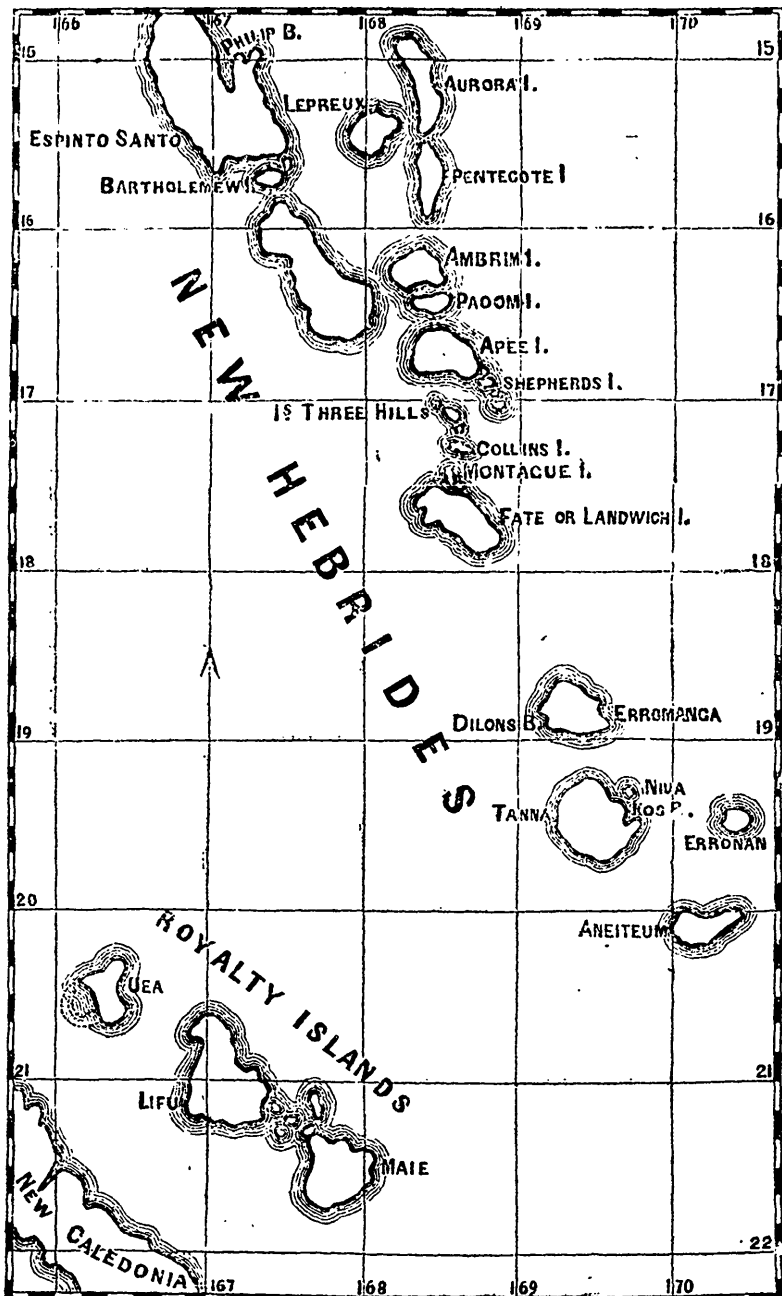
they sometimes do, and then it answers better. Whether the barley be a repeller to keep off the mildew, or whether it serves as a brush to clean it, I cannot say, yet I am well assured, that, allowing there was a field of wheat, and another field along side of it consisting of barley and wheat mixed together, the wheat field would be blasted, while the wheat that was sown among the barley, though along side of it, would be safe. They sow rye upon their new land, but chiefly barley, which they make use of for bread.

