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THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 8.

DECEMBER, 1857.

No. 12.

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Foreign Missions.

For the Missionary Register.

LATER NEWS FROM THE MISSIONARIES.

Letters from Messrs. Geddie and Gordon have come to hand by the second November Steam packet. At present we can only supply the leading facts of this most gratifying correspondence. Under date June 5th 1857, Mr Geddie writes to inform the B. F. M. of the state of the Mission.—The "John Knox" had arrived on May 16th at her destination under charge of the first Officer and two men belonging to that numerous and well appointed fleet of vessels belonging to R. Towns Esq of Sydney and engaged in the South Sea trade. The "John Knox" left Sydney on the 20th day of April so that she performed the voyage thence to Aneiteum in 26 days. Head winds and stormy weather were encountered during the greater part of her voyage, but she "behaved nobly." Mr. Geddie says "she is a splendid little vessel, and had she been built under our own direction we could not have suggested better arrangements. The "John Williams" with Mr and Mrs Gordon and Miss C. A. Geddie arrived on the very day he (Mr Geddie) was writing the above intelligence. Of his daughter he writes as a fond Parent might be expected to write. The only sad note in the parental Eulogium being the entire want of mutual recognition when they first met. Of Mr and Mrs Gordon he says, I

am glad to learn that they have favourably impressed the Brethren with whom they have had intercourse by the way. They appear to be persons of the right spirit.

It is extremely pleasing to note the truly christian welcome which has been given to the new Missionary and his "help meet." The particular location for his future labours was more difficult to be ascertained than the Board were prepared to learn, and the result shows the wisdom of leaving such matters in the hands of the Missionaries on the field. Not Tana but Erromanga has been selected and Mr Gordon had entered on this most interesting scene of missionary enterprise. The Blood of the martyr missionary Williams has at last prevailed in opening that dark and savage island to the European Missionary. Who will not unite in breathing forth the prayer that the Spirit and power of "Williams" may rest upon the person and prosper the efforts of him who has thus auspiciously entered upon his labours? Mr Gordon writes under date June 20th, 1857, from Dillon's Bay, Erromanga. He had been four days on Aneiteum—thence he sailed to Fotuna and thence to Tana. The Samoan brethren and Messrs. Geddie and Inglis united in their counsel to visit Erromanga. Thither accordingly our Missionary went on the 13th. On the following day he arrived at Dillons Bay. Rain prevailed on the Island and he had not met any of the principal chiefs but had received kindness from 1 or 20 of the Natives. He has with him two

Raratongan and Aneiteumese Teachers, the former teachers had all left. Materials for a house were taken from Aneiteum and Mr Geddie who accompanied the "John Williams," in the "John Knox" left two Aneiteumese as servants to the mission family. He remained on the Island until the mission Cottage had been erected, and spent one day under its roof before sailing for Aneiteum. The principal help which Mr Gordon has in his work is *Mana*, a native of the island, converted to Christianity in Samoa. A Box of School materials is found necessary, but the request is not so urgent as to require immediate action. In the mean time, however, some of the friends of the Mission may take the hint to prepare such a contribution as a *first offering to the Erromanga Mission*.

The Letters from which these most cheering tidings have been taken will be published in full in the January Register.

To complete our missionary intelligence we have only to add that the same Mail which conveyed the above, brought also tidings of the safe arrival, in good health and excellent spirits, of our third Mission family at London, whence they expected to sail for Sydney, Australia, in about two weeks. They were only awaiting the arrival of *Goods* per Steamer. These were despatched by the first Novr. Steamer, so that there would be no detention on their account.

It seems almost superfluous to suggest in view of the above that our monthly missionary concerts for prayer and other public assemblies have now presented to them ample ground of Gratitude to the "God of the Sea and the dry Land." The safe and prosperous arrival of the mission family at Erromanga, the harmonious action of the missionaries from Samoa as well as Aneiteum in the selection of that Island—the propitious commencement of that long and perilous voyage in which Mr and Mrs Matheson may now be considered, as proceeding to their field of labour.—All call for united and fervent thanksgiving and praise. Is not Jehovah still found to be the breaker up of our way? Will not his Glory yet be our reward? Ye who have so often made mention of the Lord in connection with the marvellous prosperity of the mission, "Keep not silence and give him no rest till he establish, and till he make it a praise in all the Earth."

J. B.

In addition to the above interesting intelligence we give from the London *Missionary Chronicle* some extracts from a report of Messrs Geddie and Inglis of date Nov 11th 1856, which though containing little that is new is still interesting.

MISSIONARY TROPHIES.

"The Lord's work continues to prosper. The entire population of Aneiteum, nearly 4000, have now, with the exception of about 200, abandoned heathenism, professed Christianity, and placed themselves under our instructions. The number of Church-members is 150, the number of candidates for membership is 75. We have four large places of worship, two on each side of the island, capable of containing upwards of 2000 worshippers. We have upwards of fifty schools: the whole Christian population attend school for an hour five mornings in the week, and also on the Sabbath afternoon. In several of the school houses public worship is also performed on the Sabbath. The four Gospels, the Acts of the Apostles, the half of Genesis, the book of Jonah, the first epistle of John, and other detached portions of Scripture, are translated into this language.

"Upwards of 1400 of the natives have mastered the elementary books, and are reading in the Gospels. About 300 have made considerable progress in writing; a good many of them have also commenced arithmetic. For nearly four years marriage has been established upon Christian principles; and without disturbing any previously recognised marriage, upwards of a hundred marriages have been solemnised with Christian rites.

PROGRESS IN THE ARTS OF CIVILIZATION.

"The civilization of the natives is keeping pace with their Christianity. Agriculture is extending, and food is becoming more plentiful. The people are manifesting a strong desire for the arts and conveniences of civilized life. House building and road-making are fast improving the appearance and condition of the island. In addition to our four places of worship, there are now twenty-four large school-houses, framed with wood, and the walls plastered with lime, while cottages of the same materials for chiefs, teachers, and others, are rising up in all directions. The natives will now sell anything, or work at anything, to obtain European clothing.

STATE OF RELIGION.

"The Lord has wonderfully, silently, and gradually inclined the hearts of his people to receive the truths of His holy word. There has been no special excitement; at no time have any large numbers come in at once; but for years, scarcely a week has elapsed, but we have had some accessions from the heathen, till, now, they are reduced to a few straggling individuals, having neither political nor moral influence among the community. We are safe in saying, that on this island idolatry is abolished, Christianity is the religion of the people. The Sabbath is universally observed as of Divine appointment, slavery has been abolished by statute, and, as in Britain, *the Bible is the common law* of Aneiteum.

