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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.

JANUARY, 1860.

No. 1.

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## FOREIGN MISSIONS.

### NEW HEBRIDES.

#### LETTER FROM MR. GEDDIE.

*Anciteum, New Hebrides, June 22nd, 1859.*

I embrace an opportunity which has just occurred of sending a few lines to you. Your last letter to me was written before Mr. Matheson left Nova Scotia, and was answered, so that I have nothing to acknowledge from you. In that letter you mentioned that Mr. Johnston would leave Nova Scotia for these islands in October of last year, and we made arrangements for his reception accordingly. A few months ago a report reached us that he would not leave at the time expected, but we are still ignorant of the cause of his detention, and of the time when we may look for him. The mission never required the services of an additional missionary more than at the present time.

The mission families on this island have been healthy since I last wrote you, with the exception of Mr. Inglis, who has had an attack of fever lately. The attack is a mild one, and we do not think him dangerously ill. He is much reduced by his illness, but will, I hope, be able to resume his duties soon. I

returned from a visit to him yesterday.

The mission on Tana has been severely afflicted since I last wrote you. Mrs Paton gave birth to a child in February last, and died soon after; the child also survived the mother but a short time. Her death was very sudden and unexpected. But I refer to Mr. Paton's own account of this very sad event, which you will no doubt see in the Reformed Presbyterian Magazine. I need not say how deeply we sympathise with Mr Paton under his great affliction, and mourn the loss of his esteemed wife. Mrs Paton was an amiable and devoted woman, and possessed many qualifications that eminently fitted her for the important and arduous sphere which she occupied. Our departed friend entered the mission field youthful and vigorous, and we anticipated years of usefulness before her; but God's thro'ts are not as our thoughts. Let us hope and pray that this very mysterious and painful dispensation of divine providence may be overruled in ways that we know not, for the promotion of the divine glory, and the furtherance of the Redeemer's cause in these dark isles of the sea.

Only a few weeks after Mrs. Paton's death, Mr Matheson was taken seriously

ill, and laid aside from duty. Mrs. Matheson's letters and his own will no doubt give you all information about his sickness. He was by no means robust when he landed on Tana in October last, but he was able to attend to his duties until the following March.— He labored with faithfulness and diligence, and accomplished an amount of work which surprised us all.

As soon as the tidings of Mrs. Patton's and Mr. Matheson's illness reached this island, Mr. Inglis and I visited Tana in the John Knox. As so many of the members of the mission were on the spot, we had a meeting, at which some resolutions were passed, of which I enclose you a copy. Mr. Matheson, at our urgent request, accompanied us home to Aneiteum. He has been on this island since the first of May. I regret that I cannot write you encouragingly about the state of his health. In addition to other troubles, he has fever and ague at present. I do not anticipate any immediate danger, but we scarcely venture to hope that he will be able to return to Tana. It will be a satisfaction to Mr. Matheson's friends to know that he is comfortable on Aneiteum, and that we are using all the means within our reach, for his recovery. As soon as we brought him to this island, we sent the John Knox to Erumanga, for Mr. McGillivray, naturalist, who is also a medical man, that he might enjoy the benefit of his skill. I may inform you, that Mr. McGillivray, in whose judgment we repose much confidence, gives but faint hopes of his ultimate recovery. The views of my brethren in relation to Mr. Matheson's case, are the same as my own.

The infant mission on Tana, has indeed been severely tried. The afflictions which have befallen it, have in some ways been adverse to the cause. The great objection of the Tanese, and many of these islands to christianity, is the impression that it brings disease and death to those who embrace it.— This impression will be to some extent strengthened by the events that have taken place. But we must not be discouraged. Though clouds have gathered around the Tana mission, yet these will soon disappear. And in the present state of the island, there is much to stimulate to exertion and to encourage hope.

I have been occupied for some months past, in revising our translation of the New Testament, which we hope to send to England by the return of the John Williams. It has been definitely arranged that Mr. Inglis shall go home and superintend the printing of it. Mr. Copeland will occupy his station on Aneiteum until his return. It would give me great satisfaction, if Mr. Inglis could extend his visit to Nova Scotia.— He is so intimately associated with us in the missionary work, that you ought to regard him as one of your own missionaries. A visit from him would, I have no doubt, awaken much interest in the cause.

My three children, Charlotte, Elizabeth, and John Williams, will also go home in the John Williams. After being joined by their sister, who is now in England, the four will proceed to Nova Scotia. The Rev. Messrs. Gill, Turner, and Inglis, who go as passengers, have kindly offered to take charge of my children during the voyage. The ship is expected to leave here about September, and after calling at Samoa, Rarotonga, Tahiti, and other islands, will proceed on her homeward voyage, by way of Cape Horn. She will probably reach England about May of next year. They will then remain under the care of Mr. Inglis or Mr. Turner, until they can be sent to Nova Scotia. You would greatly oblige me if you could make the necessary arrangements for their removal there. Any information on this subject, may be sent either to the Secretary of the London Missionary Society, or to the Secretary of the Mission Committee of the Reformed Pres. Church of Scotland.

You will be grieved to hear that one of our teachers who was settled on Nina last year has been killed. This small island lies about 12 miles from Tana. In a former letter I gave you an account of the settlement of the teachers there. I accompanied them to their destination, had a friendly meeting with the people, and received from them a promise that they would not injure them. The teachers' names were Navalak and Nemejian. It was their practice to go round the island every Sabbath day and hold meetings with the natives wherever they could find hearers. On the first Sabbath of May last, as they were returning home, two natives of Tana who

lay concealed in the bush, rushed out on them and attacked them. Nemevian was instantly killed, and Navalak so severely wounded that he was insensible for several days. As soon as we heard the sad tidings of what had taken place, we sent off the "John Knox" with a deputation of four trustworthy natives, to ascertain if possible the true cause of the murder of the teacher, and to bring home Navalak if needful. Our deputation had a meeting of all the chiefs on the island, and stated the object of their visit. The explanation given was this: Between 40 and 50 years ago, a canoe left Nina for this island, with about 15 natives on board. The party no sooner landed than they were killed and eaten, with the exception of two, who ran to the sea and were supposed to be drowned. These two swam until they reached a rock detached from the mainland, about four or five miles from the scene of the massacre. During the night they ventured ashore, took a small canoe which they found, and set out for their own island, which they reached in safety. When a man is killed, on these islands, his friends break off the branch of a tree and place it in the ground, to remind them that they have blood to avenge. When one branch decays it is replaced by another, and this continues until the natives have satisfaction. It appears that on Nina the memorial of unrevenged blood has been kept up to the present time, and the quantity of decayed branches now forms a large heap. It so happened that Nemevian was from the very district on this island where the Nina people were murdered. As soon as this was known on Nina, evil was determined against him by the people of the district to which the party who were killed on Aneiteum belonged. Our teachers were not insensible of their danger, but they did not acquaint us with it, lest we should suppose them faint hearted in the cause of God among the heathen. But the Nina people would not injure our teachers themselves, so two Tana men undertook to do the deed, one of whom had recently lost a wife and child, and was angry with the teachers, supposing christianity to have been the cause of their death. Such was the account received by our deputation of the sad affair. The Nina people told them that their revenge was now satisfied, and expressed a wish to maintain friendly intercourse with this island.