Character of the People.—The Germans are an industrious people, and economists also, or, saving. They may be said to work hard, and live hard, and their victuals and their way of living is something peculiar to themselves. They, in common, seem to be a heavy sort of people, or phlegmatic; they have not the liveliness of some others nor do I think they have so strong passions, or are capable of sensations, whether pleasant or painful, as some others are. Nor do I think that their affection is so strong, even toward the tender sex, because they allow them to work at the hardest labor along with the men, such as hoeing, mowing, and reaping, and it hath been said upon them, that a man will sit in the stern of a boat, smoking his pipe, and let his wife row. The yare commonly of a dark complexion, and a great many, even of the women, have but coarse features.—With respect to the women, this must be in some measure owing to their working out of doors, and at such labor, which may give a turn both to the features and color. They are plain and simple in their dress for common, both men and women, though they are a little more gay than formerly.

[The above we give without condensation, as a specimen of this document, which is of some interest as connected with the labors of the venerated father of our Church, who composed it. Farther extracts will appear, should this seem to interest our readers.]

*It need hardly be remarked, that a change has taken place since this was written.—[Ed.]

Foreign Missions.



THE ISLAND OF THE PACIFIC AND THE CONDITION OF ITS INHABITANTS.

[Mr. Geddie has furnished the Board of Foreign Missions with a long and interesting account of the islands of the Pacific, their appearance, structure, productions, &c., and more particularly of the Island of Acuteum; and also of the physical, intellectual, and moral condition of their population. As information on these subjects is much needed, and we believe also much desired among our readers, we commence in our present No. the publication of what Mr. Geddie has supplied.]

DISCOVERY OF THE PACIFIC OCEAN.

To the nations of Europe, the Pacific Ocean was unknown until the year 1513. It was discovered by Vasco Nunez de Balboa, while he held the government of Santa Maria, on the Isthmus of Darien.— Being informed by a native chief of its existence, he made all necessary arrangements to search for it. He embarked in the undertaking with an enthusiasm commensurate to its importance. In the course of his march across the Isthmus, as he stood on one of its loftiest mountains; the ocean which he had so laboriously sought, opened to his view in all its immeasurable expanse. What a stupendous discovery! Overcome with joy, he gave vent to his feelings in tears, and falling on his knees he thanked his maker that on him had been conferred the distinction of a discovery so important. On reaching the margin of the sea, he plunged into its waves, and, with sword and buckler in hand, took possession of it in the name of his sovereign the king of Spain.

The existence of the Pacific Ocean being thus settled, Ferdinand Magellan, a Portuguese Naval officer, formed the scheme of entering it by water. He made known his plans to his own government, and offered his services for an exploratory voyage, but was treated with neglect by his countrymen. He next applied to Spain to countenance and aid him in his favorite object, nor was application made in vain. An expedition of discovery was readily fitted out, and Magellan placed at its head. After a tedious voyage, he passed through the straits which still retain his name, and on the 28th of Nov. 1850, he sailed into the ocean which had been the object of his eager pursuit.

GENERAL CONDITION OF THE ISLANDS.

The Pacific Ocean is the largest in the world, and comprises more than one third of the surface of the globe. Since its discovery it has been successfully explored by navigators of all maritime nations. The chief objects of interest in this ocean are the innumerable islands of which it is studded. Many of them are large, and another they contain millions of souls who are "perishing for lack of knowledge." It must be a matter of painful reflection to every christian that so few of these islands have been gladdened by the presence of the Herald of salvation, while so many have been so visited by worldly men, for the purpose of science, commerce, or pleasure. The church is to blame for this state of things, and will be held responsible by Him who more than 1800 years ago issued that command, "go ye into all the world, and preach the gospel to every creature." Though isles without number have for ages been waiting for the law of God, yet have they tarried in vain. Many an islander of this great ocean can say in truth, "no man cared for my soul." Oh, how little has been accomplished for the cause of Jesus in these dark realms, and how much remains to be done. More than half a century has elapsed since the first missionaries to these distant islands were landed from the "Duff," on the shores of Tahiti, and yet the work of evangelization in the Pacific is scarcely more than begun. It must be acknowledged with gratitude to God, that a great work has been wrought by divine power and grace in the Sandwich, the Society, the Hervey, the Samoan, and other islands, but these will bear no comparison to the Feejee, the New Hebrides, New Caledonians, New Britain, New Ireland, New Guinea, the Louisiade, the Archipelago, the Pelew Islands, Landrones, Carolionas, &c., where the people are "sitting in darkness and in the region and shadow of death." Oh! when will the time come for the emancipation of these dark regions.—Unless christians greatly bestir themselves, centuries must still roll on ere "all the isles of the heathen" shall worship the Lord.

