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MISSIONARY REGISTER

OF THE

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

Vol. 2]

May
1851.

[No. 4.]

Some Missions.

[The Presbytery of P. E. Island last autumn appointed the Rev. John C. Sinclair to proceed on a missionary tour through the Island. A report of his labors was laid before the Presbytery at their meeting on the 11th March last, and unanimously approved. It has been forwarded to us with a request that it should be published in the Register, with which we cheerfully comply, more especially as this is the first opportunity we have had of bringing before our readers the wants of that section of the church.]

REPORT

Of a Mission undertaken by appointment of the Presbytery of Prince Edward Island,

BY THE REV. JOHN SINCLAIR.

I have now in the Providence of God brought to a close the mission entrusted to me at the meeting of the Presbytery last fall. Since I left my own dear people, I have travelled upwards of 300 miles, and preached 43 sermons—20 of them in Gaelic—besides attending other meetings. The first two Sabbaths I spent among the Richmond Bay congregations. I commenced my mission in Crapaud, and visited and preached in the following settlements, viz., Crapaud, De Sable, Arzyle, Leng Creek, Newtown, Belfast, White Sands, Murray Harbor, the Baltic, Bay of Fortune and Eastern St Peters. I have been ten Sabbaths from my own congregation. When I left home I could scarcely imagine there actually existed a necessity for such an undertaking by our Presbytery. I did not expect to see such spiritual destitution as I have witnessed in nearly all the dis-

tricts I visited. But when we consider a population of upwards of 20,000 presbyterians, with only eight ministers, seven of whom have settled charges, the existing destitution is not at all to be wondered at. Perhaps one sixth of this number are adhering to Mr Macdonald, and these, so scattered in different localities from Wilmot Creek, and round the sea-coast till you come to the Baltic, that some of them have only the privilege of hearing him once in six months, and others perhaps once a year. They are said to be prohibited from hearing any other minister, but, be this as it may, I met with every possible kindness from them. I found them not only willing to hear, but attentive to the word spoken. Many of them seem devout, and I trust the day is not far distant, when they will give a helping hand to their brethren in forwarding the cause of Christ generally throughout the world. I spent 12 days in the settlement of Crapaud, De Sable, Arzyle, and Long Creek. Our Church was unknown to the majority of the inhabitants, with the exception of the names of Messrs Keir and Patterson. I never preached to more attentive hearers. All our meetings were well attended. I was a little disheartened at first, being told that Mr McDonald's adherents would not come out and hear; but in this I was agreeably disappointed. One of the men who made the remark, and who was so positive in declaring the uselessness of making any attempt to preach in a particular settlement, told me afterwards he was never more deceived than when he heard

of my reception among the people. The school houses on week day evenings, and the Baptist Church at Long Creek, on the two Sabbaths I spent among this interesting people, were almost crowded to suffocation. Our Baptist friends gave the use of their church cheerfully. A collection was made here in aid of the mission. The chief inhabitants are Presbyterians; they are at variance among themselves, and consequently are not able to support gospel ordinances among themselves. They are divided into three parties. The Free Church has built two churches in these districts—both of them in an unfinished state. I believe the existing divisions would soon be forgotten by the people if they had an active missionary who could preach the word of life to them. Such a missionary is much wanted, having his whole heart in the work. There is actually an earnest desire among the people. They feelingly describe their grief for the rising generation. From this settlement there is a heart rending cry, supplicating help from the Church of Christ.

Friday, 31st Jan. Arrived at Belfast. This is an extensive settlement, thickly inhabited by Presbyterians, adherents to the Church of Scotland. They are now without the means of grace—their late pastor Mr McLellan having left them and gone home to Scotland. Upon my giving intimation of the object of my visit, I was told that I could not get the church, without the permission of parties interested in the welfare of the congregation. It was a Saturday; I was a stranger not known to the parties; besides I could not find out their names. No time was to be lost. I got a friend to conduct me to one of the elders. On my arrival at his place I told my errand. He said he had no objection to our church, nor did he object to the house being opened for the gospel. Still he did not find himself at liberty to interfere.—He told me to go to Allan McDougald, Esq., and see if he were willing to give me permission. He (the elder) thought there would be no objection to my preaching in the church. Drove to the squire's house, who received me kindly, and unhesitatingly gave the church. He told me that he longed to see a more kindly feeling between our church and the Establishment, at least an occasional change of pulpits. I preached on Sabbath in the spacious church of Belfast, and also at their desire on Wednesday. I remained eight days in this settlement, and preached six sermons. A collection was made in aid of our mission on Wednesday.

The present state of this large congregation is anything but satisfactory. There is a want of unanimity among the people, and consequently no effort is made to provide for themselves the regular dispensation of gospel ordinances. I pity their state; none caring for their souls: they are like sheep wandering on the mountains, no shepherd to watch over them or to bring back the wanderers. There is nothing but an ancient name keeping them together. The state of religion is deplorably low in this extensive settlement.—There are some exceptions, and they feel and grieve for it. It is a large missionary field, and the state of the people almost neglected by the church to which they adhere, should stir up our church to give them some missionary supplies. Their church is closed upon the Free Church clergy, who are making inroads upon them at different points. Mr McDonald has many adherents among them. Your missionary was most kindly received among those people, and all with whom he conversed pressed upon him to repeat his visit of mercy. I hope the Lord will bless his efforts among them.

After leaving this interesting settlement, I visited Murray Harbour and White Sands; but as the presbyterians in this district have got up a call for Mr Bethune of the Free Church, I did not consider it

prudent to make any stay among them.— However, at the request of some of the inhabitants, I agreed to remain among them on the Sabbath. I accordingly preached twice on Sabbath in the south church, and on Monday evening at the north church.— There was a good audience on both occasions. There I met with the usual respect and kindness. The inhabitants are not divided in their adherence to sectarian dogmas. They would receive a minister from any branch of the Presbyterian Church. They have had many changes, were very often disappointed in their ministers, and as they say sadly neglected. They once were in connection with our body, are still friendly to us, and some of them blamed us with remissness in not visiting them in their former neglected state. They are at present committed to the Free Church in a call to Mr Bethune. If it be not accepted by him, they will then be at liberty to apply to us, if we can supply them.