They objected to Navalak leaving their island, and requested that two additional teachers be sent to them. The chiefs who have always been friendly to the teachers, said that if Navalak were removed, they would leave with him and come to this island with their families. Navalak himself has sent an urgent request to be allowed to remain. The people of Nina presented a large quantity of food to our natives, and treated them very kindly during their visit. We hope to send a teacher to Nina in a few weeks. We deeply lament the death of the poor teacher who has fallen a victim to the cruelty of the heathen. Our teachers have often been "in perils from the heathen," but this is the first instance in which blood has been shed. May the time to favor these benighted islanders soon arrive.

Mr Paton is on this island at present. He came here about three weeks ago on a visit. He has been subject to occasional attacks of fever and ague, but his health is improving. He expects to return to Tana next week. After Mr. Copeland comes to this island he will be alone there.

Much of the information contained in this letter is of a painful kind. Let us bless God that all events are under His control, and that He doeth all things well. He knows best by what means and agencies to carry on his own work.

I will not enlarge here on the state of the work in this island. I hope to write my annual letter to you next month, and it will contain all information on this subject. Suffice it to say, that the cause hopefully advances here.

I must now conclude. Let me now solicit for myself and others an interest in your sympathies and your prayers. May your interest in the missionary cause never diminish.

I remain,

Yours very sincerely,

JOHN GEDDIE.

Rev. James Bayne,  
Sec'y Board of For. Mis., P. C. N. S.

RESOLUTIONS PASSED AT A MEETING OF  
THE NEW HEBRIDES MISSION.

Port Resolution, Tana, April 21th, 1859

At a meeting of the New Hebrides Mission, held here this day, present, Rev. Messrs. Geddie, Inglis, Matheson, Paton, Copeland—Mr Inglis in the chair it was unanimously resolved,

1st. That this meeting deeply and sincerely sympathise with Mr. Paton, in the heavy and trying bereavement with which the Lord has seen meet to visit him, in the death of his beloved wife and child; that they record their sense of the loss which this mission has sustained by the early, sudden, and unexpected death of Mrs. Paton. Her earnest, christian character, her devoted missionary spirit, her excellent education, her kind and obliging disposition, and the influence she was fast acquiring over the natives, excited expectations of great future usefulness; that they express their heartfelt sympathy with the parents and other relatives of the deceased; that they recommend Mr. Paton to pay a visit to Aneiteum for the benefit of his health, and they commend him to the tender compassion of Him who was sent to "comfort all who mourn;" that they regard the striking dispensation of God's providence as a call to themselves, to be more earnest in attending to the state of their own souls, and more diligent in impressing the concerns of eternity on the minds of others.

2nd. That they recognise with thankfulness the progress of the mission at Mr. Matheson's station,—a commodious place of worship has been erected, and extensive improvements effected on the mission premises, the attendance upon the public worship is highly encouraging, and a desire for education is beginning to appear; that while they see the great need of Mr. and Mrs. Matheson's presence to carry forward the work, yet they are fully of opinion that the state of Mr Matheson's health for the last month, renders a visit to Aneiteum immediately, indispensably necessary; that they sympathise deeply with him, and also with Mrs Matheson on account of his health, and their prayer on his behalf is, that the Lord may abundantly sanctify to him this trying dispensation of his providence, and speedily if it be His holy will, restore him to his wonted health and strength.

3rd. That a letter having been received from the Rev. Dr. Ross, informing them that owing to the state of his health, and the distance of his residence from Sydney, he is unable to act any longer as the agent of this mission,—they sincerely sympathise with Dr. Ross on account of his declining health, that they record their sense of the deep obli-

gations under which this mission lies to Dr. Ross for his gratuitous services as agent of the mission in Sydney, for the last eleven years; his deep and continued interest in the progress of the mission, his eminently correct business habits, his promptitude and punctuality in executing orders, forwarding letters, papers, &c., and his uniform, kind and obliging disposition, evinced in many ways, entitle him to the warmest thanks of every member of this mission, and that in the meantime, till they have an opportunity of communicating with their respective committees, and making arrangements for another agent, Dr. Ross be requested to employ a substitute to transact the business of the mission, and to pay him the usual commission allowed for such agencies.

4th. That, as the New Testament in Aneiteum language is likely to be ready for the press, by the time that the "John Williams" will leave these islands for England, Mr. Inglis be requested to go home by this opportunity, in order to superintend the printing of this translation, and to promote the general interests of the mission by every means in his power, and that Mr. Copeland be requested to take charge of Mr Inglis's station during his absence, which may be about two years.

#### LETTER FROM MRS. GEDDIE.

The following letter was not intended for the public:—

*Aneiteum, June 22, 1859.*

My dear Parents,

It is a long time since I heard a word from you, not since Mr. and Mrs. Matheson arrived; yet I trust you are all well, or we would have heard in our Pictou letters. Vessels arrive, and there are *no letters, no letters!* I am happy to say that we are all well, i. e. our two selves, and the children.—Poor Mr Matheson is very weak and ill, and we have little hope of his ever getting better. He with Mr Paton and Mr Copeland, was settled on Tana last October. Soon after the John Knox was laid up for the hurricane months, and we did not hear from them for some time. The John Knox was again launched in April, and proceeded to Tana to visit them, and returned bringing the

sad tidings of the death of Mrs Paton and her infant, and also of Mr Matheson's illness. Mr Geddie and Mr Inglis immediately prepared to visit Tana, and returned bringing with them Mr and Mrs Matheson. He is sometimes better for a day or two, and again very ill for several days. Still he is cheerful and never complains. There is, I think, little doubt that he is in the last stage of consumption. We did not wish him to go to Tana; we all tried to persuade him to remain a year here, where he would have quietness and many comforts, which he could not have on Tana; but he would not remain—he wished to be at his post.