"But let us not, however, be misunderstood. Through the Lord's blessing a great work has already been accomplished on this island; but a far greater work has yet to be done. Nearly the whole population have been brought from heathenism to Christianity; but the number who have been brought from sin to holiness is as yet comparatively small. The work is spread over the whole surface of society, but it has gained a deep and firm hold only to a limited extent. Still we hope and pray that He who has begun this good work among the people, will watch over it, and carry it forward, till every heart submits to the authority of Jesus.

OPERATIONS AT FOTUNA, TANA AND EROMANGA.

"On the adjoining islands the prospects of the Missions are very encouraging. We have five teachers, natives of this island, on Fotuna, and seven on Tana. About a fortnight ago, our Mission boat returned from visiting our teachers on Fotuna, and brought the most encouraging intelligence that we had ever had from that island. We consider Fotuna as quite open at present for the settlement of a missionary.

"We consider that Tana, also, is now fully open for two missionaries. We are looking anxiously for the arrival of Mr Gordon to be settled as one of these two at Port Resolution. A few days ago, a vessel from Eromanga brought us two interesting letters from Eila, the Samoan teacher stationed at Dillon's Bay. He has charge of one station himself, and Mana, a native of Eromanga, who was

some years at the Institution in Samoa, has charge of another. Eila makes a very urgent application to us to send him some natives from this island, to assist him in the work. He says that he is well; that the natives are peaceable, and steal nothing from him, that they are becoming desirous for books, and eager to learn to read, and wish very much to have missionaries to live among them. Our earnest prayer is, that this wish may be soon gratified.

NATIVE AGENCY.

"You are already aware that we are about to obtain a small schooner for this Mission to be called the "John Knox." This will enable us to maintain safe and regular intercourse with our teachers on the adjoining islands, and with any missionaries that may join us in this group. Native agency is indispensable in opening up new islands or new stations; and if native teachers are regularly visited, and carefully superintended, they are capable of doing a great amount of preparatory work. It is, however, only preparatory work that any native agency can accomplish in these western groups. When they have brought the work forward a certain stage, unless it is taken up by resident missionaries at that point, it not only stands still, but it goes back, and the preparatory work itself is in danger of being lost. The great felt want in this group is the want of missionaries. Native agency to any amount can soon be raised; but unless there are missionaries to direct that agency, it is of little or no value. This is a large and important group of islands. It contains a larger surface, and a much larger population, than is to be found in all the islands to the eastward, occupied by the London Missionary Society. The climate is not so healthy as the eastern groups; fever and ague prevail on most of the islands at certain seasons; but there is every reason to believe that by proper care a fair measure of good health may be enjoyed. We hear very encouraging accounts respecting the mild and docile disposition of the natives in the large islands to the north of this group. For the last two or three years, sandal-wood vessels have been constantly trading with the natives of Espiritu Santo; and as far as we have been able to learn, not a single quarrel has taken place between the natives and the traders."

MR. MATHESON'S FAREWELL
ADDRESS.

[We have received copies of some of the addresses delivered at the Farewell Missionary meeting in Pictou. We do not think it necessary now to publish them entire. We however give Mr Matheson's.]—ED.

“Go ye into all the world and preach the gospel to every creature.” Such, christian friends is the sublime and comprehensive commission, under which the Apostles of our Lord and Saviour Jesus Christ went forth to proclaim to a lost and perishing world the glad tidings of salvation. Christianity contemplates the human family as in a state of utter helplessness and misery. Wretched and miserable and poor and blind and naked is the humbling description, which the Bible gives of man in his fallen state. But while Christianity looks fairly at the deplorable condition of man, and surveys it in the extent of its degradation and misery, it is the glory of the gospel, that it reveals a remedy adapted to the wants of all. The command of the Author of our holy religion is to make known to every son and daughter of Adam, that Jesus Christ is able to save unto the very uttermost all that come unto God by him. In his name the heralds of the cross are directed to proclaim to every man that thirsteth &c. But were we to take and spread out before our view a map of the world what a vast extent of heathen lands would be unfolded, where as yet the inhabitants have never heard the glad tidings of salvation,—sitting in darkness and in the region and shadow of death. There they are without Christ, having no hope and without God in the world. They are suffering under the influence of a soul-destroying famine—a famine not of bread nor a thirst of water, but of hearing the words of the Lord,” having none to lead them to the fountain of living waters, and to break to them the bread of life. But to us has the word of this great salvation been sent. To us the lines have fallen in pleasant places, in a land where we enjoy civil and religious liberty, and have access to all those ordinances, which have been instituted for the perfecting of all the Saints, for the edifying of the body of Christ, and have been as we hope by the instrumentality of the Gospel, called out of darkness into Gods marvellous light. And friends, has God thus distinguished us, by bestowing upon us the blessings of

the Gospel. If so does there not lie upon us a solemn obligation to do good and to communicate, for with such sacrifices God is well pleased. To our sympathy here loudly does the condition of the perishing world appeal, and shall we forever close our ears against the importunate cry, “Come over and help us.” On those who enjoy the Gospel is it not a duty incumbent to send it to the ignorant and perishing. “Freely ye have received, freely give,” “Go ye into all the world &c.,” and does not gratitude to God for the favors which he has bestowed upon us require that we should obey it with cheerfulness, for “whoso hath this world's good and seeth his brother have need and shutteth his bowels of compassion from him, how dwelleth in that individual the love of God;” perhaps Fathers and Brethren, it may not be deemed amiss to mention some of the motives by which I was actuated in the selection of a Foreign field in preference to labouring at home. The cry from heathen lands has been long and loud and must be answered, therefore in enquiring what was duty I did not confer with flesh and blood. I did not institute the enquiry where will I enjoy the best health, where will I live the longest, where will I be in the possession of the largest amount of the enjoyments of life, but “Lord where wilt thou have me to go,” “Lord what wilt thou have me to do.” The comparative wants of the two fields, my own desires and God's providential dealings with me ever since I began to appreciate the blessings of the Gospel, seemed so direct my course far hence among the Gentiles. To me the question has always seemed a very important one, Can I do more for the extension of the Redeemer's Kingdom in a heathen land than I can at home, and believing that the ways and dealings of God did indeed point to a heathen land as the scene of my future labours, feeling this coming home as I did, when time after time your Board instituted the enquiry, “whom shall we send and who will go for us;” I was led with deep humility, and yet with cheerfulness to say, “Here am I send me.” And never since I came to the conclusion to go far hence among the Gentiles, has an emotion of regret crossed my mind;—but trusting that I arrived at that determination guided by that God who said to Moses of old “my presence shall go with thee &c.,” and who still says to his followers “I am thy