The next district which I had visited is the Baltic, in the neighborhood of Bay Fortune. It is a Highland settlement.— Immediately upon my arrival, I intimated my intention to preach in the evening.— The place being appointed, I drove to the house. In less than two hours it was crowded. In this secluded settlement I found the people divided in their attachment to the different branches of Presbyterianism. Mr Munro of the Free Church was among them, and preached in the same house the Sabbath previous. I have not visited a settlement since I left home, but what has been previously visited by these missionaries. Their zeal is worthy of our imitation. I could not but be delighted by the earnestness and attention with which the young and the old listened to what was spoken to them in their own native language. They were united in the call to the late Mr Handyside, and some of them told me they would write again, if the minister settled in St. Peters-

could preach in Gaelic. Mr McDonald has some adherents in this place also. There is a revival among them at present, and the old work is still going on. One of those lately converted was a hearer. In the vacant congregation of East St Peters and Bay Fortune I spent three Sabbaths, and had many meetings with the people on week days. Mr Murray spent four Sabbaths in this congregation in January.— May the Lord cause the seed sown on both these occasions to take root and bless it abundantly to the people, who are evidently thirsting for the word of life. I must, however unwillingly, state that I found a want of individual exertion among them, there being only one prayer meeting in existence among the whole congregation, and only one Sabbath School in operation. Their efforts also in the missionary cause are in a very languishing state—there being nothing collected for the last two years.

Returned to the south shore, on Thursday the 8th of March, and arrived in the evening at my former very hospitable friend, Mr McNeil's. Here I was again visited by some friends anxiously enquiring if I should remain with them on the ensuing Sabbath. I consented, and intimated that I would preach in the Baptist Chapel, Long Creek, on Friday evening. When I stated at that meeting my intention to remain with them on the Sabbath, joy was visibly seen on every countenance. Sabbath came in with a storm, and on my way to the church I felt much depressed in spirits, expecting only a small audience; but on entering it I found a goodly number assembled, and shortly the house was filled: I preached both in English and Gaelic. At 6 p. m. preached at DeSable. The notice was so short that it was doubted whether the neighbors should come out, particularly as the roads were blocked up by the snow drift. Every person that got notice—parents and children—came out. At parting with them, they pressed me to

visit them again, acknowledging that having attended the three meetings I held in the neighborhood, they had been much instructed and edified. They are adherents of Mr McDonald; so was the family with whom I lodged at one time; but they left him some years ago. The Free Church missionaries have exerted themselves in these quarters; but the most of the inhabitants are unwilling to commit themselves until they are sure the Free Church will supply them.

Having now laid before you the report of my mission, it only remains that I call the attention of the presbytery to the necessity of a renewed exertion on our part to follow out upon a more systematic plan a home mission in connection with our Church. I am of the opinion that in the course of time it will prove self-sustaining. There is a loud call for help from us in all the districts that I have visited. The Lord, I trust, has already smiled upon our efforts. Your missionary was received with the utmost cordiality by every branch of the presbyterian Church, in all the places he visited, and the most pressing invitations were given him to renew these visits of mercy. The state of many of the localities which he has visited is truly desolate. Some have raised up their families, who have never seen a minister placed over them according to the constitution of the presbyterian churches. They appear to us as a branch of that church, and call for our aid. Shall we then stand still? Shall we allow our zeal to be spent solely upon our foreign scheme, disregarding the spiritual destitution of our brethren and countrymen at home? Our church has been from the commencement of her history in the colonies a missionary church. Can we forget the travels and privations of

Dr McGregor and other fathers in Nova Scotia, of Messrs Gordon and Keir on our

own island during her infancy here. The living and the dead among them call upon us to imitate them and become followers of them in their labor of love in the cause of Christ, and in their exertions on behalf of perishing sinners. With their example before us, shall we be wanting in zeal and liberality in our master's cause. The whole land is before us; much of it yet remaineth to be possessed. Many parts of the island are at present without the regular dispensation of divine ordinances, and other sects are making inroads upon them, and leading away many of the young and inexperienced from our common presbyterian principles.

The Lord in his providence has opened up for us the door of access to them. We are invited to come upon them with the message of salvation; and at this very crisis we have a solemn call to enter into districts that are ready to receive us, and welcome us among them. Your missionary would then suggest the formation of a home missionary society in connection with this presbytery;—that every family in our connection shall subscribe one shilling and sixpence annually to this fund; and that immediate steps be taken to provide an active and pious missionary, who can preach both in English and Gaelic, to labor in connection with the presbytery on the island. We have every reason to hope that we will succeed, and that the Lord will crown our efforts with a blessing. Let us be aroused at the call of our Master, who still says to his church, "Enlarge thou the plan of thy tent, and let them stretch forth the curtains of the habitations: spare not; lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left." Isa. liv. 2.

JOHN C. SINCLAIR.

Cascoqueque, P. E. I., March 20.

Foreign Missions.

LATE INTELLIGENCE FROM ANEITEUM.

The first April packet from England brought a long communication from the Rev. John Geddie to the Board of Foreign Missions, dated the 2nd October last. In it are contained full details of the progress of the mission. The missionaries continued their usual labors on Sabbath and week days, and there were indications of success. The members of the mission had been for a time laid aside by sickness, but had all recovered. The usual opposition had been encountered, but on the whole their success was gratifying. The cruelties of Heathenism still continue, but some

of their most cruel practices had been broken in upon. War had prevailed, but peace had been restored when Mr Geddie wrote. Aneiteum had been visited by one of the missionaries sent out by the Reformed Presbyterian Synod of Scotland, and there was some hope of his returning to labor on the island. Part of the supplies of clothing sent from Nova Scotia &c. had arrived, and had proved most acceptable. We publish part of Mr Geddie's letter this month, and will give the remainder next month.]

ANEITEUM, New Hebrides Group,
S. P. Ocean, Oct. 2, 1850.

DEAR BRETHREN:—My letters of date Dec. last will inform you of our progress and welfare up to that time. An opportunity of again writing to you occurred in April, but as I was an invalid at that time, I could not avail myself of it. Since my arrival on this island, I have looked anxiously but in vain for something in the shape of a communication from you, and now I can only say that "hope deferred maketh the heart sick." An occasional word of counsel, encouragement or sympathy from you would be to us as "a tree of life" in this region of darkness and spiritual dearth. In the absence of that fraternal correspondence which we have reason to expect, our mission, I believe, has enjoyed some measure of His gracious presence who says, "I will never leave thee nor forsake thee;" and whose promise is, "lo, I am with you always, even unto the end of the world."

SICKNESS IN THE MISSION.