Mr Paton is quite cast down by his sudden bereavement. He is here just now. Mrs Paton died when her infant was three weeks old. Mr P. thinks that her death was caused by some affection of the heart. She was the very picture of health when she left here—only nineteen, tall and stout, and a very nice person. Her babe died a few weeks after his mother.

Poor, dear little Helen was not well for two or three weeks, but she is now quite well. She is a great pet with us all. We expect to part with our dear children in a few months, Charlotte, Elizabeth and John; and as the time draws nearer and nearer, I cannot bear to think of it. I do not know how I can bear it. Oh! it will be desolate indeed when they are all gone. Mr and Mrs Inglis, too, are going home on a visit. Mr Copeland takes Mr Inglis' place, until he returns. My dear parents, we intend that Charlotte and Lucy go to Antigonishe, and Elizabeth and John to Pictou to Mrs Johnston. We will make arrangements about the amount of our salary which they are to draw. We will spare all we can, and merely reserve what we cannot do without. I do not wish them to be a burden to our friends; but I cannot bear the idea of their going among strangers. It is bad enough for them to be so far separated from us, even among friends. My dear mamma, Charlotte will do what she can to assist you, she is not strong but she is healthy. She has taken the charge of the house off my hands for some time, but housekeeping here is different from what it is at home, and you will have to teach her many things. She has not had any hard work to do, as we have numbers of natives about us,

who do almost every thing. Charlotte is young, and does not think as an older person would; but she only requires to be told what is to be done. Dear Lucy was easily managed when here, and she is loved at school, and I trust she will prove docile and affectionate. Perhaps you will think I am taking a great deal upon me, to send them upon you in your old age, but were they young and likely to be a charge to you, I would not; but I trust they will both prove a help and comfort to you.

My dear parents, they will feel the cold very much, and will need to keep at home in cold weather; but I trust all care of them as regards health, &c., to your affection and experience. I wish they could all be together, yet I trust they will meet as often as possible. I should not wish them to be weaned from each other. Poor children, I do feel for them, separated from their parents and from each other. May He, in whose cause we are engaged, enable you all to bear with their faults, and fill the place of parents to our beloved children. They may not be all you expect or all you would wish, yet I trust they may prove themselves worthy of your affections.

Charlotte has been learning Scotch music that she may be able to play to papa, when she goes to Nova Scotia.—She plays ver. well, she has a nice Harmonicon, which will be silent when she leaves. We got it cheap from Mr. Copeland, and we will probably be able to dispose of it again. I do not think that Charlotte would bear the confinement of teaching, as we once thought. She requires a great deal of exercise, and sitting much does not agree with her. She is a great favourite here, and we will all miss her sadly. Yet I do not regret that we brought her out.—She knows us and we know her and can give her many directions about the other children, and will have the satisfaction of knowing that she will be with them. I feel very much about dear Lizzie and John. I fear the cold winters in Nova Scotia. Poor dear children, how will they bear them; they will not be able to move about, but talking will not do any good, go they must. Poor dear children! and how desolate every thing will appear. I cannot bear to think of it. Poor dear Lizzie and John, when I see them running about, and think that ere long I shall not hear

their voices or hear the sound of their little feet on the coral, it appears more than I can bear, and I try to drive the thought from me. Oh, my papa and mamma, sisters and brothers, be kind to my dear children, and think of the hardness of their lot. May they be kept from temptations and evil company, and grow up to be useful members of society. Charlotte will let you know our wishes about her associates, going out, &c., &c.

As we have only to day to write, I must now conclude, as I have other letters to write. I trust we may have another opportunity ere long to write you. This letter goes by China, and I trust will get home soon. Do write as soon as possible after the receipt of this, and let me know what you think about sending the girls to you. I hope L'zzie will be able to see you before the cold weather will set in. Should it be late in the season before they get across to Nova Scotia, they must remain in Picou, as it would be dangerous to travel in cold weather. The children will probably reach England in May next, and will write you from there. With love to you all, dear parents, sisters, and brothers, and also to aunts, uncles, cousins, &c. I am,

Your ever affectionate daughter, sister, &c. C. L. GEDDIE.

#### LETTER FROM MR. COPELAND.

*Aneiteum, New Hebrides, May 23, 1859.*

REV. AND DEAR SIR,—As you already know, at a meeting of the New Hebrides Mission, held on this island in the month of October last, it was unanimously resolved that Mr. Paton should be settled at Port Resolution, and Mr. Matheson at Umairarekar on the island of Tana, and that I should meanwhile labor in conjunction with these two brethren, as circumstances might seem to require. In accordance with that resolution, I have spent the late hurricane season partly at the one station, and partly at the other. As Mr. Inglis very kindly agreed at the time of our settlement to provide for me the wood for the walls and floor of a house (which has been done), I expected as soon as convenient after the "John Knox" had resumed her trips, to open a station for myself upon some one of the islands of this group.

Nearly a month ago, however, my thoughts were turned into a new channel, by the passing of the following resolution at a meeting of this Mission:—"That as the new Testament in the Aneiteum language is likely to be ready for the press by the time that the "John Williams" will leave these islands for England, Mr. Inglis be requested to return home by this opportunity, in order to superintend the printing of this translation, and to promote the general interests of the Mission by every means in his power; and that Mr. Copeland be requested to take charge of Mr. Inglis's station during his absence, which may be about two years."

I need hardly say that this request took me by surprise, and that for some time I could not see my way clear to comply. How could I, without any knowledge of missionary operations, expect to carry on the work of Mr. and Mrs. Inglis,—a work that has been yearly accumulating under the guidance of matured judgment and long experience? How could one possibly undertake, with the hope of succeeding, what has fully occupied the time and energies of two? and how could I incur the responsibility of allowing a work to retrograde, that has hitherto known nothing but almost unheard of progress?

On the other hand it was impossible not to see the importance of having the word of God put into the hands of the Aneiteumese without delay, as we know not how soon the emissaries of Rome may attempt a second time to gain a footing on this island; and that a more favorable opportunity of getting home will not probably occur for several years,—Mr. and Mrs. Inglis stepping on board here, and ashore in London, having thus an unbroken journey,—missionaries for their fellow passengers, and probably at less cost to the Church than by any other route; that the Church at home would not only be gratified to see Mr. and Mrs. Inglis after a long absence, but also greatly benefited and stirred up to still more vigorous efforts by hearing from their own lips of the great things God has wrought by them; and lastly, considering the uncertainty of human life, not to mention other reasons, of one belonging to our own Church occupying this station in Mr. Inglis's absence.