salvation," having this assurance in view of dangers and difficulties both by sea and land, I feel enabled to say "none of these things move me." But though it be painful to bid adieu to kindred, to country and to home, to the scenes of one's earliest infancy, to the friends with whom we may have spent our first and happiest days,—to the place of their fondest attachment where they may have experienced the warmest expressions of parental affection, and set out, like the patriarch of old to a strange land, ignorant of the reception which he should receive from the inhabitants thereof,—yet to them who would not bid adieu, to gather jewels bright and precious, not such as glitter in the coronets of earthly princes, not the glittering ore dug from Australian and Californian mines—not such freights as ships from Tarshish brought from Optir triennially laden with gold and ivory—but jewels, blood bought jewels, which shall outlive the ordeal of a burning world and the last conflagration, and be recognised as his by the Redeemer in that day when he makes up his Cabinet, and set to shine eternally around the brow of our enthroned Immanuel? Responsive to the call of the heathen world "Come over and help us"—with the Commission and promise of our ascended Lord,—believing that God hath led me hitherto my soul rests in the promises, "I will never leave thee," "Lo I am with you &c." In the attributes of Jehovah I would find my safety, at home and abroad, in unhealthy climes, and on the rolling billows of the mighty deep, my dwelling place and my home would be in the infinite, eternal and unchangeable God,—but who among us in the possession of Christian feeling—whose heart has been touched with affection for one another—who has felt the delights of home and been cheered by the joys of social life, but must feel convinced that there are sacrifices painful in the extreme, connected with such an undertaking, and not among the least of them is bidding adieu to you, my brethren in the Lord, my brethren in the ministry,—from you whose years entitle you to the appellation of fathers, permit me to thank you for the many kindnesses unmerited which I have received from your hands, kindnesses which I shall never forget—the memory of which I shall

ever cherish, go where I may.—My brethren, what shall I say to you, to whom sympathy of feeling has bound my soul? Shall we now part no more on earth to meet? For you I am distressed. Very pleasant have you been to me. To me your love, your kindness, and sympathy, has been wonderful beyond experience. To you my soul has been and is still knit as David's to that of Jonathan's. But though it be, indeed, painful thus to part with you, I do, yea, and will, rejoice that in God's kind providence, you have counted me faithful to send to the distant isles of the ocean, there to endeavor to unfold the wonders of redeeming love,—a work in which, above all others, by the grace of God, I would gladly spend and be spent. And yet in the view of the near approach of our departure, (while I here express my own sentiments and feelings, permit me also to express those of one near and dear, who, too, is about to leave kindred, country, and home), we realize, as we never did before, the force of the precept, that he that hath be as he that hath not, for to us literally the scenery of country and home, dear friends and loving kindred, illumined by the sunshine of strong religious affections, and enlivened by those expressions of your confidence and your sympathy, is vanishing away. We dare not allow ourselves to think upon what is to be forsaken; but, keeping our eyes fixed steadily upon the duty and the reward, we would look forward with joyful anticipation to the arrival of that glorious morn when departed friends in Jesus shall again meet no more to part. Till then, friends, it is yours to return to your dwellings in a christian land to enjoy the pleasures of social life,—ours to go forth literally as strangers and pilgrims to the dark places of the earth; and while we go forth sorrowing upon the remembrance that we shall not again see your faces in the flesh, we at the same time go forth rejoicing in the assurance that we have an interest in the prayers of God's people whom we leave behind. In our behalf let the voice of prayer ascend in your closets, around your domestic altars, and in your social intercourse one with another, entertaining this hope.—Fathers, brethren, and friends, I bid you all a christian farewell.

Other Missions.

SKETCH OF THE HISTORY AND PRESENT STATE OF THE MISSIONS OF "THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL," NOW ASSUMED BY THE UNITED PRESBYTERIAN CHURCH.

This Society had its origin in Glasgow. It was formed there on the 27th of February 1845, by a few friends, who were convinced "that Christians in general are not sufficiently alive to the condition and claims of the Jews;" and it was called "The Glasgow Christian Society on behalf of the Jews." In September of that year it was resolved to employ an agent to labour as a missionary among the Jews in Glasgow, in Edinburgh, and in other parts of Scotland, and also to excite an interest among Christians in their behalf; but, from the difficulty of obtaining a properly qualified person, this resolution was not carried into effect till near the close of 1846. In June 1847 the Society, after much deliberation on the subject of a foreign mission, engaged Mr Johannes Elvin, a Christian Hebrew, to labour among the Jews in Hamburg and Altona. This was their first foreign mission. As the interest taken in the operations of the Society was on the increase, it was agreed, at the third annual meeting, held in Glasgow in June 1848, to change the name of the Society, and to designate it "the Scottish Society for the Conversion of Israel." Shortly after this, it was arranged that the management of its affairs should be in the hands of directors resident in Edinburgh and Glasgow—the Edinburgh section to form a foreign, and the Glasgow section to form a home committee; but, as this division was found on trial to be inconvenient and unsuitable, it was decided in 1850, to place the foreign as well as the home affairs in the hands of the Glasgow directors. In 1849 the Rev Dr Philip, who had formerly been employed as a missionary to his Jewish brethren, and who was then attending the medical classes in Edinburgh, was appointed as a home agent, with the view of proceeding to a foreign station so soon as his medical studies could be completed. After many inquiries, the directors selected Algiers, on the north coast of Africa, as the second foreign field; and on the 7th of August 1850, Dr Philip was, in Queen Street Hall, Edinburgh, publicly and formally set apart to this

mission—the Rev Dr John Brown offering the designation prayer. Dr Philip reached Algiers in October, and he had not been there many months ere he had the great satisfaction of baptising a young Jewish convert. In the following year he got printed at Algiers, by the aid of a grant from the London Tract Society, a number of Hebrew and Arabic tracts, which he had written or translated; and the distribution of these furnished him with many excellent opportunities for conversing with the Jews on the leading doctrines of the gospel.* On the 15th of March 1852, Mr Benjamin Weiss, who had been employed during twelve months as a home agent, was ordained in West George Street Chapel, Glasgow, as a missionary to Algiers,—the Rev Dr Wardlaw, Professor Thomson, and Dr Macfarlane, taking part in the services. Shortly after the arrival of Mr Weiss at Algiers, the Society, with the view of extending their operations in Northern Africa, instructed Dr Philip to visit Tunis and other places, in order to ascertain their fitness as fields for missionary labour among the Jews. After full consideration, it was resolved to occupy Alexandria in Egypt, the reason for choosing that place being, that it is much frequented by Jews on their way to Palestine, and for business purposes; and accordingly Dr Philip took up his abode in that city on 17th December 1852. Having thus pointed out the origin of the three foreign fields occupied by the Society—in none of which the Society had any property in the form of buildings or otherwise—we shall now briefly state what has been done at each of these places.