Since the date of my last communication to you, the mission has suffered much from sickness. Mr and Mrs Archibald were laid up with fever and ague early in January last. The attack of Mr A. was a very serious one, and for a time it was considered doubtful of his recovery, while that of Mrs A. was comparatively slight. All our native teachers and their wives have suffered more or less severely from the same disease. I was last of all laid up myself with an attack of the island fever. Before I had sufficiently regained my health I was obliged to visit some of the more distant out stations in order to resettle teachers who had been removed from them on account of sickness. The expense and fatigue caused by these journeys while my health was in a debilitated

state, brought on fever and ague. As all my attacks, however, have been mild and not very frequent, my general health has been but slightly impaired by them. They have entirely ceased for some time; and I feel as well now as at any former period since my arrival on this island. Though I have spent more than two years on Aneiteum, I have been disabled from public duty only two Sabbaths during this time. Let me ask you to unite with us in gratitude to God for the measure of goodness which he has shown to your infant mission; though for wise but mysterious purposes his afflicting hand has been laid on us, yet no breaches have been made in our number. May we, with whom he has so tenderly dealt, be enabled more than ever to devote our souls, our bodies—our all to the service of our blessed Redeemer in this dark land.

VISIT FROM BISHOP SELWYN.

During the month of April last, we had a visit from our excellent friend, Bishop Selwyn, of New Zealand. He came in his little schooner, the *Undine*, a vessel about 18 tons burthen. He was on his way to the New Caledonia group, which he now regards as his special sphere of labor. As soon as he can procure the men, he designs to station European missionaries on some of the islands of that group. In the mean time he will visit the islands, and endeavor to cultivate such a friendly correspondence with the natives as will enable him the more successfully to carry out his plans for their evangelization. Missionaries without risk might settle on some of the New Caledonian isles, even at the present time. About 6 months ago, I had a request from the chief of Uca, who entreated that a missionary might be sent to his island without delay. The Bishop promises to become a powerful auxiliary to the work of evangelization in these islands. He is a man of piety, evangelical views, and ardent missionary spirit, and therefore we can cheerfully bid him God speed in the work which he has undertaken. His views in reference to other communions are enlightened and liberal. As a man, we find the Bishop most amicable, and the more that we know him the more do we love him. This is our second visit from him, and his chief object in calling at this island has been to enquire after our welfare. He promises to visit us as often as practicable.

VISIT TO TANNA.

At the time of the Bishop's arrival, I was just recovering from the fever of the island. He kindly offered to give me a trip to Tanna in his little schooner, for the benefit of my health, and also to bring back some natives of Aneiteum who had been taken to that island by a sandal wood vessel and left there. As both these objects were important to me, I availed myself of his kind offer. After a delightful run of 15 hours from this island, we anchored in Port Resolution. Great numbers of natives soon came off to us. As none of the teachers made their appearance, I began to fear that all was not right. After spending some time in suspense, an old chief named Kuanuan, whom I had seen before and knew to be friendly, came alongside and made signs to me to go into his canoe, intimating that he would conduct me to the teachers. Leaving the bishop to manage the unruly visitors, who by this time had crowded the vessel, I stepped into the canoe and was paddled ashore. My guide then conducted me to the house of the teachers, which was about a mile inland. I found the mission in great distress. Out of the four teachers, left by the John Williams in Sept. 1849, two had died shortly before our visit. A third was very low with the island fever and in a doubtful state. The fourth had been ill with fever and ague, but was now convalescent. The only two women in the mission—one of them a widow, and the other the wife of the sick teacher, were also suffering from fever and ague. The three invalids entreated me to remove them to Aneiteum, where they might receive such attention and medicines as we could give them. I felt deeply for them, and readily acceded to their request. The bishop cordially approved of what I had done, and expressed his thankfulness that we had been providentially directed to visit the island at so distressing a juncture. Obadiah, the only remaining teacher expressed his willingness to be left alone until I could send him help from Aneiteum. While I was engaged with the teachers, the natives of this island, eager to return to their homes, had collected on board the schooner, so that I had no trouble on their account. Our homeward passage was rather unpleasant. We had a heavy head wind and high sea.—The poor natives were much terrified. Most of them being heathens, they cried to their nat-masses for help, and threw taro, bananas, &c., into the sea, in order

to propitiate them. Their conduct gave great offence to the christian party, and was regarded by them as an unpardonable desecration of the *no'gew nalaingakau* (Mission ship). On our return to Aneiteum, the bishop kindly offered to call again at Tanna and land any teachers whom I should appoint to that island. I immediately selected Pita, a Senican, and Peleasala, a Rarotongan—two of our most efficient men—and soon had them in readiness for their new destination. The removal of these men has weakened our mission on this island: but I felt it important to make some sacrifice to retain Tanna, as that is an island of considerable importance. Pita spent 19 months in Tanna before his settlement on these islands, and as he has some acquaintance with the language, he will be able to commence his labors at once.

MISSIONARY LABOURS—SABBATH SERVICES.

I will now give you a brief outline of my missionary labours. The Sabbath is of course our most important day. At a past 8 o'clock a. m. we meet for Divine service. The natives are called together by beating on a piece of log hollowed out in the form of a trough. Our meeting is conducted much the same as in churches at home. My sermon occupies half an hour or a little more. During the time of service, the conduct of the natives is in general decorous, and any impropriety now meets with such marks of disapprobation from the audience at large, as seldom to require any rebuke on my part. At 10 o'clock a. m. our sabbath school meets; Mrs. Geddie attends to the females while I take the men and boys. The general attendance is in all about 50. Exercises—examination on morning sermon, repeating a portion of native catechism, and practical address. After an early dinner I usually go out and itinerate among the natives. In these visits I am accompanied by some of our own party. We visit those who neglect to visit us, but wherever I can find a few natives I endeavor to sow the good seed among them.—At 4 o'clock p. m. we assemble for divine service. I give a short sermon or address and sometimes call on one of our most experienced natives, whom I have previously instructed to prepare himself, to give a short address also. There are three natives whom I can now call on with some degree of confidence to address their countrymen. Their addresses are usually simple, pathetic and affective.—It would warm your hearts to hear these,

poor islanders who have but just emerged from heathenism themselves pleading with their "brethren their kinsmen according to the flesh," to abandon their superstitions and turn to the Lord.

Then we close the Lords day with a meeting of a more private nature, most of the natives in our immediate vicinity assemble in my house at sunset and unite with us in our family devotions. These meetings are very delightful, and profitable too I hope.

WEEK DAY MEETING.

I hold a weekly religious meeting on Friday also. It is designed especially for those who have abandoned their superstitions and heathen customs and who desire to know the truth. The Friday meeting is common in most of the missions on the south islands. This meeting I regard as preparatory to the organization of a christian church a future day. I have said but little as yet to the natives on this subject, for it has all along been my great object to lead them to Jesus as "the Lamb of God that taketh away the sins of the world," but it is time now to direct their thoughts to the observance of the Redeemers commands and ordinances. Though I have brought the subject under consideration, I will not act hastily in the matter. I must know more about native character, and I begin to feel already that it will be a very difficult thing to form a just estimate of native piety, for in the poor natives we see much to admire and also very much to condemn. I believe however that some are sincerely desirous to comply with all the commands of Jesus, and are willing to make any sacrifices for this purpose.