POPULATION OF THE PACIFIC ISLANDS.

The Islands of the Pacific Ocean are inhabited by two distinct races of men. It is true that they possess some things in common, yet a distinction of origin is traceable in their physical conformation, colour, language, and habits. These races seem to claim paternity with the Negro and Malay respectively. In the one, there is a Negro cast of countenance—very dark skin and crisped hair; in the other the frame is large and well moulded, skin light copper colour, hair fine and glossy, with a Malay countenance. This latter class are found to inhabit the Sandwich, the Marquesan, the Society, the Austral, the Hervey, the Navigator's the Friendly Islands, New Zealand, and all the smaller Islands in their respective neighborhoods. The Negro islanders, on the other hand, are found to inhabit part of New Holland, New Guinea, New Britain, New Ireland, the Archipelago of Lositide, Solomon's Isle, New Caledonia, the New Hebrides, and the Feejees. In several of the islands, indeed, there is an intermixture more or less considerable, but the distinction noticed is too evident to admit of a doubt.

THEIR ORIGIN.

The origin of these islanders is an interesting subject of inquiry. It now admits of absolute demonstration that the copper colored, or superior race, are of Asiatic origin. They belong to the same family as that which peoples the East India Islands. The Samoans, indeed, owe the origin of their race to a large island situated to the north-west, called by them Puloto, or Baroto. Now, the easternmost island of the East Indian Archipelago, inhabited by the the Malayan race, is Baroto, or Booro. It lies between Celebes and Ceram, and is inhabited in the interior by Papaune, and on the coast by Malays. The correspondence between the language spoken by the Malays and the several dialects of the Polynesian tribes, likewise proclaims a community of origin. And if more evidence is wanting, we have it in their conformation, colour, character, customs, &c. The progenitors of the present Polynesian have either left their original places of abode, influenced by a spirit of adventure, or else, as is more probable, they have been driven from their native shores in their frail barks, and been wafted by unpropitious winds,

to some forlorn island, and then spread from group to group. It is easy to conceive how the Malays, departing from their own coasts, and following the several chains of islands with which the Pacific Ocean abounds, might have eventually reached the several groups where their descendants are now to be found.—I met, on the Island of Fate, Sualo, a Samoan chief, who, with a number of others, was about 20 years ago blown off from their native shores, and after a voyage of 1500 miles in a canoe, they landed on one of the northern islands of this group. The history of the Negro race is not so clear as that of the Malay. It would be premature to speak definitely about them, until we know a little more of them and their institutions. Many things relating to this branch of the human family still remain a dark and mysterious chapter in the history of man. It may be found that the origin and subsequent progress of the Negro and Malay races inhabiting the islands of this great ocean are very similar. It is well known that the islands of the Indian Archipelago contain two races distinct in their origin, language, appearance, character, and customs, and are irreconcilably hostile to each other—the Malay and black races. The former of these races is superior to the latter, and usually occupies the shores and finer parts of these regions, while the latter takes refuge in the interior. Now, if we leave the Indian Islands, and take a south-easterly direction until we reach the Feejees, both races may be found on the chain of isles which intervene between these two points.—On some islands both races exist in a distinct state—on others an amalgamation has taken place, and here and there an island may be found inhabited either by the one race or the other.—At the Feejee a separation has taken place, and while the Malay race has gone eastward alone, the other has chosen a westerly course, and if we go as far westward as New Holland, we find the Negro what he is in the islands that have given birth to the race. The most that can be said of the oceanic negro is conjectural after all. The attention of missionaries has hitherto been almost wholly confined to the superior class, and little is known of the other.—When their language is acquired, their superstitions analysed and the popular traditions collected, many things that are now obscure will become clear and plain.

NEW HEBRIDES GROUP.