As Mr. Paton has been settled for some time, and was unwilling to come here, it was evident that I must either undertake the work and do my best, or the visit to Great Britain and its important results be delayed for four or five years. Urged by the reasons stated above, and encouraged by a promise from Mr. Inglis, to reduce his establishment and the work of the station as much as possible, and of all the assistance he can render me up to the time of his departure, I have resolved to try. I do not expect to be able to report any increase to the means already in operation, nor to keep in activity all the agencies already in existence, but if possible, to prevent from losing ground a few of the most important. After a short stay on Tanna, if spared, I shall return to this island to acquire the language and a knowledge of the work that is before me. Hoping that my occupation for a time of this sphere of labor into which I have not thrust myself will be agreeable to the Missionary Committee and the Church generally, I ask them to regard me with a lenient eye, and to support me with their prayers. I am, yours &c.,

JOS. COPELAND.

Rev. John Kay, Sec. of Com. of For.  
Miss. of R. P. Church.

## LETTER FROM MR. PATON.

Aneiteum, 22nd June, 1859.

MY DEAR BROTHER,—I am sorry that I have only time to state that, if aught, I am a little better, and hope soon to be quite well.

Having had fever and ague, for about three months on Tanna, on the advice of Messrs. Inglis and Geddie, I paid Aneiteum a visit, and have been here a fortnight. By the free use of arsenic powders the disease seems to be checked. During the last few days I feel pretty well, and am busy preparing for returning to Port Resolution.

Since I left Tanna eight men have been murdered near to our house at Port Resolution. Things are in a very unsettled state. I hope in an all-sufficient God. Mr. Inglis has had a very severe attack of fever and ague, but is recovering. Mrs. and Mr. Inglis come home with the "John Williams" in the end of July.

Mr. M. is still living, but there is little hope of his recovery. All the other members of the mission families are well at present.

Give my kindest regards to all inquiring friends. A vessel has called here, and is only waiting a few minutes, so I must conclude.

Your affectionate brother,  
JOHN G. PATON.

## OTHER MISSIONS.

### TOUR TO JAPAN.

BY DR. MACGOWAN.

It was stated in the Magazine for June, p. 179, that Dr. Magowan, of the Ningpo (Baptist) Mission, left Ningpo en route for the United States, in Nov., 1858. On reaching Shanghai, a passage was kindly offered him to the empire of Japan. Embracing so favorable an opportunity, he furnished himself with tracts and books, and sailed for Nagasaki.

Nagasaki, Feb. 24, 1859.—I gladly postponed my departure for the west, to avail myself of an opportunity of vis-

iting these isles of the rising sun.\*—It is the intelligence of the consummation by Harris of the work commenced by Perry has been received at home, we have not yet heard. It has doubtless served to create an interest in this country among all whose hearts are set upon the extension of missions to the heathen. To such, an account of the earliest missionary visit to Japan will be acceptable, however meagre it may prove. A residence of five weeks only imperfectly qualifies one to impart information; yet

\* Dr. Macgowan was presented with a passage to and from Shanghai by T. Walsh, Esq., of New York and Shanghai.



the result of my observations may not for that cause be withheld, there being at present no other means of forming opinions on the prospects of the missionary enterprise in this country.

Refraining from a description of this beautiful harbor and the city that overlooks it, from notices of the productions of the place, from accounts of the manners of the people, and from remarks on the history, politics and religion of the land, I restrict myself to points having a direct bearing on the subject before me, which involves, however, a consideration of some of these, as well as a portion of personal intelligence.

#### JAPANESE SURVEILLANCE.

There is that in the government of Japan which offers obstacles to the spread of Christianity, such as finds no parallel in history, ancient or modern. I allude to the system of espionage, which is here carried to such a degree of perfection as to defy any attempts of a suspected person to move without the knowledge of the rulers, who at the same time have the power of rendering nugatory the slightest approach toward proselytism. Those who have observed the missionary efforts most perseveringly made by Protestant and Romish missionaries at Lochoo, will be able to appreciate the position of a missionary in Japan, where the same masterly passive resistance can, and, for a time at least, will, be maintained, baffling every movement toward communication of truth.

With the power, they possess the will necessary to prevent the entrance of Christianity. The cause of their hostility is so well known that its discussion may be omitted. Few need to be informed that this was once a Christian city; it was, so to speak, born Christian. The discussions and rancours of the Romish church, generally so well kept under by its central despotism, here had full play, to their own and their neophytes' cost. Since the cruel persecution, borne with much constancy, which exterminated Christianity, there has been fostered against it the most perfect hatred.

#### TRAMPLING ON THE CROSS.

A few days since occurred the anniversary on which took place the trampling on the cross—a brass plate, repre-

senting the crucifixion, being carried by the street officers to every house, to be trampled upon by every inmate.— This is the second or third year of its suspension; but the Chinese say that in the annual enrollment, every one is required solemnly to abjure Christianity. Japanese tell me that is not the case; yet the spirit of it undoubtedly exists, as my experience attests.

#### JAPANESE PUPILS.

I have under instruction a class of young men, members of the Japan Chinese guild, that is, persons who have been educated as interpreters of Chinese; they were solicitous of learning English, and have made such progress in this short time as to show that they will succeed without further aid, even in fitting themselves as interpreters of English.— They come to me every morning, and in the afternoons I meet them at the guild. Chinese is our medium of communication, and by it we have kept up a very friendly communication. It is hardly necessary to add, that this has with the approbation of government, obtained by special request of the young officers—all of the double sword class.

As soon as they were able to spell a few words, I presented each of them with copies of the new Testament in English and Chinese, which they gladly accepted, for the use the volumes would be in the acquisition of our language.— Understanding Chinese perfectly, they could thereby get at much of the meaning of the English version of the sacred volume. But as nothing could be done without permission of the governor, nor even spoken without his knowledge, his assent to the acceptance of the books was necessary. Assent was refused. My class would have perilled their lives by retaining a page of the New Testament, a work expressly prohibited by name. The Scriptures were all returned to me, but copies of the newspaper that I had published in Chinese at Ningpo, and given away, were retained and sought for with avidity. A certain amount of religious matter will be tolerated in a book, if it abounds with what they consider useful knowledge, and if the religious matter cannot be expurgated.