NATIVE SACRIFICE.

A few weeks ago Wachit one of our most consistent men came to my house and requested a private interview with me. He had a fine head of long hair done up in the native fashion. It was separated in small locks each of which is wound round with the fine rind of a plant. The dressing of the hair is a tedious operation, and besides being an enormous waste of time, it is an unscriptural and heathenish practice. He addressed me as follows "Misi," said he "you have told us that all who join the family of Jesus, must give up their dark customs; now I know that it is a dark custom to wear my hair as it is, will you cut it off." I asked him if he had considered the matter; for I know of nothing in which an Aneitum man prides himself so much as in his hair,

and to part with this is something like breaking caste in India. Upon assuring me that he had maturely considered the matter, I took a pair of scissors and soon relieved his head of its unwieldy burden. I have reserved a portion of Wachit's hair and will forward it as a specimen of the manner in which these islanders do up the hair, and likewise as a small trophy of an act that has been done for conscience sake.

WEEK DAY LABOURS.

But to return from this digression to my report, I may remark that the employments of the remainder of the week are diversified and laborious enough, consisting of preparation for the sabbath, translating portions of scripture, visiting my district, compounding and distributing medicines, attending to the sick, visiting teachers and outstations, &c.

EFFORTS AT SCHOOLS.

Our efforts at schools have not been encouraging. The natives do not appreciate the value of being able to read and therefore they are unwilling to expend the time and patience needful to this acquisition. At this station Mr. Archibald has a few boys under his tuition and Mrs. Geddie also teaches a few females, there is likewise a school at one of the outstations. The attendance of the natives is very irregular, and when they do come they cannot be kept more than an hour at farthest. A few however are now able to read, and others are coming on. But we must not be discouraged. Many who never visit our schools know their letters and small words. They appear to teach each others in their own houses. I am of opinion that the business of teaching will come suddenly on us at no distant day and when it does it will be a heavy work. The religious instructing of the natives must beget to them a desire to be able to read "the wonderful works of God in their own tongue."

[After the above was in type, we received a letter from Mr Archibald to the Rev. James Waddell, and also one from Mr Geddie to the Board. From the importance of Mr Archibald's letter, we publish it entire in the present No., and will give Mr Geddie's hereafter. Our readers will regret to perceive that Mr Archibald renews his resignation of his connexion with our mission.]

LETTER FROM MR ARCHIBALD TO REV.

J. WADDELL.

ANONIMUS, Oct. 4, 1850.

REV. AND DEAR SIR:—A vessel will leave this place to-morrow morning for Sydney; and I avail myself of the opportunity of writing you a few lines. When I last wrote you, we were at Mr Geddie's station at the harbor. After the catechism with which we were then engaged was struck off, and we began to find a little more leisure time, with Mr Geddie's concurrence, we returned to our former station to spend a few weeks. When we had been there about six weeks, an event of a painful nature occurred, which caused us to return again to this place. A native of Rotuma, who had been living with us for some time, becoming (as I am inclined to think) deranged, in the night, killed a poor native boy, who was sleeping with him, then came and set fire to the house, and without a moment's delay, rushed into our bedroom with an axe in his hand, and struck down into the bed with it before we in the dark could imagine the cause of the disturbance. I sprang immediately and caught him, but not in time to save Mrs A. from being wounded. Her arm was very much bruised, and a deep cut, which was inflicted just above the ankle, is not yet quite well; but this is all; and we have great reason to be thankful that it was not worse. The house was burnt; but we managed to get most of our property out before it was injured. But I need not enter further into particulars, as I have written them home to my mother, and they will be within your reach should you desire them.

I am happy to say, that the interest in that place is pretty well sustained. The daughter of the Samoua teacher there has made pretty good proficiency in the language, and is making herself very useful in the school. Some of the boys who have been longest in attendance can already read our little books through. My school at this place has increased to 12 boys, who attend pretty regularly, and who are beginning to read and write a little. A number of others occasionally attend, and have got their letters.

The attendance on public worship has also increased to about 80 on an average. The Rev. J. Inglis of New Zealand was here a few weeks ago. He did not positively say whether he would return and occupy a station on this island or not, but we think it very probable.

We have made arrangements to remain here till the first of May. After that time,

I beg to request the Board of missions through you to make arrangements to dispense with my services. My reasons you have no doubt ere this received. I resign under the conviction that it is the path of duty. I understand that it is the intention of the church to support but two laborers in the foreign field, and I think that the interests of the mission will be better sustained if there be two ordained persons employed, who can co-operate in the management of the mission. For my part I feel unqualified for such a situation, even were it proffered me, and would shrink from the responsibilities which such a step would incur. But you will hear more from me at a future day. Mrs A. joins me in kindest regards to you and to Mrs Waddell. We are all enjoying very good health at present.

Hoping that this will find you all well, I remain, most respectfully and affectionately, yours, &c.

J. ARCHIBALD.

On Thursday evening the 27th ult. the congregation of Charlotte Town, in connexion with the Church of Scotland, under the pastoral superintendance of the Rev. Robert McNair, held their monthly missionary meeting, at which, in compliance with the request of the congregation, the Rev. James Allan, Cove Head, who had officiated in the church during the day, which was their Fast-day, preparatory to the observance of the Lord's Supper, gave an account of the state and prospects of the Foreign mission of the Presbyterian Church of Nova Scotia, which was listened to with the deepest interest. At the conclusion of the address it was generously proposed by their able and highly esteemed minister, that a collection should be taken on its behalf, which was generously acceded to by the meeting, some of whom demurred to it only on the ground that not being pro-

* Mr Waddell will feel much obliged if Mrs Archibald and any other friends of missionaries who may have received letters from them, will forward to him either original letters, copies or extracts, containing intelligence which may be interesting to the Board of Missions or to the church at large.

pared for it, the collection could not be supposed a proper exponent of their interest in the mission, and particularly in the Rev. John Geddie, with whom many of them were on terms of intimate friendship. Notwithstanding the circumstances, however, under which the collection was taken, the sum realized by it amounted to not less than 35 shillings, Island currency, which will be valued by the Presbyterian Church of Nova Scotia as a token of friendship for them, and of interest in the mission, and by Mr Geddie as a tribute of the respect and esteem in which he is held by so respectable a body of persons unconnected, though nearly related to his own particular communion. To deepen the interest of the Presbyterians in Charlottetown, it is to be hoped the Foreign Mission board will place, for circulation among them, 20 copies of the Register, at the disposal of Mr Kenneth M'Kenzie, who at the meeting when so deep an interest was taken and attested by the best evidence, generously offered to take charge of any contribution towards the fund of the mission it might please any to bestow.