Of this interesting group, nothing was known until the year 1606, when some of the northern islands were discovered by Quizote, and supposed by him to be a part of the southern continent. Another visit was made to the group by Moses Boujouenville, in the year 1708, who, besides landing on the island of Leporo, did little more than discover that the land was not connected, but was composed of islands, which he called the Great Cyclades. It was reserved for Capt Cook to make a more complete exploration of the number, extent, and character of the islands which he did in 1773, and he called them the New Hebrides, supposing them to be the most western islands in the Pacific Ocean. The island now under observation was only seen from a distance by Captain Cook, who merely says, "Anatom, which is the southernmost island, is situated in the latitude of 20 deg. 4 min. east, eleven or twelve leagues from Port Resolution. It is of a good height with a hilly surface, and more I must not

say of it. The whole group comprises between 20 and 30 islands, some of them large and thickly inhabited.*

The inhabitants of the New Hebrides group have been always classed with the Negro race, but the propriety of this classification admits of a doubt. There seems to be a considerable intermixture of the two races. In some islands the Malay seems to predominate, on others the Negro, and on others still there seems to be a nice balance between the two. Fortune and Nina are examples of the first, Erromango of the second, and Pate of the third. A Samoan could almost converse with a native of Fortune or Nina; he would find it difficult to acquire the dialect of Tanna, and he would be a man of more than ordinary attainments to master that of Aneiteum or Erromango, as they contain sounds which it seems physically impossible for a Polynesian to utter.

*The position of the various islands may be seen by reference to the accompanying map.

Miscellaneous.

ENGLISH CHURCH MISSIONARY SOCIETY.

BAPTISM OF ADULTS IN NEW ZEALAND.

—Rev. B. Ashwell gives the following interesting account of the admission to the Lord's table of forty adult New Zealanders.

Mr Maunsell baptized forty Adults.—Among those were some of the principal chiefs of the Ngatehua, and some who had been among the most blood-thirsty and desperate cannibals New Zealand has produced—now, clothed and in their right mind, allowing even their slaves to teach them their letters and catechism. Some of these men I met at the Wairere in 1840, on a fighting expedition. They threatened to strip me if I preceded them to Tauranga, whither we were going. Ten years since all these natives were residing at Matamata, and most of them are known to Archdeacon Brown; for the last eight years, however, they have been living on Waikato, and only a day's journey from this settlement. It was in March last they determined to serve the Saviour, and

expressed a wish for baptism. These are the same natives who, four years ago, entered the house of a European living near Auckland and stripped it. Such was the character of the people, that they were universally dreaded by all near them. Is any thing too hard for the gospel?

They are now anxious for a watermill: so sure is it that civilization will follow the reception of the Gospel. I have now the names of sixty adults on my list of candidates for baptism.

CHRISTIAN RESIGNATION OF NATIVE TEACHERS.—The following notices of two of Mr Ashwell's native assistants are particularly interesting:—

I found Hoeta (Jowett) our principal assistant in the boarding school at the station, had been in much affliction, having been called to bury his youngest son, two years old. He came to me and said, "I am fearful that I have sinned, for I have prayed so earnestly that my child might be spared, that I have been praying against the purpose and will of God. I

grieve over my child, but my greatest grief is my sin of rebellion." I asked him the nature of his prayer. He said, "I did pray that God's will might be done; but I wished for my own: for this I am poui" (dark). He said this with tears in his eyes. I felt reproved; for I fear I do not feel that degree of submission to the Divine will under similar circumstances—the death of an only son—as this my New Zealand brother did.

Another of my native teachers, Thomas, belonging to the Ngatiwaoroa tribe, manifested the same desire to acquiesce in the Divine will, under even more trying circumstances. It is now eighteen months since he buried his wife, to whom he was much attached. His only child, a girl about eight years old, was his greatest earthly comfort: however, he did not keep her from our boarding school. We feared she would not be spared long, as she appeared to be suffering from an internal complaint, which was gradually undermining her constitution. After being with us nearly two years she became worse, and I thought it right to tell her father that I feared she was in a critical state. He replied, "if my only child should be taken away, I shall not be able to bear it. I have no strength. She is my manawa (breath.) But I will trust in God." "Yes," I replied, "He is faithful. He will give you strength according to your day." Soon afterward she was seized with dysentery, and I felt assured she could not survive the attack. We tried various Medicines, which appeared for a time to arrest the disease. Thomas then took her home. As she was leaving she said, "Father, I shall die; but you must teach me continually. If you fall asleep, I shall awake you: you must teach me. Oh, teach me, for I shall die!" The next day I went to see her. I said to her, "Well, Priscilla, do you remember what you have been taught at school?" "Yes," she replied, "I do pray." "I then asked her, "What do you pray for?" She replied, "That God the Holy Spirit may change my heart." "Do you wish to love the Saviour!" "Yes, that is my desire." I then asked her, "Do you feel that you are a sinful child?" "Yes, I am," was the reply. "What hope have you that you will be saved?" "Christ died for my sins." Soon afterward she died. I believe she was one of the Saviour's dear little lambs; of such is the Kingdom of