#### JAPANESE BOOKS.

I spent several hours daily in a book

shop, where several curious things turned up. One of these afforded me, I confess, some gratification; it was the republication, by the late prince of Satsuma, of my book on the law of storms. Persons who, like M. Iluc, are guiltless of publishing anything in Chinese, and therefore beyond reach of criticism, have sneered at the literary productions of protestant missionaries, my own included. Now, I submit, that if our books are as defective in style as has been represented, the Japanese would not republish them; at least it may be supposed they were worth reading.— There were few, if any books published by missionaries in China on secular affairs, that have not been republished by the knowledge loving Japanese. The largest work of this kind is from the pen of the senior missionary in China, Dr Bridgman—geographical and statistical account of America, issued some twenty years ago. To that book the Japanese are indebted for their knowledge of our country—a knowledge so precise as to excite surprise. We now see how they obtained it. Those who think that no sort of truth except that contained in Holy Writ should be given to the heathen by missionaries, will think Dr. B.'s geography has done no good. I think otherwise. I have no grounds for affirming that it contributed to prepare the way for a favourable reception to the United States expedition under Commodore Perry; but sure I am that it has taught them to understand and to respect our country, which cannot fail to be useful to our countrymen having relations with this land, whether political, mercantile, or missionary.

But, to return from this digression.— The subject was introduced to show the feeling toward Christianity. The volume on the Law of Storms was published at Ningpo, with the author's name, and the words "American Christian Physician." In the Japanese edition, the word "Christian" is omitted. That name which is above every name could not be printed in Japan, or would not when avoidable.

#### DIFFICULTIES IN THE WAY OF EVANGELIZING JAPAN.

At present, then, the press can be employed in this country only to communicate general knowledge, and to

dissipate prejudice. But some will say "Discard books, schools and dispensaries, and go directly to work, and preach the gospel." But what will preaching avail, if none are allowed to listen? A single address never yet sufficed for the conversion of a Pagan. Jews and nominal Christians have been convicted and converted by one sermon. It is by frequent appeals to the conscience, that Pagans are led to the truth. One may preach a few moments to two or three Japanese, but not regularly. A missionary who should think that at least he might hope for the conversion of his servants, with whom he labours daily and hourly, would find his work utterly futile; except so far as the government saw fit to allow. Those who come in contact with foreigners are subjected to a double share of scrutiny.

Trampling on the cross was only required in this city and adjacent regions, where foreigners had once been. So long as the determination to resist Christian aggression exists, the authorities will require a frequent renunciation of Christianity from all who come in contact with us. The missionary's servant would be required every Monday morning to worship idols. If he hesitated, he would soon be missing. Apostolic examples do not apply here. The apostles never had to contend against an omniscient mundane power.

If, in view of all this, (and the picture is withdrawn,) you ask, "What of the night?" I reply—"The morning light is breaking." There are agencies at work which shall ere long dissipate the gross darkness.

#### JAPANESE CHARACTER.

The most remarkable feature in Japanese character is imitativeness, which contrasts strongly with Chinese conceitedness. They are anxious to adopt the arts and sciences of foreigners. Wanting in originality, their religion is from India, and their philosophy from China whence also they derive their literature, to a great extent, employing even Chinese characters in preference to their own alphabetic system. They look to Christendom for instruction in all their felt deficiencies. Already are they ashamed to proclaim to the world their opposition to Christianity. They officially affirm that they are not hostile to our religion, intimating that they

question its adaption to Japan. So solicitous are they of availing themselves of western knowledge, that if we were to say, "You shall not have the gospel, it is too good and elevating for you," they would be apt to seek it surreptitiously. The party opposed to concession to foreigners, opposed to the introduction of foreign learning, is strongly attached to the supreme pontiff and to the religion of the land. The liberals will some day think it desirable, as an offset to conservative bigotry, to favor the religion and philosophy, as well as the arts and sciences, of the superior race. In this way, through the unmediated agency of some ambitious prince, if in no other way, the truth will be permitted to come in contact with error. But the more probable, as well as the more hopeful mode, will be the wise, faithful and continued exhibition of our faith by missionaries, who being, "all things to gain some," will begin by commending themselves to the governing classes, through whom alone the people can be reached. The usual process must be reversed. You must work from above downward. At least the aristocracy must be so far favorable as to permit its communication to the lower classes.

indicate the state of morals in this respect.

We have thus reached the ultra orient, and have not yet, found the people to whom the gospel of Christ is not a blessing, even for the life that now is. The time has come when something must and will be attempted for Japan; but, as wisdom is not always an accompaniment of goodness, I do not feel sure that some well-meant efforts will not retard the work. Nowhere is it so necessary that zeal should be tempered with discretion as in this land, where in the opinion of all, Christianity has been tried and found wanting, where its introduction is looked upon as a dire evil. In every other land to which Christianity has been presented, the people have been ignorant of what they were favouring or rejecting. The Japanese cannot be said to know all about it, but they have a general knowledge of it never possessed by a non-Christian people, and for that knowledge it would be well if perfect ignorance could be substituted. Still as I have said, there is hope; so much so that it is more than possible that this will be, in point of time, the first Christian State of Asia.

#### MORAL CONDITION OF JAPAN.

You hear accounts of the paradisaical state of this country. Basil Hall's hallucination about the Loochooans is being repeated in relation to the parent stock. There is a constant tendency in travellers to overrate or underrate the subjects of their narratives; the due medium is perhaps not easily attainable. For a time you will have one-sided pictures of Japan. There is so much to excite admiration in the prosperous appearance of the country, that some can see nought but what is enviable. At present, foreigners can at least obtain but superficial views of the state of society. There are some broad, distinctive features, however, that cannot be mistaken. The people are unquestionably well to do. Intemperance and mendicity exist to no inconsiderable extent, although the contrary has been affirmed, and licentiousness of the grossest description prevails with the consent of all classes. Promiscuous public bathing of both sexes, and extensive municipal brothels, called tea houses by foreigners,

#### JAPANESE KNOWLEDGE OF LANGUAGE AND SCIENCE.

I cannot conclude without adverting to my class of officers, with whom, and a small body of physicians, I have formed acquaintance, or, more correctly, friendship. I am about taking leave of them. A mercantile friend promises to aid them in prosecuting their studies. They are to correspond with me in Chinese until they master English sufficiently. We have exchanged presents. I have been able to give them some of my children's books, those excellent primers, and the like, published by the American Tract Society, having sent to Shanghai for them on failing to introduce the Scriptures. As the number of those who desire to acquire English is large, the works of that Society, those of the English Society, the Scientific and Natural History volumes, may do great good here. They would be received, and they should be given very sparingly, it being better to sell them. With the doctors there has sprung up an *esprit du corps* feeling which a long residence might much

improve. The progress they have made in knowledge of our medical sciences, is astonishing. There is a board at Jeddo, the members of which understand Dutch critically, so as to discuss points of Dutch grammar with natives of Holland, and to exhibit superior knowledge of the structure of the written language. Large numbers of Dutch books are being translated constantly, and diffusing much information. It will be a great advance when they take to English, which must soon take place.