J. A.

Miscellaneous.

MISSIONS IN SOUTHERN AFRICA.

The London Missionary Society have lately sent out the Rev. J. Freeman as a deputation to visit their missionary stations at the Cape of Good Hope and the Mauritius. Having returned after an absence of two years, a public meeting was held at the Poultry Chapel, on the 4th March, to welcome him to England. Mr Freeman on the occasion gave the following very interesting account of his visit to the stations there.

I reached the Cape of Good Hope, as the first point of my destination, in February 1849, and there found our venerable friend Dr Philip, in a very enfeebled state of health, in the 75th year of his age, but still fully alive to the interests of our missions, and the cause of God throughout the world. And one of the earliest objects of my attention was the adoption of some plan, by which our aged and devoted friend, whose shoulders could no longer bear the burdens he had so long and so well sustained, might be relieved, according to his own expressed desire, from the labors and responsibilities of office. This, I think, has been satisfactorily accomplished. New arrangements have been entered into for conducting our mission in that part of the world, and Dr Philip has felt at liberty to retire to another part of the colony, where, in the bosom of the surviving members of his family, and near the ashes of those who have departed, he may tranquilly pass the

remainder of the evening of life, waiting his summons, and ready to depart and be with Christ.

It was during my stay in Cape Town at this time, that much excitement prevailed on the subject of sending convicts to that colony, and of making it a penal settlement—a measure that must have proved fatal to our missions; and which, therefore, in common with Dr Philip and numerous friends, I did what was in my power to resist, and am thankful that the united energies of the colony succeeded in defeating the measure. There are men—I need not name them—to whom not only the Cape, but all the colonies of Great Britain are vastly indebted, for gigantic efforts put forth during as arduous a moral struggle as history records.

Having been occupied about three months in Cape Town and its vicinity, in various matters pertaining to our missions, having much daily intercourse with Dr Philip, and corresponding with the missionaries whom I expected shortly to visit, I completed my arrangements for the journey, and proceeded to the Institutions and other stations situate at the southern part of the colony, and lying between Cape Town and Port Elizabeth. This gave me an opportunity of seeing our valuable Institutions at Zuurbrak, Paalstadsdorp, Dysalsdorp, Hankey, Bethelsdorp, and, at a little distance beyond these, Theopolis. By Institution you will understand something more than a missionary station. It means the spot where a missionary resides, on a piece of land originally granted by the Colonial Government for

the use of the natives or aborigines. These latter were in danger of being driven wholly from the soil, or at least of having no fixed dwelling-place or permanent interest in it, and must have been either expelled, or forced to labor under some humiliating, vexatious, and degrading Vagrancy Laws. Instead of this, they now find a home and care and instruction, counsel and protection. 100 or 200 families reside at each of these institutions; obtain their livelihood partly from the lands, but more generally as laborers for the surrounding farmers, and as carriers to and from the ports and neighboring towns. In these institutions our Society has been greatly honored, and a vast amount of good has been accomplished. Many hundred Hottentots and their descendants have been, or are still, members of the Churches, and their children are trained up in the mission schools: many have been saved that were ready to perish.

It would seem almost invidious to select any one of these institutions to describe to you, in preference to another, especially as I found all our brethren who have the care of them indefatigably engaged in promoting their welfare. But I may take Hankey on this occasion, as having some peculiarities. There we have a large and industrious population, and there is much agricultural industry. A large quantity of land is brought under artificial irrigation by means of a tunnel, which the people, so often scorned and despised as useless, have themselves cut out of the solid rock, under the guidance of our late missionary there, a son of Dr Philip, and by which a portion of the stream of the Gamtoos River is conveyed over many an acre of land, now smiling with fertility, which else had yielded little to the service of man. There, too, I found the people contributing towards the erection of a new and spacious chapel—asking but little aid from the Society: there an excellent village is rising up in place of the inundation that occurred some short time before my arrival. It was in that inundation that the affecting incident occurred, of which you may have heard when the news of the calamity reached this country. I went to visit the spot. The waters rose suddenly and violently: several native Christians fled to the highest ground in the vicinity, and felt themselves secure; but the waters still rose: they were seen by their friends, who stood mournful spectators at a little distance; but no help

could be afforded them—the torrent swelled and rose higher and higher; they sung the praises of the Saviour, their voices were heard on earth by their friends, and in heaven by that Saviour—their faith was accepted—their hearts were filled with peace—but death was approaching, and ere long they were engulfed, and perished in the stream.

Liberal contributions were made in this country to aid the survivors, and the place again wears the aspect of prosperity: and in virtue of new arrangements, it is confidently thought that a similar calamity will not again occur.

After spending a little time at Uitenhage and Graham's Town, I proceeded to British Kaffraria, and that portion of Kaffreland now annexed to the colony. I spent a pleasant and hospitable Sabbath at each of the towns just specified. At Uitenhage our congregation consisted wholly of the colored people; I found them harmonious, zealous and affectionate, and contributing liberally of their substance towards the support of the whole interest there. There and elsewhere I found a strong and laudable desire to relieve the parent society of the burden of supporting them. But they labor under difficulties—wages are low, and few of these people are elevated above the condition of domestic servants or agricultural laborers. At Graham's Town there is an excellent English congregation, under the pastoral care of Mr Thomson, some time since our Missionary at Philadelphia. They worship in a chapel which they have erected at their own proper cost, and which would not disgrace our metropolis. There is another congregation in connection with our Society, of colored persons, under the zealous and efficient care of Mr Smith. These people require encouragement and aid, for they must enlarge the place of their tent. I preached in these two chapels on the Sabbath, and saw, with these eyes, what God had wrought for them. I rejoiced with them in their prospects; nor soon shall I forget the visit I paid to this principal town of the district of Albany, including a large public meeting held during the week, to express their kindly feeling towards your deputation, and at which not a few members of the Wesleyan and Episcopalian bodies were present. I then passed by Fort Beaufort into British Kaffraria. I wish I could report with all fidelity that great things are

doing there in relation to the kingdom of the Saviour. Perhaps, taking results in the aggregate, and looking at the whole in comparison with former times, and remembering too, the calamitous effects, morally as well as socially, of repeated wars, there is much encouragement. But the Kaffirs, as a people, have not embraced the Gospel. Those among them who have embraced it have labored under great disadvantages and difficulties, from the opposition of their chieftains and the established usages of the country. But yet there are pleasing results and many promising indications for the future. Our missionaries feel encouraged, and this itself is much: they do not despair of the cause of missions in Kaffreland; they are not cast down; they are sanguine of success; they would rather die there in the service of God than quit that place for another. "I'll never forsake it," said good old Mr Kayser; "and if I die, let me be buried among the people of the land—the Kaffirs!"