Heaven. For a few days poor Thoma appeared paralyzed. The day after her death he said, "My only relief is secret prayer." A few days afterwards, the children of our school followed the remains of their young friend to the grave: the four eldest girls were the bearers of the coffin. I trust the lesson will not be lost upon them. Thomas bears his loss as becomes those who do not sorrow as without hope. He said to me after the funeral, "My only desire is now to be useful to my tribe. All my earthly hopes are destroyed, but the will of God is best." The consistent conduct of some few of my people, and the happy deaths of others, cause much greater joy and satisfaction than crowded congregations of mere nominal professors.

LONDON MISSIONARY SOCIETY.

DEATH OF AN AGED BELIEVER ON TAHITI.—The Missionary Magazine, after alluding to the interesting fact that revival of religion is in progress on Tahiti, an island around which the sympathies of the churches have so long gathered, gives a letter from Rev. A. Chisholm, in which he records the death of an aged believer.

We have had pleasing proofs at this station since I last addressed you, that the labors of the Society in Tahiti, in days past have not been unproductive of blessed fruit. An aged member of the church named Rimatu, had a most triumphant departure from this life, to be present with the Lord. Ever since our arrival here, he has shown himself a humble, devoted Christian, and much more weaned from the world than the generality of professors in this land. It was quite a treat to see the old man coming in with a smile on his face, and the New Testament in his hand, and to hear him say, "Come here, Titomi; I have got a little word to ask about." He seemed to enjoy himself very much on the Lord's day, reading, praying, and talking about the sermon.—Although a very old man, perhaps upwards of eighty, he was the most lively of all our church members, and never absent from any of the means of grace, except when prevented by sickness. As his end approached, he became more and more spiritually minded, so that it was quite instructive and comforting to converse with him. Soon after he was seized with his last illness, I said to him, one day, "Do you think this sickness will be unto death?" "Yes," he replied, "I

believe this earthly house will soon be in ruins now." "And are you not at all afraid to die?" I enquired, "Oh, no," he said; "Jesus died; but though angels said, Come, see the place where the Lord lay, I am going to be with Jesus, and he will raise my body again at the last day." I asked him what he had been thinking about. When he replied, "About the height and the depth, the length and the breadth, of the love of Christ." After a short interval, the venerable saint calmly expired, with a full hope of immortality.

WEAVER CASTE IN INDIA.—We understand but little in this country with what power caste tyrannizes over the people of India. Perhaps it is not too much to say that this is the great obstacle to the progress of the gospel among the Hindoos. It is cause, however, of devout thanksgiving that in some districts the power of caste is gradually giving way. Below will be found a notice by Revd. Messrs. Mead and Abbs of the abandonment of idolatry by a numerous body of the weaver caste in Neyoor.

The renunciation of idolatry by about one hundred and sixty heathens of the Weaver Caste, and the abandonment of their two Devil Houses, are perhaps the most striking instances of progress in this station during the past year. There are other encouraging circumstances to notice but these palpable evidences of inroad on the territories of Satan excite considerable attention amongst the heathen in Trivancore, and will no doubt encourage the friends of missions at home, as they do the laborers in the field. We had formerly a school in the weavers' village, but gave it up, partly in consequence of the death of the teacher, but principally on account of the little encouragement we had met with amongst the adult population. In passing, it may be mentioned that the teacher, John Munro, was one of the first scholars in our seminary, but was removed by death before the pleasing change amongst the people occurred.—How rejoiced he would have been to wit-