#### THE NAVAL DEPOT.

I took much interest in the operations of the Dutch Naval detachment at Desima. It consists of about thirty men, who are engaged as military and naval instructors. The physician has a class in Natural Science, and the engineers are erecting a foundry and machine shop, with a steam hammer, where every thing required for the repairs of steamers can be done.—Already a large number of apprentices, sons of men of rank, are to be seen forging, filing, turning and planing from morning till night. In the other departments are taught naval and military manœuvres, mathematics, the Dutch language, and general knowledge. The pupils are young men from Jeddo, of the highest class. Here is an element of change, of progress, sufficient in itself to revolutionize the country.—Although religion is discarded from their studies, the secular knowledge which these young men are acquiring will fit them to appreciate the advantages which would accrue from the introduction of the Christian religion into their country. These men will be the first to see the distinction between the despotic character of Romanism, which is their chief detestation, and the freedom and elevation which the gospel bestows.

#### PHILOSOPHICAL TOY—RUSSIAN SETTLERS

That I have not reached Jeddo is not my fault. I made many efforts, tendering my services to the government. The government could not act without authority, and now I feel myself compelled to return before intelligence from the north can reach me. My intercourse with the officers has been friendly.—The governor himself was ill, but I met the vice governor several times at

the palace, and answered many questions, particularly in relation to China.

It is not easy to exhibit anything new here; but having brought a gyroscope with me, I succeeded in that point. That curious philosophical toy attracted much attention. I presented it to the governor, who will probably act on my suggestion to get the Nagasaki clock-makers to construct several for presents to the mathematicians and physicians of the metropolis, to afford them an opportunity of offering an explanation of the principles on which the gyroscope acts.—a matter on which our servants are not in accord. His Excellency sent me some presents, as did the interpreters, and also my medical brethren, to whom I gave a supply of quinine. At parting there was the usual game of oriental compliments, in which I was beaten. "O you!—as soon as you return, your countrymen will make you President of the United States!"

Some of the Scriptures I brought here have been accepted by Russian friends, who will, in one part or another, find Japanese officers who will feel at liberty to receive them. There are several hundred Russians residing in a temple on the other side of the harbour, the frigate to which they belong requiring repairs. A couple of Russian gun-boats, coming and going, show that the northern neighbors of the Japanese mean not to be out of sight nor out of mind. They will leave their mark upon Japan. The Kurile islands have been recently Christianized by ukase. The Russians are "Middle Ages" folk. They won't stand any nonsense in dealing with pagans. I have attended their Sabbath services, of which there were three, all at the same hour as that of the Greek church, conducted by a priest, chaplain, and those of the Lutheran and Romish churches, the adherents of which were few in number, the person highest in rank of each faith conducting the service. The absence of a sermon enables me to get a clear insight into a liturgical worship. Without a sermon, a liturgy approximates Christian worship to the Budhist of some schools, and both are closely allied to praying wheels. You know, exactly as if it were a calculating machine, what a turn of the septenary period will bring up. In proportion as the machinery is showy and labour-saving, so

will it be acceptable to these people.—Romanism worked wonders; Buddhism worked wonders in this land, and Hellenism is fitted almost as well to cajole and subdue.—*Miss. Magazine, Sept., 1859.*

### OLD CALABAR.

#### IKOROFONG.

#### THE IBIBIO COUNTRY AND PEOPLE.

*A Walk into the Ibibio Country.*—The Rev. Mr. Baillie says, under date 12th February:—"I have occasionally been making excursions into the country around Ikorofong. A few weeks ago I made my way into the Ibibio country. On leaving this I passed, in a north-westerly direction, through a delightfully cool avenue formed by the over-spread forest trees. In a short while I came to a small palaver-house in the quiet of the forest. It had something supernatural and awe-inspiring about it; everything was still, with the exception of an occasional beat from a drum. A number of people were sitting on the ground. I learned that they were making a sacrifice to the spirit of the place, spoke a few words about the folly of leaning on such broken reeds, when God, the Great Father of all, was willing to be their friend, and give them all good things. A little further on came to a fine clear stream of considerable size. After passing this, ascended a hill, at the top of which I had a fine view of the surrounding country. In many places the ground was cleared and cultivated. Those patches, with the belts of forest trees left at intervals, gave it more the appearance of English scenery than anything I have yet seen here. The variety of hill and dale made it also appear very interesting. After walking a considerable distance, on passing round some large trees, I suddenly came on an open space where a market was being held. An instantaneous panic seemed to seize the people, for the most of them at once took to flight, many of them leaving their things in the market. I tried to allay the fears of some who remained, but they still seemed to look upon me in a very suspicious way.

*The Ibibio Town and Chief.*—Near this place is situated the town in which the Ibibio chief lives. It differs very considerably in appearance from the

Efik towns. In the latter there is some approach to order, but the former look very much as if, when a man had a house to build, he made a point of placing the end of it before his neighbor's door.

"On going to the house of the chief, I found him seated in a dark, dingy place, with no light but what came through the door. At first he seemed rather suspicious of me, but that soon wore off. I told him that I had come to Ikorofong not as a man of war, but as a man of peace. This was the first time I had come to see him, and he saw that I had no guns or swords, and no attendants, with the exception of two boys. Told him also that I wished to be on friendly terms with him, and was desirous of coming occasionally to tell him of the things of God. Spoke to him a little of the greatness and goodness of God, and of what He wishes us to do.

"On leaving, the chief gave me a present of a goat and a number of yams, and promised to come and see me when my house was finished.