I proceeded from thence to a station among the Bushmen, in what is termed Madoor's Country. It is an out station visited by our friends at the Kat River; and from thence I came back over the Winterberg range of mountains, after visiting the Moravian station at Shiloh, to the stations of the Kat River settlement, and found a hearty welcome and an agreeable home in the residence of our excellent friend, Dr Read, some time since in this country with Andries Stoffles and Jan Tzatzoe.

Here, among the locations or settlements of the Kat River, I remained altogether nearly three weeks, visiting all the out stations and schools, preaching to young and old, attempting to say a little, in Dutch and more in English, and rejoicing among them that were rejoicing, and sympathizing with those who were suffering.

Our missions in Kat River Settlement greatly need aid and encouragement.—They want a good Normal School. A printing-press they have; but a printer they have not. The press is unworked, and that which might be as a spring of healing waters is a fountain sealed; and if the motto of the leading journal of South Africa, as adopted from Dr Johnston, be true, namely, "Where there is no press the people must be barbarous," the sooner we send out a printer to work the press, the better.

It was during my visit to these stations in the Kat River Settlement, that I had the gratification of attending the ordination service of a native pastor—one of the first services of the kind our Society, after fifty years labor, had held in the colony. It was the ordination of a good man, of the name of Arie Van Rooyen, a good man possessing the confidence and affection of the people and of the missionaries. He had long and diligently labored among them as a teacher and evangelist, and they were now most anxious that he should take the oversight of them in the Lord as co-operator with Mr Read, jun. They strongly urged it, and promised to raise an amount annually, about adequate to his support. The matter appeared to be of God, and who and what was I to withstand it! Not only could I perceive no adequate reason against it: there appeared to me every reason to justify and encourage it. I am aware there were some who looked on with misgivings, lest the stamina of the native character should not ultimately be found sufficient to sustain with honor and advantage to the cause, the burden of office, and of office so important and so responsible. But I thought the experiment ought to be made, and that such a public recognition of augmented responsibility might be among the means of creating that very strength of character that was demanded, and of developing resources that might else have remained latent.

Certain it is, I apprehend, that the time must come when the native Churches must be provided with native pastors, and the sooner all appropriate measures are in course of adoption towards that consummation the better.

The service took place at Tidmanton. We had a happy day there. The weather was fine, the attendance was large—the spacious chapel was crowded. Many of our own missionaries were present, as well as two brethren of the Wesleyan and Scotch Societies. The impression was good,—a devout and earnest spirit prevailed. It was encouraging and animating to our colored friends. It was a demonstration that we were not anxious to retain all authority and office in our own hands,—that we had no petty jealousies of colour,—that we wished to see the people advancing, and capable of holding important offices in the church, and of self-government in the management of their affairs. They were seeking it in political

matters, and we were not willing to be the last in reference to ecclesiastical matters.

My next visit was to the towns in the colony along my route to the Orange River. At several of these our Society occupies important stations, such as Craddock, Somerset, Graaf, Reinet, and Colesberg. Into the detail of my visit to these places I need not enter. I pass on at once, across the river, where, by means of advancing civilization, the difficulties of crossing are much fewer than they were in the time of Mr Campbell, the African traveller. In his well known volumes, full of interest and incident, a plate represents the perils of crossing that river where neither boats nor bridges were provided. A towing barge is there now. Waggon, with oxen and all, are easily and safely conveyed across, and I found myself presently beyond the colonial boundaries, and in the midst of the Griquas, for whom the Gospel has done much. I was met by some of them in a horse-wagon, and rapidly conveyed to the first station of our Society there across the river—Philippolis. We have a large congregation there of Griquas, and also of Bechuanas. There must have been 700 present on the Sabbath; and at the Lord's table I sat down, I presume, with about 400 communicants.

We held a noble missionary meeting while I was there, to revive and reorganize their auxiliary to our Society. A magistrate from the neighboring district of Bloem Fontein kindly and efficiently presided, and seemed to enjoy the chair of a missionary meeting more than the chair of a court of justice. Many of the people spoke on the occasion. The language was Dutch, but the sentiments liberal and evangelical. Promises of contributions were made to the extent of about £100, including some donations of sheep and cattle.

It is very delightful to see the sympathies of people called forth in the cause of God. The Chieftain was there, giving willingly of his own substance, and commending his people to give also,—not compulsorily, as with a rod, but in the spirit of freeness and of love.

Time would fail me to proceed with each station in detail. I left Philippolis and went forward to Ramah and Griqua Town. At the latter place I had many pleasing interviews with the Chief, Waterboer, whose intelligence, energy, and

eloquence surprised, a few years ago, the inhabitants of Cape Town, when he paid that part of the colony a visit.

There is a station of considerable importance between these two towns of Philippolis and Griqua town, called Gubanop, instead of which euphonious, though non-English name, we gave the appellation of Backhouse, out of respect to our excellent friend in this country, who has kindly and liberally aided the people there. An effort was made to lead out a portion of the waters of the Van River, for the purpose of artificial irrigation. This would afford land for about 500 families. It might cost £1000. But the people seemed prepared to meet the outlay, if they had the assurance of scientific men, after due consideration had been taken, that there existed a reasonable prospect of a successful issue to the undertaking. This matter was under careful consideration when I left. I am not without hopes, but I have also my fears, lest the fall into the river should not be sufficient. There are beautiful and rich lands, and a noble stream always flowing; but to give the former the benefit of the latter is the work and the difficulty.

We advance, however, to the Kuruman, the station of our well known and honored Missionary, Robert Moffat. I found him there, and his family and colleagues waiting to receive me, and prepared to give me a welcome. The frontispiece to his volume of scenes in Africa contains a good representation of the spot. There I passed several days, and saw what God had wrought by the persevering labors of our brethren. Their dwelling houses and gardens are fit residences for worthy and devoted men. The chapel is an honor to South Africa, and would be no disgrace to the environs of London. It is substantial and commodious. The inhabitants of the village itself are not numerous. They live scattered in places where they can tend their cattle. But we had good congregations, and a large number are church communicants. And there, too, is an active printing-press—a press hard at work in the interior of Africa, nearly 1000 miles away to the north of Cape Town, among a people once darkness, now light in the Lord, walking in the fear of God, and adorning a profession in the Gospel. These are our epistles, that may be known and read of all men, not excepting explorers of lakes and South African hunters; and these men

bear willing testimony to the elevating influence of christianity over the savage mind and the savage life and institutions.