ness the people of two streets of the village, and their temples, given up to the true God! Instead of the school which our weakness of faith probably inclined us to suspend, we have commenced two others, one in each street, and they are both well attended. The weavers' warp is no longer prepared as heretofore in the open avenue on the day of sacred rest, but all is now order and quietness, and the people assemble for instruction in one of their houses. This is the Lord's doing, and is marvellous in our eyes; for though we have had several of the weaver class in different parts of the mission, we had almost despaired of the people in question, in consequence of length of time we had labored apparently among them in vain.—As much depend in Indian villages on the head man of the place, we are glad to find that the Chief of the weavers is a steady and judicious man, and is making good progress in studying the Scriptures.—When the new converts were asked why they did not light up the Devil Temple, one said, in the ironical style of the East, "The temple did not ask for the light, but when it would be time enough to expend their oil for the purpose." Their former heathen priest visited them with the sacred ashes to rub on their forehead and other parts of the body. On these occasions it is usual to give him a present. The Christians said, "We have no objection to give you a few chukrams (a small silver coin), but we are become Christians and can no longer adopt the heathen marks." The priest left the place disconcerted and amazed at the change which had happened since he last saw them. A high-caste rent-gatherer threatened to trouble the people if they did not light up the temple as formerly.—They meekly replied, that they would not do it however he might annoy them. As there is very little redress to be obtained for grievances inflicted by the rich and powerful, the people must expect to be tried, as they indeed already have been; but we hope that they will remain steadfast.

Death's Department.

A HINT TO BOYS.

In one of the towns of Ohio is a boy who spends some of his leisure time at

work in a tan-house. In this way he occasionally earns a calfskin, which he cuts into strips and braids into whiplashes. By

this means he is able to lay up six dollars a year for the missionary cause. He and a young friend of his have lately agreed, together to give up every Saturday afternoon to Foreign Missions; and to raise, if possible within the year, the sum of *twenty dollars*. At the end of two months they had kept their resolution, and had on hand five dollars and thirty-seven cents.

Well done, boys. Go on in the good work you have begun. While trying to bless others, you will yourselves be blessed. Follow these efforts with your prayers that God will prosper the missionary cause; and when you become men, if you are called to so high and holy a work, go yourselves to the heathen, to preach Jesus Christ and him crucified.

CALABAR FABLES.

How dreadful it would be to be without books! How much are we dependant on them for entertainment and instruction.—As you are aware the Old Calabar people were entirely without them; their language lived only on their tongue, and we found them destitute of even that traditional knowledge which is frequently found amongst tribes that have no written language. It is true, the Calabar people have many old traditional stories, *inke* they call them, but they are the silliest fables you can well think of. I shall tell you one or two of them, and you will see how silly they are.

How fire was brought to the earth.—At first man did not possess this useful minister to his comfort; it existed with Abase, the supreme being. Being desirous to receive a portion of it, man wrapped around his dog a quantity of dried grass, and the dog going near to the fire of Abase, soon found himself enveloped in flame, and immediately scampered off to his master, who thus possessed himself of this element.

How corn was brought to the earth.—Abase was accustomed to supply all the creatures he had formed from his large stores of food, but man wished to have corn that he might plant it for himself.—In order to procure it, he asked the bird to carry some of it in its crop to him the next time that Abase distributed his bounty, and the bird agreed to do so. Corn was thus conveyed to the earth, and man committed it to the bosom of the ground, so that it sprung up and multiplied; but whenever the bird sees corn growing in

a field, it goes and eats of, for it says, "That's mine."

How the Elephant has such small eyes.—In the times of old, the little bush-tortoise was the wisest of animals. Abase had given it this superiority, and it had frequent wars with its huge neighbor the elephant. On one occasion, by its tricking it had got the better of the elephant and deprived him of his eyes. The elephant found himself in a sad plight, and all the worse that this misfortune befel him on Abase's chop day,—for it seems Abase had his feast days as the Calabar chiefs have when he invited all his creatures to his table. Seeing the worm crawling along on its way to the chop, the elephant says to it, "I have lost my eyes, pray lend me yours, for I am such a big beast I shall readily be missed, and when I come back from the chop I shall give you them again." The worm consented to this proposal, and gave the elephant its eyes; but the elephant forgot to return the loan and so it comes to pass that the elephant has small eyes and the worms none at all.