*Called to account for his Visit.*—On returning to Ikorofong I was summoned to the market-place, where I found the people in a great ferment because I had gone away to the Ibibio country without telling them. I reminded them how, some time before, in the presence of many, I had told the Ibibio chief that I was coming to see him. After palavering a little while, I asked them, What harm was there in my going, what objection had they to it? 'Oh!' they said, 'the Ibibio are a very warlike people, they might have laid violent hands on you, and then what would we have done? What we wish is, that when you desire to go again, you must tell us, and we will go with you.' I told that I went for nothing of which I need be ashamed, and I should be glad if the whole town went with me; they might be benefited by it. The truth of the matter is, they are extremely suspicious of the white man getting out of their sight. They do not yet appreciate the motives that could take me to such a place. They themselves being dead to all spiritual things, they do not hear the cry that comes from the perishing tribes beyond, 'Come over and help us.' Whilst reasoning with some of them about the matter, there were one or two who continued to cry out about the liberties I

had taken. Looking at one of the most noisy, in the presence of them all I went to him, and, joining my two wrists, hold them up to him, saying, 'My friend, if you think I am come here to be your slave, just take me to your house, and put me in chains.' On hearing this the others at once began to beg me not to mind that person and he very quietly slipped off to his house. Some then came and advised me to go away to my house, which I did without much persuasion. The next morning, when some of them came to see me, I asked them if they had got soothed down yet; 'Oh,' they said, 'in this town, suppose a man be angry at night, when he sleeps one night all his anger is gone in the morning.'

"We have all been on good terms ever since, but I see I must be exceedingly cautious until I thoroughly gain their confidence. May our heavenly Father give me that wisdom which is profitable to direct!

"I am still living in the town, in the house of the old gentleman formerly referred to. He has been at his farm for a considerable time, so that I have the whole place to myself.

"On the first Sabbath of the year I commenced to hold regular Sabbath meetings in the town, and they have been generally well attended, considering how many are away at their farms. In the forenoon I usually have a meeting in the town proper, and in the afternoon in a large village quite near

it, where they manufacture earthenware, cloth, etc., etc. Occasionally, also, I pay a visit to some near plantation, where I get the people collected and say a few words to them.

"*Ibibio Chief at Church.*—Last Sabbath at the town meeting, we had the Ibibio chief and between twenty and thirty of his followers, all armed; some of them were very fierce-looking fellows, having their war caps stuck over with erect porcupine quills. Amongst other things I spoke to them of the Sabbath, and how it ought to be observed. When I had finished, one of the Iroko-fong gentlemen asked me if it would be right for the Ibibio people to play to day as they had come in for that purpose. I told them that it would be very wrong, but that I had no power to keep them from doing it if they wished. If, however, they did do it, I should be very sorry, indeed, and furthermore, their great God and father would be very angry with them. They then agreed to request them not to play on that day, which request they complied with, and I am glad to say that not a sound of a drum was heard in Ikorofong that Sabbath. I am afraid, however, that when the novelty of the white man wears off a little, they will not be so ready to listen to his advice. We cannot doubt, however, that He who has the hearts of all men in His hand, will, in His own time, make His Sabbaths to be sanctified in this place. May that time soon come!

## NEWS OF THE CHURCH.

### PRESBYTERY OF PICTOU.

The Presbytery of Pictou met at Antigonish, on Wednesday 30th November, for the ordination of Mr. Thos. Downie, Preacher of the Gospel, to the pastoral charge of the congregation there. The solemn services of the day were commenced by the Rev. James Thomson, who preached from 2nd Cor. iv. 4, "The glorious gospel of Christ." The Rev. John Campbell who presided, then narrated the steps and put the questions of the formula to Mr. Downie, and offered up the ordination prayer, after which Mr. Downie received the right hand of fellowship, from the ministers of the Presbytery present, after which the Rev. David Roy delivered

the charge to the minister, and the Rev. Andrew P. Miller addressed the congregation. Of these exercises, all we feel it necessary to say, is, that they were excellent in themselves, and admirably suited to the occasion. The congregation was large, and seemed deeply interested in the whole proceedings of the day, and as they retired, they welcomed their newly ordained pastor in the usual manner. Before the congregation was dismissed, the Rev. James Bayne addressed the audience assembled, urging upon them the propriety particularly at this period, when receiving the services of a new minister, of taking measures for the building of a new church, one that would be in accordance with the im-

proved style of architecture now becoming common through the church, and that would be creditable to the Protestant cause there, adding that he was authorized to state that in the event of this proposal being taken up unitedly and earnestly by the congregation there was one member of the congregation, who would contribute £100, as his share of the expense. We hope to hear that this measure has been entered into heartily. At present, the building in which the congregation worship, in its appearance &c. is such as to reflect upon the Protestantism of the place, and if not already, will soon be too small for their accommodation. If they cannot build one to compare in size, with the buildings of their Romanist neighbours, they should at least have one that would be tasteful and comfortable. Such a building would raise the character of the congregation, promote its prosperity, and advocate the credit of our common Protestantism, "Go up to the Mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and lo, it came too little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man to his own house."

After the ordination, the managers attended and paid over to Mr. Downie the first quarter's salary. The above settlement we regard with deep interest. Mr. Downie's congregation is an advanced post of Protestantism, and is a light shining in a dark place. From the harmony and cordiality of the invitation addressed to him by the people there to be their pastor, and the spirit generally prevalent through the congregation, we anticipate the happiest results from the union now formed. That the great Head of the Church may abundantly bless his labors, will be the prayer of sincere Protestants of every name.

In the afternoon, the Presbytery met for ordinary business. The following were the most important items. A letter was read from the Rev. James Byers tendering his demission of the charge of the congregation of Tatamagouche. The Rev. James Watson was appointed to exchange with him, and give intimation of this to the congregation and summon them to appear by commissioners at the next meeting of Presbytery.

A petition was presented from the congregation of River John, praying the Presbytery to appoint one of their number to moderate in a call to one, to be their pastor. From the statements made in the petition, as well as the information afforded by the commissioners who met the Presbytery on the following day at New Glasgow, it appeared that the congregation were united and cordial in this application—that they are at present prepared to pledge themselves to pay annually the sum of £120, to the pastor. They are also preparing to build a manse, and should the blessing of the great Head of the church rest upon them, it is hoped that they will be able to increase their premises. The Presbytery unanimously and cordially granted the application, and appointed the Rev. George Roddick to moderate in said call on Monday, 12th December.

The subject of union with the Free Church was taken up. The basis of union and other papers remitted by Synod to the consideration of Presbyteries and Sessions were read. The articles of the Basis were considered *seriatim* and unanimously approved. The other points remitted, such as the name of the united body, and the formula for the admission of ministers from other bodies, were also considered, and all the proposals sent down by the court were approved of.

A letter was read from the Convener of the committee on union requesting that reports of Sessions on the union be forwarded to that committee before the first of January next. The ministers present were directed to bring the matter before the Sessions of their respective congregations, and forward their reports as requested, and the clerk was instructed to notify the same to the other Sessions within the bounds of the Presbytery.

Another letter from the Convener of same Committee was also read, asking information regarding the tenure by which congregations within the bounds of the Presbytery hold their church property. Each of the ministers of the Presbytery was directed to obtain the information as to their respective churches, and forward the same as early as possible to the Rev. James Bayne.