I was very glad I succeeded in prevailing on Mr Moffat to accompany me to other stations of the Society in the still further interior. We traced our way up to Dr Livingstone, a man of great energy, enterprise, and excellence; and who had lately returned from the discovery of the lake. Neither oxen, nor time, nor season, permitted me to pay the lake a visit; but an attempt has been since made to revisit and ascertain the number and state of the tribes in its vicinity. Difficulties have occurred for the present, but further attempts will be made; and, if practicable, something will be done to carry the lamp of immortal truth amidst the nations there.

That was my farthest visit to the north; and then, having visited some other stations on my way back, at some of which I found a great and good work on the hands of our Missionaries, I reached the country of the Bassutos, where the Paris Missionary Society has its valuable missions, which have been established there now some fifteen years. God has been pleased to accomplish much by their instrumentality. They have a remarkably intelligent chief, of the name of Moshesh, to whose friendship and excellent qualities Sir Harry Smith, Governor of the Cape, has not failed to bear on many occasions ample testimony. It cannot be said that he has embraced the Gospel, however strong may at times be his convictions as to its truth and moral superiority. I visited all the principal stations of the Paris Society in that country, and rejoice in being able to bear my testimony to the devotedness of the missionaries, and, under God, the success of their missions. I esteemed it a privilege to enjoy this interview with them; and I think it was not without encouragement to them, to receive the fraternal visit of a member of another, though kindred Society. Our interview, though somewhat brief, was pleasant, and the Sabbaths I spent among them I shall long remember as among my choicest in South Africa. I can scarcely think that the veriest unbeliever in France, or the most ill-natured in any country, could visit the Bassuto country, know what the people were, and see what they now are, without confessing that there is something more in Christian Missions than he had dreamed of in his too self-complacent philosophy. And if

Christians too would go and visit some of these scenes, I could promise them large interest of enjoyment and profit for their outlay of capital; and on their return, our Committees, Boards and platforms would have able advocates, intelligent advisers, and munificent contributors. I wish I could tempt some to make the experiment.

After this I proceeded through a fine new country, and crossed a lofty mountain range,—that of the Mathluti, or Drakenburg, that separates between the old colony of the Cape and the new colony of Natal,—the rich and well-watered land of Natal,—whither so many of our countrymen have lately emigrated, where some have met with disappointment, as in all new colonies, where many are happily settled already, and where many will, I am persuaded, be happily settled, and find that “the diligent hand maketh rich.”—The secret of their resources as colonists will be found in their own enterprise and industry, combined with reasonable expectations; and the secret of the prosperity of the colony, as such, will be found, I think, in the liberality of its treatment by the imperial and local governments. A selfish policy, or a crooked policy, will be fatal to the interests of all parties.—Let us hope that light is rising on these subjects, on all parties interested in these decisions, and our colonies, like daughters, will rise up and call us blessed.

From Port Natal I proceeded to Table Bay,—a little excursion along the coast, of 800 miles. At Cape Town, having welcomed the Rev. W. Thomson to the pastoral office there, and helped him to office as the Society's agent,—having been able to carry out the Society's wishes, I believe, in regard to new arrangements as affecting their venerable and honored friend, Dr Philip, my mission to South Africa terminated. I took leave of friends, said farewell to the majestic and beautiful scenery of the Cape, and sailed away for Port Louis, in the island of Mauritius, specially with the view of inquiring into the state of our Malagasy friends residing there, and the state of things in the island of Madagascar.

Gleaner.

AN AGE OF MISSIONS.—The Church, we said, needs in this age, to be kept in mind of the great truth, that there remains yet much land to be possessed, not only as the common heritage of the faithful, but as the personal allotment and homestead, so to speak, of each one of the faithful. The churches, rediscovering a long neglected duty, are now attempting to evangelise the heathen. It is an *age of Missions*. The Islands of the Pacific have heard the cry, after the lapse of eighteen centuries, that our earth has been honored and blessed by the coming of a Divine Redeemer. China has shuddered to see the long dominion of her Confucius, and her Boodh, invaded by the gospel of Jesus, the Nazarene. The Shasters of Brahminism find their sacred tongue employed, by the diligence and fidelity of missionary translators, to utter the oracles of that One True God, who will banish from under the heavens, which they have not made, and which He has made, all the hundred thousand gods of the Hindoo Pantheon, with all the other idols of the nations, however ancient, and however popular. The tinglyings of a new life from on high, seem, along the coast of Asia and of Africa, shooting into nations that Paganism held for centuries, senseless and palsied. Is not Ethiopia soon to be, as the prophetic eye of the Psalmist, long ages ago, saw her stretching out her hands unto God? But whilst each Christian church, each band of spiritual disciples, in lands long evangelized is thus lengthening the cords of her tent, to take in the Gentiles under its broad canopy, she must, in consequence, as it were, in counterpoise, of the extension, strengthen her stakes at home, to bear the increased tension, and the extended shelter. Her supports must be proportionately augmented at home, by a deepening piety, and a sturdier vigor of principle in her discipleship, or the work will soon come to a stand, abroad. A sickly and be-dwarfed Christianity here will not furnish the requisite laborers, or the need-

ful funds. Expansion without solidity, will bring upon our Zion the ruin of the arch unduly elongated and heavily overloaded. Christendom itself must be more thoroughly christianised, before Heathendom will relinquish its old character and worship, and learn our creed, and love our Saviour. Already the zeal, and heroic sacrifices of some of our recent converts shame and should stimulate the comparative worldliness and lukewarmness of the churches, that had first sent to them the missionary and the Bible.—[Dr. W. R. Williams.

AFRICA; MISSION NEAR THE EQUATOR.

The people willing to receive Missionaries.

The Rev. J. L. Mackey, of the American Presbyterian Church, writing on the 29th of August, mentions the following incidents. They show the desire of the natives to have missionaries at their towns. Speaking of spending a night in a town near the mouth of the River Muni, Mr Mackey says:

We requested that in the morning the King would have his head-men and all the people come together, so that we could talk to them and tell them what we came to the country and to the town for. We met in the morning, a very full house; I spoke to them through an interpreter who accompanied us. I spoke of the word of God which he has revealed, and of some of the primary truths of christianity; and told the people that we were God's ministers, and in obedience to his command we wished to carry those truths to those who did not know them; that we were now looking for a place in which we could remain, and teach the people about God and his will to men. When my remarks were concluded, I asked the people what they thought of these things, and whether they would like to be taught the truths of God's word? One of the old men replied that they were like men who were lost far in the "bush" and in darkness, unable to find their way out. A kind friend meets them and offers to conduct them home. Would not they gladly receive such a friend? He added, that they were in darkness; we offered to teach them the truth, and they would gladly receive us.

Another added, that the idea of our coming to settle among them was too great for belief; he could scarcely expect so good a thing.