The tortoise, however, had not always the advantage over the elephant, for on one occasion the elephant siezed it with his trunk and dashed it against a tree so as to break all its skin. Upon this the tortoise had to set to and patch up its skin again; und thus it happens that the shell of the tortoise has that form which it now exhibits.

A great many such silly stories they have, and the wives of the chiefs shut up in their harems spend much of their time, for they have nothing else to do, in rehearsing these old *inke*. How sad to think of the blindness of their minds, even as to the knowledge of this world, and their childishness when such absurd fables are their mental food and their only stories of instruction. Improve your privileges of instruction, my young friends. You do not know how highly God has blessed you in bestowing them upon you; and ever remember that word, "To whom much is given, of them much shall be required."—Rev. Mr. Goldie.

MY FIRST PENNY.

Early one morning, a little boy, about five years old, on awakening from sleep, looked up, and, on seeing his father, said "Papa, I am going to put my penny into the missionary box." Papa said to his

little aon, "Who told you to put your penny into the missionary box? No-body but myself," was the ready reply of the Juvenile subscriber to the mission fund. But what penny was this that he called his own penny? I will tell our dear little friends something about it. It was the first penny that this little boy ever gained by his industry. But you would like to know what he worked at to get a penny for his wages! Well, here is a copy of the bill given him by his teacher: "Master E——has merited the sum of one penny payment on demand!" He had worked hard at his lessons, and so kept at the top of his class for a certain time, for which he obtained a penny, and this penny he gave to God, to help to make him known to the poor heathen, who knew him not, and are dying in their sins. It was but a small sum; but, like the widow's two mites, it was ALL he had in the world that he could call his own; and he gave it of his own free will and with evident pleasure: and you know "the Lord loveth a cheerful giver." You may be sure that his papa and mama were delighted with what their little boy did. And so will you make the heart of your papa and mama glad, if you follow his example, and go and do likewise.—[Wesleyan Juv. Offering.

THE TAHITIAN CHILD AND HIS MOTHER.

Little Teilio was a Tahitian. He had a mother who loved her bible, and taught him to pray and to love God, though little more than thirty years ago there were no such mothers in Tahiti, but many who destroyed their children. His mother also taught him to love the House of God, and he did love it so much that he would be very sorry if he could not attend.

Teilio, however, had but a weak body, and was often kept at home by sickness, even before he was seized with the illness which caused his death. During that illness, his mother watched over him with the most affectionate care, and was rewarded by the eagerness with which he listened to her instructions, and repeated the prayers she had taught him. Often when in pain he begged her to pray for him, and expressed his sorrow that now he could not be where he would like to be—in the House of God.

Every thing was done by his friends to save his life, but it pleased God to take him away from this state of sin and sorrow, to that blessed, blessed world where there is no pain. Shortly before his death, he looked at his mother, and said, "Health to

you, mother, I am going." "Going where?" said his mother. "Going to my Father," he replied. "Who is your Father?" "God is my Father." "Will God take you, sinful as you are, for his child?" "Yes; I have begged him to do so, and he will." He then asked all to retire but his mother, whom he requested to raise him up while he prayed to Saviour to take him. After doing so, the little boy laid himself down again, and went to his "Father" above.

Observing some days after Teilio's death, that his mother, when in her usual seat at chapel, wept very much, and did not sing, as was her habit, after the service, I said to her, "Why do you weep?" "Because my dear child is absent from my side." "Would you, then, call him back, if you could?" "Oh no. He is happy where he is," she replied, "I would not call him back, but I must shed a few tears to his memory, for that I cannot help."

This was a Tahitian mother, and a Tahitian child, not as they were, when the heart was frozen by the hardening influence of heathenism. Then the mother would have seen her own infant destroyed without pity and without an effort to save it. Nay, she would wish her own hands have crushed her tender infant, and cast it from her. Mothers forgot their own sweet babes, and smothered them in the grave.