The Presbytery in accordance with the injunction of Synod entered upon the consideration of the subject of

Revivals of religion. Interesting remarks were made by most of the members of Presbytery present, and a number of suggestions made. It was at length agreed to recommend that prayer meetings be held in the various congregations in which the pastor should be assisted by neighbouring ministers, and that Sessional prayer meetings be more frequently observed. It was also agreed that an hour of the ordinary Presbytery meetings be occupied with devotional exercises.

#### PRESBYTERY OF P. E. ISLAND.

According to appointment, this court met at Cavendish, on the 8th ult. There was a full attendance of ministers with several of the ruling elders.

After some business of minor interest to the religious public, the Presbytery took up the remnant of synodical union with the Free Church. The basis agreed to by the committees of the two churches, and sanctioned by their respective synods met with their warmest approval. In this question, the Presbytery have always taken and manifested the liveliest interest, and it is matter of unfeigned congratulation to them that now there is every prospect of the union being consummated at no distant period. A strong desire was expressed by some members for incorporation also with the remnant branch of the Presbyterian Church, and an overture indeed introduced to open a correspondence with the sister Presbytery, with a view to that object. Holding, a small Presbyterians in this province avowedly do, the same doctrinal and practical principles which are embodied in certain symbolical books equally acknowledged as their standards, and having the same forms of worship, government and discipline, it is considered very generally in the church represented by this Presbytery sinful in itself, schism in the sight of God and most injurious to the religious interests and well-being of this province that there should be division among Presbyterians. The causes which led to separation in Scotland, arising as they did out of the relations subsisting between the Church and the state, should not operate on this side of the Atlantic. Whatever be the views entertained in regard to the principle of civil Establishments of Religion, Presbyterians may well

exercise forbearance with each other in a land where these views can have no practical effect, where especially the combined force of Protestantism seems necessary to withstand encroachments on the principles of the Reformation, and our religious liberties the basis of civil freedom.

The Presbytery also entered into an earnest discussion on the means to be employed for effecting a revived state of religion throughout the bounds of the Church, as recommended by Synod, when it appeared that each minister and elder has had the subject in his mind, and had each in his own sphere been prosecuting measures which seemed best adapted for gaining the end in view, and equally devised by all. The Presbytery recommend—

1. That ministers should embrace every opportunity for conference and prayer, that their own minds and hearts be suitably impressed with a sense of the necessity of personal religion and importance of the work in which they are engaged, and the worth of souls.

2. That Ministers bring the subject before their congregations and sessions, with directions to adopt such means as seem best calculated with the divine blessing to obtain the end. In particular the Presbytery recommend increasing and increased interest in prayer meetings and attendance on them,—more faithful attention to private and domestic duties, that parents be particularly directed to a more conscientious consideration and discharge of the duties devolving on them with respect to their families, and that the young be faithfully dealt with as to their relations to Christ and to the Church with the duties resulting from them.

The next meeting was appointed to take place at Cove Head, on the 28th instant; and the Rev. I. Murray to direct the congregation to a branch of the subject of revivals, after which a short time will be spent in devotion.

**LICENSE.**—At a meeting of the Presbytery of Truro on the 29th of November, Mr. Jacob McLellan was licensed to preach the gospel, and is now employed in the Home Mission field.

**CALL.**—The congregation of River John on the 12th December last, gave a united and cordial call to Mr. Robert Laird, preacher of the gospel, to be their pastor. The Rev. George Roddick preached and presided on the occasion.



## NOTICES, ACKNOWLEDGEMENTS, &amp;c.

Rev J Waddell acknowledges the receipt of £5 10s, from the Treasurer of Mission Fund at Baddeck, in aid of Home Missions.

Mr and Mrs Johnston beg gratefully to acknowledge the receipt of Mission box, valued at £16 3s 11d, as a donation from the Ladies of Prince St. Congregation, Pictou.

Received for Mr. Johnston's outfit and passage, from West River Congregation, W. R., £4 8s.; and from Hopewell Congregation, E. R., £3 17s. 4½d. Also, from Mr. William Frazer, Scotch Hill, for the Foreign Mission, 2s. 6d.

The Agent acknowledges receipt of the following sums for Register and Instructor, FOR 1858.

Hon. Wm McKeen	£0 10 0
FOR 1859.	
Rev John McKinnon,	4 17 6
Abram Patterson	1 12 6
J P Chisholm	0 5 0
John Fraser, N B,	0 14 0
Rev R S Patterson	1 5 0
John Murray	1 15 0
FOR 1860.	
John Fraser, N B	0 5 0
Duncan R Crockett	0 5 0
Mrs Hannah Creelman	0 5 0
James McDonald	0 5 0
Rev Thomas Downie	0 2 4½
Rev R S Patterson	17 6

Monies received by the Treasurer, from 20th October to 20th December, 1859.

## Foreign Mission.

Oct 25.—From Ladies penny a week Society, Primitive Church N G.	£3 0 0
James' Church, N. Glasgow	3 2 6
Mr Samuel Fraser, Fish Pools, E. R.	5 0 0
Mr Robert Laird	1 0 0
Students' Missionary Society	10 0 0
Nov.—Mr and Mrs Jas McDonald, Barney's River, 5s. each,	10 0 0
Mr Thomas Hunter (Burncoat) per Rev. J. Currie	5 0 0
Dec.—Merigomish Ladies' Religious and Benevolent Society.	1 10 0
James Wilkie, Antigonish.	10 0 0

## Home Mission.

From Ladies penny a week Society.	
Primitive Church	4 0 0
Mr. Robert Laird	1 0 0
Students' Missionary Society	5 0 0
Jas Wilkie, Esq. Antigonish	10 0 0

## Seminary.

Evangelical Society, Fish Pools	1 10 0
Mr Joseph McKay, Albion Mines	12 6 0
Salem Church Religious Society	3 8 9
Mr Robert Laird, Preacher	8 0 0

## Special Effort.

Dec. 10.—Musquodoboit Congregation per Rev J. Currie	3 7 6
Windsor Congregation, per do.	1 0 0
Capt Richard Douglas, Maitland do	10 0 0
Capt. Arch. Cox, do do	5 0 0

## BOARDS, AND STANDING COMMITTEES, &amp;c.

*Board of Home Missions.*—Rev. Messrs Patterson, McGilveray, Walker and Thomson, together with Messrs. Anthony Collic, 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 McGregor. Mr Bayne, Convener.

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