HAMBURG.

This town, situated on the river Elbe, in north-west Germany, contains 150,000 inhabitants, 15,000 of whom are Jews, careless, irreligious, and worldly. Here Mr Johannes Elvin has laboured for ten years, and been instrumental in leading several Israelites to acknowledge Jesus of Nazareth as the true Messiah. In a letter, dated 3d August, he states, that what the Lord has let him see of the fruit of his labours has been eight souls, which were converted, six in Hamburg,

* In November 1851, the Rev Thomas Henderson was appointed the Secretary and Travelling Agent of the Society.

and two in Berlin; but that the greatest part of the work will not be seen till the morning of the resurrection. For various periods during these ten years, Messrs Friendlander, Salater, and Windolph were successively employed by the Society as *Colporteurs* in Hamburg, and put into circulation a large number of tracts, several hundred copies of the Bible in Hebrew, and in Hebrew and in German, and of the Gospels and the Psalms. In December 1856, Mr Isaac Salkinson, student of Divinity, who had been occupied for two years in the home service of the Society, was sent to Hamburg. The agency there at present consists of Messrs Elvin and Salkinson.

ALGIERS.

This town is the capital of the French colony in Northern Africa. The Rev Dr Philip laboured here for nearly two years; and since he left, in 1852, the work has been carried on by the Rev Benjamin Weiss. At first Mr Weiss had numerous inquirers; six or seven of whom, after giving hopeful evidence of conversion, were baptized. The apparent success of the work excited the violent hostility of the Jews. The converts and the inquirers found it impossible to get employment in Algiers, and were obliged reluctantly to leave the place. This bitter opposition has had a discouraging effect upon others, as it makes them see that the embracing of Christianity will cut them off from all intercourse with the Jewish brethren, and from the means of support. In addition to his labours among the Jews, which are prosecuted according as opportunity offers, Mr Weiss has, for a considerable period, held a weekly meeting for preaching and prayer in the German language. He has recently begun a similar meeting in French; and he has visited the hospital and the ships in Harbour, and circulated many thousands of tracts, and hundreds of copies of the Holy Scriptures. He has also visited Constantine, and other towns in Algeria. Much labour has been bestowed and seed sown, which, it is hoped, has not been in vain.

ALEXANDRIA IN EGYPT.

Dr Philip, as has been stated, arrived in this great Oriental city in December 1852. It was thought that his medical knowledge would be of much advantage, in securing the attention and in conciliating the favourable opinion of the Jews, and thus in opening the way for the truths of the gospel. This anticipation

has, to a considerable extent, been realized. He has treated many cases of disease, and has had good opportunities for conversing with Jews, and turning their thoughts to the doctrines of Christianity. He has visited them at their houses and at their places of business, and he has carefully sowed the seed of saving truth, in reliance on the promise, that it shall not return void. He has also distributed many copies of the scriptures and of religious tracts, and in all practicable ways has sought to promote the work of the Lord. In January 1854, Dr Philip was joined by the Rev R. G. Brown, who entered with much zeal into the duties of the mission. But it was not long ere it was requisite, for the sake of his health, for him to go for several months to the mountains of Lebanon; and finding, on his return to Alexandria, that the moist climate of that place did not suit his constitution, he was under the necessity of returning in 1857 to this country. Dr Philip, who also visited this country, for the benefit of his health, in 1855, is now the sole missionary in Alexandria.

School Operations in Alexandria.—There are two schools in which the missionary takes an interest, which, however, did not belong to the Society, and are under a separate management. 1. *A school for boys.*—It was proposed that the Society should open a school for boys; but, after much consideration, it was agreed rather to allocate for this purpose a grant of £50 a year. Committees have been formed in Edinburgh, in Glasgow, and in Alexandria, with the view of conducting this school; and in 1856, Mr John Hogg was appointed as the superintendent, and has entered on his duties with good prospects of success. 2. *A school for girls.*—An interest having been awakened in the cause of Jewish female education by Dr Philip, when he was in this country in 1855, a Ladies' Society was formed in Paisley. This Society engaged and sent out Miss M. Pringle, who is now, with much energy and zeal, teaching a school, which is attended by seventy scholars, the great majority of whom are the daughters of Jews.

The sketch which we have thus given of the history and foreign operations of the Scottish Society for the Conversion of Israel, whose missions our Synod has now formally assumed, will prepare our readers for appreciating the communica-

tions respecting these missions which, from time to time, we may have to lay before them. It shows, that though these missions are attended with special difficulties, and may be said to be still in an incipient state, yet that they have yielded more than a dozen converts. This is a result which, while it calls for thankfulness to God, should stimulate to increased exertions. The agents are few in number; the operations are conducted on a limited scale; and they have not in any of the fields, been carried on for a lengthened period. A larger agency, and more ample means, which we trust the church will put it in the power of the Mission Board to supply, will, there is reason to believe, produce more marked and extensive effects. This sketch exhibits also the peculiar character of missions to the Jews. Owing to the migratory habits of that people it is scarcely possible to assemble them together, and to form them into congregations and churches. The work therefore wears necessarily a desultory aspect. The missionary must, from the customs of the Jews, be satisfied if they can get them in their own houses, in their places of business, in the streets, or when they call upon him, to listen to his instructions, to receive a copy of the Scriptures, or to peruse a religious tract. He deals with individuals, rather than with masses; and this will continue to be the case till the gospel has had greater success among the Jews than has, since the days of the apostles, marked its progress. But there is one advantage of this wandering disposition. It provides Jewish missionaries. For when, by the grace of God, the gospel takes effect, the converts will convey the truth which they have received to other places, and in this way act as the messengers of Jesus Christ to their unconverted brethren. Faith, patience, and untiring zeal, are specially needed in the work of Jewish missions; and its importance calls for and consecrates the highest efforts. It is God's own—his ancient people, whose salvation we seek; and, as was the case with the divine Preacher himself, even "though Israel be not gathered" by our instrumentality, yet, if we do what we can, we shall be accepted of the Lord, and obtain from him large blessings and reward.

PROPOSED MISSION TO THE JEWS IN ALEPPO, IN SYRIA.