In almost every town where we stopped to preach, the people expressed a desire to hear more of these things. There are thousands here who are in great darkness, who would gladly hear the words of eternal life; but it is very true what one of the herdmen up the river told us. We spent the Sabbath in this town, the only one on an island in the river; we preached to the people twice on the Sabbath; we asked him about observing the Sabbath, and about what he thought of the things we had told them. He said, they would like to keep the Sabbath, but they would soon forget when it came. And the things that we told them he said were true and good, but with once or twice telling they could not remember them; but if we would stay with them and tell them when Sabbath came, they would try to keep it, and try to learn all these things from God's book.

NORTH WEST AMERICA.—The labors of the Church Missionary Society among the Indians of Rupert's Land, have been much blessed. Many an Indian has been transformed from a restless wanderer into an industrious cultivator of the soil, and translated from the rude wigwam to the comfortable house built by his own hands; and had all his torpid energies called into action in his conversion to God. At the five stations are above 450 communicants. In the burying ground of one church lie 425, who have been committed to the earth in the hope of a resurrection to eternal life.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—*Labrador.*—On the coast of Labrador are about 1,200 settled inhabitants, exclusive of the natives; nearly all of whom profess to belong to the church of England. About ten times as many frequent the coast during the summer. The Bishop of Newfoundland, after learning the destitution of this people, who are a part of his charge, conceived the design of planting three missionary clergymen on the coast. One soon offered himself for 'the hardest and most laborious part that could be assigned him.' Taking him into a small schooner, which a magnificent clergyman had given him for the purpose of visiting the various parts of his

extensive diocese, he carried him to Forteau. This was to be his head quarters. Here was the only person on the whole shore who was both able and willing, to afford him a decent lodging. Wishing to introduce him to the extreme points of his mission, which extends 40 miles on each shore of the straits of Belleisle, the Bishop proceeded with him to Blanc Sablon. His narrative now brings before us a picture of self-denial which we may admire, but in which few would be willing to be the prominent figure.

We were detained here by fogs and contrary winds longer than I had designed, but not longer than to one at least of our party was very acceptable. Here Mr. Gifford was to be set on shore to commence alone and unfriended his missionary work. It was no common event, no common trial, to be left alone among utter strangers, common fishermen, without house or hearth, on the waste Labrador, and no possibility of retreat or escape—no prospect of seeing a friend, or even hearing by letter from one for nearly a year. What a contrast in every point and circumstance to my "first curacy!" During our stay we had prevailed with a fisherman to put a board or partition across his sleeping-room, and assign one moiety to Mr. Gifford, the other half being kept for himself and wife. The meals would be taken together in the little kitchen, or common apartment, and of course can consist only of the fish and other Labrador fare; for my friend had nothing whatever, but so much clothes as could be conveyed in a carpet bag, with his ministerial habit. The change, even from the accommodation of the church-ship, was enough to have made many not over refined or delicate draw back; but the loss of society and companionship, of help and advice, in such new and delicate circumstances and for so long a period, was I believe, much more terrible. Nobly however, did he endure the trial, and mercifully was he supported. On Friday, August 17th, at an early hour he was warned to depart by announcement of a change of wind which would forward the church-ship on her journey to the northward. He was rowed off by two hands with his bundle, and so set on shore; and there stood alone watching while the good church-ship got underway, and I believe till she was fairly out of sight.

Finance, &c.

☞ The Presbytery of Truro met at Upper Musquodoboit on the 18th March, sermon by the Rev. John Cameron; at Upper Stewiacke on the 19th, sermon by the Rev. William McCulloch; and at Nine Mile River on the 15th ult, sermon by the Rev. P. G. McGregor.

In each of these places the usual Presbyterial visitation was conducted. Much interesting information was elicited respecting, prayer meetings, the visitation of the sick, the training of the young and the general working order of the congregations under their respective elderships. While there is much room for improvement it is evident that the ruling elders generally are becoming more efficient and their services more highly appreciated by the people. In the first, and in the last mentioned, of these congregations, the state of the financial affairs between pastor and people, is highly satisfactory. In the other, some improvement is necessary, which from the number and spirit of the people, will doubtless soon be attended to.

At the Nine Mile River meeting, two persons from Rawdon (Messrs. Meek and G. Madill) appeared, requesting for the Presbyterians of that settlement, a small portion of Mr. Cameron's labours, and expressing their determination at the suggestion of the Presbytery to build a church forthwith. Before this appears in print, the frame will be up and covered in, and the house will be ready for public worship, probably at an early period of the season. They have been encouraged to this effort by a small sum from the Home Mission Board, granted on application from the Presbytery.

☞ The Pby. of Truro meets at Truro on the 20th of May for Presbyterial visitation: sermon by Rev. E. E. Ross.

☞ The Treasurer of the Board of Domestic Missions acknowledges the receipt of one pound, a donation from the Revd David Roy.

☞ The Treasurer of the Board of Foreign Missions acknowledges the receipt of the following sums.

From Onslow, Brookfield & Old Barns £10 0 0.

From the Revd. Wm. McCulloch for Registers £4 19 0

Five Pounds, a donation from Mr James Crerar, Merigomishie.

☞ A meeting of the Board of Foreign Missions is requested at the Manse in Onslow, on Wednesday the 21st of May, at 10 o'clock a. m.

J. I. BAXTER, *Convener.*

☞ Received from Mr. Isaac McCurdy, Teacher, Old Barns. £1, a donation to the Foreign Mission Fund.

J. I. BAXTER.

☞ At the Annual Meeting of the Truro Bible Society, Ten Pounds were appropriated to the purchase of the scriptures, with the view of placing the larger part of them at the disposal of the Synod's Home Missionaries, for gratuitous distribution in destitute localities.

Six Pounds Ten Shillings were voted in aid of Bible circulation in France, in connection with the Evangelical Church.

The balance, upwards of Three Pounds in aid of the Synod's Foreign Mission, for printing materials if required.

☞ The Rev. James Ross, Treasurer *pro. tem.* of the Committee of Superintendance of the Theological Seminary in connection with the Presbyterian Church of Nova Scotia, thankfully acknowledges the receipt of Five Pounds, from Ladies of Prince Street Church congregation, Pictou, in aid of the funds of that Institution.

☞ The Presbytery of Pictou will meet at River John on the 1st. Wednesday of June, sermon by the Rev. George Walker; and for Presbyterial visitation at East Branch East River, on the 2nd Tuesday of June, sermon by the Rev. George Patterson.

☞ The Congregation of Prince St. Church gave a unanimous call on the 22d inst. to the Rev. James Bayne, of London-derry, to be their pastor. The Rev. G. Patterson preached and presided on the occasion.