What has made the difference between their past and present state? It is the blessed gospel, which we wish you to love and then to send to the heathen, that it may teach all the cruel mothers in dark lands to love their children, to teach them to love the Saviour, and even when they have gone to Heaven, to shed a tear over their graves.—[Juv. Miss. Magazine.

"Ma, I have fifty cents that I can send to the poor heathen children," said little Victoria, after having listened attentively to a conversation which took place between her mother and a friend on the subject of missions. "My dear, you have spent your money," replied her mother. "Don't you remember that you gave it to your papa to help to buy your pink lawn frock?" Victoria could not well remember having spent the money, but withdrew immediately, brought the frock, and requested that it might be sent to one of the little heathen girls. Her mother told her it was not a suitable present to be sent so far as China. She soon left the room and returned with one of her handsomest toys, (a large parrot) and begged, with her

large black eyes streaming with tears, that it might be accepted. She was again reminded that the gift was unsuitable; at this she sobbed aloud, and after hesitating a few moments, she again left the room and returned, bringing with her a yard of beautiful balzarine, which her mother had given her to make her big doll a frock, and said, with a look that expressed the sincerity of her request, "I reckon this will do."

The mother's friend left this interest-

ing family circle the ensuing day, in order to spend some days with a relative, and after her arrival she had occasion to open her basket, in which she discovered a neat bundle, which she did not recognise as her own. Curiosity induced her to remove the envelope, and she found it contained the toy parrot which she wished to be sent to the heathen children.

This is no fiction, but what I was eye-witness to.—[Commision.

Notices.

The Rev. Peter G. McGregor, of Halifax, acknowledges the receipt of the sum of £6 from Philip Peebles Esq., manager of the Gas works of Quebec, for the following objects:—

The Sabbath School of Poplar Grove Church Halifax,	£1 0 0
The Ladies' Relig. & Benev. Society of do.,	1 10 0
The Missionary Society of do.,	1 10 0
The Theolog. Institution of the Pby. Church of Nova Scotia,	2 0 0
	£6 0 0

Miss Geddie acknowledges the receipt of £17s. from Mr Roulk. Mc Gregor, being a donation from the Juvenile Miss. Society, New Glasgow, towards the education of Charlotte Ann Geddie; also £1 from the Rev. D. Roy for the same object; also, for the same object, 7s. 5d. from class No. 5 of the Prince Street Church Sabbath School, Pictou.

We have to request that orders for the present year of the Register will be forwarded as soon as possible. From nearly half the congregations of our Church no orders at all have reached us. We trust that they will soon be forthcoming. The Board have resolved to send a quantity of extra copies to each congregation, partly with the view to gratuitous distribution where it may be deemed advisable, but also to supply any further demands.

The Presbytery of Pictou will meet at River John on Tuesday, 7th January, at 11 o'clock, sermon by the Rev. James Ross; and at Tatamagouche, on Wednesday 8th, same hour.

The Presbytery of Truro will meet for Presbyterial visitation at Economy, on Tuesday, 7th January, sermon by the Rev. Jas. Bayne;—at Lower Londonderry on Wednesday following, sermon by the Rev. F. E. Ross; and on Thursday at Upper Londonderry, sermon by Rev. J. Watson.

JOHN CAMERON, *Pby. Clerk.*

The Treasurer of the Board of Foreign Missions acknowledges the receipt of five pounds from the Ladies' Missionary Society of Tatamagouche.

PRESENTATION.

The young men of the Sherbrooke section of St Mary's congregation lately presented their pastor, the Rev. John Campbell, with a set of good harness and a riding saddle, as a testimony of the esteem in which he is held by them for his works' sake. We know not whether this act speaks most for Mr Campbell, whose labors in that quarter of the Church have been so abundant, or the young men who have manifested in this manner, their appreciation of his services. Mr C preaches in Sherbrooke every third Sabbath. When he commenced his labours there, thirteen years ago, there were not a dozen members belonging to the congregation: now there are nearly one hundred. It is pleasing to see the young taking an interest in the prosperity of the congregation. It augurs well for its future prosperity.

A few copies of the "Register," for 1850; complete, can be had by application at the E. Chronicle Office.