The Rev R. G. Brown, who, during

the summer, visited, with the sanction of the directors, Palestine and Syria, was instructed to make inquiries with regard to a suitable field for missionary labour. Some time ago he gave in his report to the Board of Missions, who, after full consideration, resolved to send him out to Aleppo, in Syria, and to endeavour to establish a mission there. The reasons which have induced the Board to fix upon Aleppo as a field for labour are the following:—1. Aleppo has a population of 100,000, and furnishes, from its situation on the highway to the East, a good field for out-going operations. 2. It has six or seven thousand Jews, with no missionary to instruct them. 3. These Jews speak Arabic, which is the language Mr Brown has learned, and in which he can preach. 4. The climate is dry and likely to answer his constitution. 5. This station has been recommended to him by several of the American missionaries, who have laboured there among the Armenians. 6. There is a small Protestant church, over which a medical missionary was expected to be placed, which would afford the benefit of christian fellowship. 7. There is a British consul resident in Aleppo; a circumstance which will secure the advantage of British protection. And, 8. The opening of a mission here may meet the desires felt by several members of the church, to commence operations in the Turkish empire. Mr Brown has accepted the appointment, and will leave this country for Aleppo in a few weeks. We invite for him, and for this proposed mission, the sympathies, the prayers, and the support of the church. May the Lord, that was with Jacob when he traversed those regions on his way to Padan-aram—the Angel of the covenant—deliver him from all evil, and give him favour in the eyes of those, whose spiritual welfare and salvation he goes to promote.

INDIA.

AN AMERICAN MISSIONARY'S EXPERIENCES.

The Rev Mr Hay, the American missionary, who, with his wife and two children, narrowly escaped death in India from the murderous Sepoys, and who has just arrived home in the Indian mail packet Ripon with his family, preached in the Independent Chapel, Above Bar, Southampton, on Sunday evening, to a crowded congregation. In his sermon

Mr Hay described the position of the fields of labor which the three great missionary societies had marked out to themselves. The American Presbyterian Board of Missions, to which Mr Hay was attached, restricted itself to the north-west provinces of the Bengal Presidency, the head-quarters of the Indian revolt. Mr Hay himself was stationed at Allahabad, where there were schools, colleges, and printing presses, and where from the latter the Christian Scriptures were issued in every language of the surrounding countries. The whole of the missionary property at Allahabad, worth £10,000, had been destroyed, and £30,000 worth in other parts belonging to the same society had been sacrificed. It was exactly three months ago on Sunday night that the massacre of 17 English officers out of 23, at the mess table at Allahabad, took place. At the breaking out of the mutiny in that place all the Europeans who were not massacred fled to the fort for safety. Unfortunately many of the native Christians did not deem it necessary for their safety to enter the fort, and they and their families were apprehended by the authority of the Moulvies. Their families were incarcerated and exposed to every insult and privation, while the native Christian ministers and teachers were put into the public stocks, and exposed there for nearly a week, night and day, with scarcely any refreshment, while savage and infuriated fanatics were often brandishing swords over them, and threatening them with the most horrible mutilation unless they foreswore the Christian faith and embraced Mahomedanism. The Europeans were blockaded in the fort fourteen days, during which time they could not go 50 yards outside without being fired at. Outside the fort were 400 Sikh soldiers, whose loyalty was questionable, and the only defence of the Europeans against them were 70 or 80 invalid artillerymen. Amongst the Europeans were 100 ladies and a large number of children. At one time a mutiny of the Sikhs was apprehended. They obtained possession of spirituous liquors, became drunk and riotous, and howled like wild beasts. For three successive nights the ladies crouched silent and sleepless in the fort, awaiting death, while the European men guarded them, each with a revolver in his hand, expecting, as they continually did, an attack from the Sikhs. Mr Hay gave a

thrilling description of these terrible scenes. Most fortunately the Sikhs abstained from any outrage while the Europeans were in the fort. As soon as an opportunity of escape occurred the Commandant of Allahabad ordered all non-combatants down to Calcutta; and Mr Hay is now on his way to America to communicate to the missionary society to which he belongs the disasters which have befallen them.

THE CAWNPORE MISSIONARIES.

The following letter is communicated to the *Times* by the Secretary of the Society for the Propagation of the Gospel:—

“*Bishop's College, Calcutta, July 20.*

“DEAR MR. SECRETARY,—It is once more my painful office to have to inform the Society of the loss of two of their missionaries. Up to yesterday I continued to hope (though it was the barest possibility) that Messrs Haycock and Cockey might have escaped or been made prisoners. General Havelock, who has retaken Cawnpore, has reported that none of those who capitulated—men, women, or children—have been spared.

“My last letter from Mr Haycock was dated May 31. He had then taken refuge in catonments. He mentioned to me that his maulvie had told him six months previously that they would ‘soon feel the sharpness of the Mussulman's sword.’

“The native christians had dispersed in various directions previously to the last outbreak.

“Thus it has pleased God to allow His heavy judgments to fall on these two cities (Delhi and Cawnpore) in especial where the Society had maintained missions. What should be done hereafter will be a matter for earnest thought, under the guidance of Him who has bid us ‘sow beside all waters.’

“Our departed (may I not say martyred?) brethren were both men of patient, laborious, unostentatious habits—not marked by any great intellectual endowments, but well acquainted with the language of the country, with revealed truth, and I trust, with the power of religion.

“May their death be ‘precious in God's sight.’
W. KAY.”

NOBLE CONSTANCY OF A YOUNG CHRISTIAN OFFICER.

“Cabullee” writes to the *Daily News*

in defence of missionary effort, and tells the following touching story of a young officer:—

“When the wretched 6th Regiment mutinied at Allahabad and murdered the officers, one of them, a lad of sixteen, escaped in the darkness to a neighbouring ravine. Here he found water, and, although desperately wounded, this, without food, prolonged his life and sufferings during four long days and nights. Each night he contrived to raise himself with difficulty into a tree for protection from troops of jackals. But the poor boy's lengthened sufferings tended doubtless to draw him more sensibly into communion with Him whose felt presence enables the martyr, to triumph at the stake. He had a high commission to fulfil before his departure. On the fifth day he was discovered in a dying state, and was dragged by the brutal Sepoys before one of their leaders to receive sentence. There he found another prisoner, a Christian catechist, formerly Mohammedan, whom his expected executioners were attempting to torment and terrify into recantation. Appalled by the terrible fate which awaited him as an apostate from Islamism, the firmness of the native was giving way, upon which the officer who had been anxiously watching the result, cried out, ‘Oh! padre, padre, do not deny the Lord Jesus.’ Just at this moment, the alarm of a sudden attack by the gallant Colonel Neill, and the Madras Fusiliers, caused the instant flight of the murderous fanatics, and the catechist's life was saved, but the youthful martyr was beyond the reach of human cruelty—he had entered into his rest.”

Other letters confirm this statement, and give some further details, from which it appears that this martyr to the faith was Mr A. M. Check, of the 6th Bengal Infantry, son of Oswald Check, Esq., of Evesham, and that his real age was sixteen.

A clergyman writes from Allahabad:—“On the night of the outbreak your nephew (young Check) escaped to the Ganges, and was there found by the Mohammedans, and thence brought to their head-quarters. There the new Gopeenauth Nundy met with him, saw him wounded with sword-cuts, and showed him all the kindness in his power. The Mohammedans seeing this, separated them, and made Gopeenauth's feet fast in the stocks. Your nephew suffered greatly from thirst. Gopeenauth tried

to get milk for him, but the Mohammedans prevented even this trifling kindness, nor would they allow him to give him a drink of water. Gopeenauth was enabled by Divine grace to witness a good confession. He publicly declared his faith before the scoffing Mohammedans, worshipped with your nephew and the other Christians who were with him, and showed that he was not ashamed of Jesus. He was frequently threatened with death by the Mohammedans, and told them he was not afraid. Your nephew said to him, ‘Padre Sahib, hold on to your faith; don't give it up.’”

MASSACRE OF THE REV. T. HUNTER AND FAMILY.

Among the unfortunate victims who were massacred at Sealkote, in the Punjab, when the two regiments at that station mutinied, we observe the name of the Rev T. Hunter, a missionary of the Church of Scotland, who, with his wife and child, are reported to have been killed. Mr Hunter was for some time in Bombay, in charge of the General Assembly's Institution, where he was known for his quiet and unassuming demeanour. He also exerted himself greatly in the missionary cause, and through his zealous labours several converts were added to the Church. Mr and Mrs Hunter left Bombay in November last year, and proceeded to Sealkote to commence a mission of the Established Church of Scotland in the Punjab.—*Bombay Times*, July 28.

THE LAST LETTER.

FROM THE MISSIONARIES AT FUTTEHGURH.

Mrs Elizabeth Freeman was the daughter of the late Hon. J. S. Vredenburg, of Somerville, N. J. From a letter of Mr Ullman who was in the fort at Agra, dated June 24th, it appears they, with the other Missionaries and European residents and native Christians of the place, went down the Ganges, in hopes of reaching Allahabad. When they had proceeded as far as Bithour, they were taken prisoners by NENA SAHIB, who plundered them, but allowed the native Christians to go free. Three of them returned to Agra and communicated this intelligence. They say “before us, none of the missionaries were murdered.”

We had hoped they had been reserved as hostages, until Gen. Havelock took possession of Cawnpore, but he finding

none alive to tell the story, we are left to conjecture their fate.

My Dear Sister.—I wrote a short letter to you by the last mail, giving some account of our great alarm, and said we then hoped all was quite safe again, but just after the mail left we received intelligence that four companies of the ninth regiment at Allyghur had mutinied, murdered all the English, burnt the houses at that station, and left for Mynpoory and Futtehghurh. After doing all the mischief they could at the former place, they were to march here, and with their comrades, who were ready to join them, commence the work of destruction. We immediately wrote to Bharpore for the Campbells and Johnsons to come here, as their place is so near the native city, should there be a rising, they would be the first attacked. They soon gathered a few things and drove down. Upon consultation, we all concluded to remain here, procure some of the native Christians' clothes to slip on at a moment's warning, and make our way to some of the friendly villages, for to attempt a defence against five or six hundred infuriated natives would be worse than useless. On Saturday we drove to the station, found all the ladies in tears, and their husbands pale and trembling. We all consulted together what was best to be done; but what could we do? every place seemed as unsafe as this. We might feel a little more secure at Agra, where they have a European regiment, but how to get there, the road being blocked up by the insurgents; and we could not get to Allahabad, as we should have to pass through Cawnpore, where the regiment was in a state of mutiny; nor could we flee to the hills, as the places through which we had to pass were quite as dangerous; and to remain here, seemed almost certain death, unless our regiment, the 10th, stood firm, and no one puts the least confidence in them. They told the commanding officer, Col. Smith, this morning, they would not fight against their blai log, (brethren) if they came; but they would not turn against their own officers. The officers, however, told them they should expect them to protect their wives and children, and stand fast to their colors; they think it best to act as if they felt all confidence in them. We came home, the four families to our house, and spent the day in conversation and prayer, expecting every moment to hear the shout of the infuriated mob; the day, however,

passed quietly. At night, we put on six or eight watchmen with some of the native Christians, who paraded the compound all night, and our husbands took turns to watch in front of the Bungalows.

In the morning all safe. On Sabbath we spent the whole day in great suspense; in the evening heard the companies at Mynpoory had mutinied, broken up the jail, robbed the public treasury, and instead of coming here, had fled to Delhi. We thanked God for our safety, and took courage. The Mynpoory ladies, we hear, started at two o'clock at night with Mr Ullmann to protect them, in hope of getting to Agra.

Tuesday—All safe this morning, though we spent a very anxious day yesterday; it was the last day of the great Mohammedan feast, (the Eed.) They are always at that time in a very excited state; these are the most bitter opposers to the English rule and Christian religion, and would gladly exterminate both. Some of our Catechists were once Musselmans, and whenever they have gone to the city for the last two or three weeks have been treated with taunting and insolence. They say, "Where is your Jesus now? We shall shortly show what will become of infidel dogs." The native Christians think, should they come here, and our regiment join them, our little church and ourselves will be the first attacked; but we are in God's hands, and we know that He reigns. We have no place to flee for shelter, but under the covert of his wings, and there we are safe; not that he may suffer our bodies to be slain, and if He does, we know He has wise reasons for it. I sometimes think our deaths would do more good than we would do in all our lives; if so, "His will be done." Should I be called to lay down my life, do not grieve, dear sister, that I came here, for most joyfully will I die for Him who has laid down his life for me.

Wednesday—All quiet yet, but we hear such dreadful rumours, we know not what to believe; all our earthly hope now is in the army, Government is concentrating around Delhi, but there are so few English troops in the country, as the Government have had such perfect confidence in the Sepoys, who are now all turning treacherous.

Friday—All safe. The McMullens went back to their own house yesterday. The Johnstons with them. The Camp-

bells with their children remain with us Mr Monkton, an English officer, and family come over every day. We have a prayer meeting in the evening, and some sweet precious times. They are more like our own people in christian experience, than any I have known in India, though Episcopalians.

* * * *

Tuesday, June 2—Last evening I went to bed with a violent sick headache; we heard two regiments from Lucknow had mutinied, and were on their way here. Ours, we think, are only waiting for them to come up. The Monktons with our four families were till twelve o'clock contriving some plan to get out of the station; we watched all night. Safe yet this morning, are now trying to get a boat. Can only say good-bye, pray for us, will write next mail if we live; if not, you will hear from some other source. Your affectionate sister,

E. FREEMAN.

POLYNESIA.

HERVEY ISLANDS—AITUTAKI.

The following account of the arrival at Aitutaki, and subsequent baptism of a number of Islanders, from the Penrhyn group, is given by the Rev H. Royle of the London Missionary Society:—

"If my memory serves me faithfully, I mentioned in my last that seventeen Penrhyn islanders had found their way to Aitutaki. These islanders have been reputed the most savage and irreclaimable in the whole Pacific Ocean. When the brig 'Chatham' left here for California, the captain secreted one of my scholars and carried him off. Now, although he was not a good boy, yet he was the means of saving the crew from intended violence. On arriving at Penrhyn Islands, his glowing tales of what the gospel had effected in Aitutaki awakened desires so strong to see our people, that the party now here engaged themselves to a trader to dive for a quantity of pearl-shell, for a passage to Aitutaki. Having fulfilled their agreement, they were brought here. They came naked. Our people immediately clothed them, and they were located among the members of the Church. Their frequent quarrels among themselves, drew largely upon the patience of the Aitutakians, and, although prompt and effectual interference was always at hand, yet they would persist in venting their savagism in self-mutilation.

"After eight months' stay among us, during which time they attended regularly our schools and public ordinances, a very marked change was apparent. We heard they had begun to pray, and, at a later period, they sought class fellowship. After a short time they applied for baptism. In addition to my personal attentions, with a view to preparation for the rite, I appointed the most intelligent members of the church to aid them to a proper appreciation of the requirements of the gospel. After various examinations, their conduct and scriptural knowledge being deemed satisfactory by the church, sixteen of them were publicly baptized on the 30th August, 1856. I need hardly say, that it was to myself and brethren here, a most interesting and solemnly impressive occasion."

AFRICA.

CAFFRARIA.

The Governor, Sir George Grey, gave in his speech at the opening of the Cape Parliament some months ago a very lucid and graphic account of the remarkable delusion which has wrought so much misery among the Caffres. We shall submit an outline of the Governor's statements:—

At the close of the late Caffre war, the Caffres were, at a public meeting, informed that they should for the future be placed under the government of their own chiefs, to be ruled according to Caffre laws and usages, which were thus made the paramount institutions of the country, made provision for legalizing the indulgence of the chiefs and great people, in every vice, of which the most depraved nature is capable, and for subjecting the whole nation to the worst and most degrading tyranny upon the part of a few. The Governor felt that to allow such laws to be administered, was to prevent, hopelessly the introduction of civilization and Christianity into the country, and to permit a few vicious, ill-disposed chiefs, to defeat, with certainty, the manifold attempts which were being made, on so great a scale, for the improvement and social advancement of their race; whilst to assist in the administration of such laws, was not to rule, but to be the servant of vicious barbarians—to aid the bad in oppressing the good. To counteract this evil system, the Governor located a European magistrate in each district of British Caffraria; the fines and

fees formerly taken by the chiefs, became a part of the public revenues of the Crown, and the Chiefs received for the duties which they had to perform, a fixed stipend from the Government. The result of this change of plan, it is said, was, that all the worst points of the Caffre polity began to break down and the influence and the authority of the chiefs to decline, whilst life and property became more secure, and the well-disposed amongst the Caffre race evidently began to regard the Government with confidence and hope. It was not long after the chiefs felt that power was slipping from their hands, and that their influence was declining, till reports arose that a powerful combination was being formed among the Caffres for casting off the British rule. These reports at length assumed a definite shape, under the teaching of Umlakaza, a prophet who arose on the other side of the Kei; and who, under the patronage of Kreili, the paramount chief of Caffraria, revived the ancient predictions of the race, which had before been uttered by Lynx and Umlongeni, and who announced the final success and triumph of the black race, the resurrection of their ancestors from the dead, and the total destruction of the whites.

The people were directed to destroy all their cattle and other live stock, as also their corn in store, to get rid of their ornaments, and to refrain from cultivating the ground, so that they might, at the usual time of harvest, be utterly destitute of all means of subsistence. This destruction it was alleged, would propitiate the spirits of their ancestors, who would rise from the dead, and at the same time, an improved breed of cattle would, in countless numbers, spring from the ground, the earth would be covered with the richest and most abundant fruits, the British would be destroyed, and the happy Caffres would possess the land. Two parties arose. The one party believed and obeyed the predictions of the prophet. The other party—consisting of those who were attached to missionary stations, or who were retained in the pay of the Government as a village police, or who had adopted European customs—disbelieved the prophet, and spared their cattle and their goods. These, as well as the Governor, were convinced, that under this prophetic teaching was concealed a preparation for war, and that the cattle were being destroyed in order that the people, unencumbered, might

The Governor saw that the course which they were pursuing was suicidal—that it would destroy their entire polity, and place them prostrate and helpless at the feet of the British; but as this would be accompanied with immense suffering, he personally visited every influential chief, and in the presence of his people, pointed out, in the strongest terms, the certain destruction towards which they were advancing, and neglected no means within his power, or in that of the authorities and missionaries in the country, to deter them from the course they seem resolved to pursue. But all this was done without effect; the work of destruction went on. The Governor felt also, that any attempt to seize the false prophet, or any show of violence, would restore at once the authority and influence of the chiefs, unite and inflame the people, and wake flames of war. Having done what he could to convince them of the folly of their conduct, he wisely and carefully augmented the army, strengthened all the defences, and prepared for war, should that unhappily arise. In this attitude he waited the result of their destructive measures, ready to repel any assault, or to do what he could for their relief, when famine and sufferings should bring them to their senses.

The catastrophe is thus described:—“The Believers gradually destroyed all their corn and live stock of every description, and would not cultivate their land—one part of them apparently hoping month after month, that they would be attacked, and that a war would be brought on; the other part of them, whose superstition led them faithfully and truly to believe in the prophet, earnestly trusting, day by day, that his predictions might be fulfilled. At length matters drew towards a crisis. The means of subsistence of the Caffre race had, by the month of February last, so far diminished, that it was requisite that some decisive step should be taken by their chiefs. Their prophet, therefore, fixed upon Wednesday, the 18th February, as the day upon which his predictions were to be fulfilled. When the sun rose that morning, after wandering for a time in the heavens, it was to set again in the east, and a hurricane was then to sweep from the earth all who had not believed in and obeyed the prophet, whether Europeans or Caffres. Then the dead ancestors of the Caffres were to rise from the dead with armies of warriors, and

of an improved breed, and with quantities of property of every description, all of which were to be shared out amongst the followers of the prophet, who were to be at the same time restored to youth and endowed with beauty. During the few days preceding the 18th February, the believers on the prophet slaughtered all their remaining cattle and live stock, and destroyed what means of subsistence they had left. They had previously re-thatched their huts in the most careful manner, that they might resist the expected hurricane, and shut themselves up in them, awaiting the events which it had been predicted would take place." One may imagine the intense anxiety with which these Caffres, sitting in their huts, would watch the progress of the sun, as it slowly proceeded along the heavens, and the feeling of despair which would seize their hearts, when they beheld it set calmly in the west. The result was, adds the Governor,—"The 19th of February found them disappointed, destitute, and in many places prepared to commit any outrage. So complete was the state of destitution to which the followers of the prophet had reduced themselves, that one of the greatest chiefs, who had formerly owned immense herds of cattle, had not a single head left; none of the greatest chiefs had preserved more than three or four; one of the leading chiefs has been obliged to work upon the roads; whilst in many parts, the country was covered throughout the day by crowds of women and children digging for wild roots, as the only means of subsistence left them. Bands of marauders soon collected together, and

began to attempt pillage indiscriminately, either upon Europeans or on their unbelieving countrymen. Many robberies were committed by armed parties, and some unfortunate persons were barbarously murdered. It was evident that the long anticipated crisis had at length come, and the Government at once took measures to provide employment within the colony, or upon public works, for all destitute persons who might apply for work—to make such arrangements as might prevent bands of marauders from passing into the colony—to render safe the principal high-roads in British Caffraria—and to organize the unbelieving natives, who still preserved their cattle and property so that they might be able successfully to resist and put down their marauding countrymen."

"Wisely used," says the Governor, "the existing crisis may produce permanent advantages for the whole of South Africa. A restless nation, who for years has harassed the frontier, may now, to a great extent, be changed into useful labourers. Those who have hitherto destroyed the resources of the colony, whenever they appeared about to expand, may now be made the means of giving to those resources, by their industry, a greater development than they have ever hitherto attained. The influence of the chiefs for evil having, to a great extent, been swept away, there is now a greater hope than at any former period, that civilization and Christianity may be successfully introduced among the Caffre race." The Lord grant that this hope may be fully realized.

News of the Church.

The Presbytery of Pictou met at New Glasgow on the 17th inst. A letter was read from Mr George Roddick, intimating his acceptance conditionally of the call addressed to him by the congregation of West River. A petition from the congregation of Central Church, West River, was read, praying that a member of Presbytery be sent to moderate in a call to one to be their pastor. The commissioner stated that they were prepared to offer a salary of one hundred and fifty pounds, payable quarterly and in advance. The prayer of the petition was granted and Rev George Walker was appointed to moderate in said call on

Tuesday, 8th December. An interesting report of labors in Cape Breton by Rev James Watson was read and approved by the Presbytery. Next meeting of Presbytery was appointed to be held at Green Hill on Tuesday, 22nd December.

Notices, Acknowledgments, &c

With the present No. we conclude another volume of the *Register*, and we have just two things to request both of agents and subscribers.

First, that all arrears due will be forwarded as speedily as possible. These we regret to say amount to a considerable

sum. Our terms are in advance, and unless they are more strictly adhered to it will be impossible to maintain the periodical.

And secondly, we hope that orders for 1858 will be forwarded as speedily as possible. The January No. will be sent as usual to those who have been receiving either the *Instructor* or *Register* for 1857.— But afterward none will be sent but what shall have been ordered.

The Board of Home Missions will meet at Green Hill on Tuesday, 22nd Dec. next.

Monies received by the Treasurer from 20th October to 20th November, 1857:—

1857. *Home Mission.*

Oct 20 Mr R Smith, Truro £20 8 3

22. Evangelical Society,

Fish Pools, E R 2 0 0

Nov 7. Ladies' Penny-a-week Society in connection with

Rev G Walker's Church,

N G, per Miss Carnichael 4 0 0

18. Collection Prince Street

Church, Pictou 9 13 0

Locke's Island, per Rev

P G McGregor 8 1½

Foreign Mission.

Oct 22. Cong'n West Branch E R 3 8 10½

Collected by Mrs Douglas, Ch'town, P E I 1 17 6

Mr W Fraser, Scor's Hill 3 9

13. Locke's Island, per Rev

P G McGregor 1 6 10½

Mrs Whittier, Sackville,

per do 5 0

18. Juven. contributors, Wallace River, for schooner

"John Knox," per Rev

J Waddell 15 0

The Treasurer of the Mission Education

Fund acknowledges the receipt of £1 3s

fd, N. S. c'y, from the Ladies of Princeton

congregation, P E Island. The entire

amount of funds on hand, amounting to

£12 16s 3d., have been paid over to the

Treasurer of Synod and remitted to London.

The Treasurer of the New Glasgow Bible

Society acknowledges the receipt of

Two Pounds from the Ladies' Penny-a-

week Society, West Branch East River.

Mrs R P Grant acknowledges receipt of

the following sums and contributions in

goods towards the box forwarded with

missionary goods for Mrs Geddie's school:

Mrs James Primrose £1 5 0

H Primrose 12 6

John McKinlay, Esq 1 5 0

Wm Matheson, Esq 1 0 0

The late James Yorston 1 0 0

Mrs M Archibald 10 0

James Purvis 10 0

A J Patterson 5 0

Robert Patterson 5 0

A C McDonald 5 0

James Fraser 6 0

Adam McKean 2 6

Lowden 2 6

Jane Aitken 1 3

Sterns 3 1½

Capt McKinnon 3 1½

James Murdoch 2 6

M Patterson 2 6

Capt Fraser 1 3

Simon Fraser, Doctor's Brook 4 6

Fogo 2 6

Miss McCulloch 2 6

Mrs John T Ives, value 4 0 0

James Ives, do 2 10 0

William Ives, do 1 0 0

Samuel Taylor, do 15 0

Mr Charles T Irvine, do 15 0

D B Fraser, do 1 0 0

H R Narraway, do 10 0

Mrs Capt English, do 2 0

Mr H J Fraser, do 10 0

Mrs R P Grant, do 1 16 0

A Friend 2 6

do 2 6

James Sim 1 3

William Harris, Esq 2 6

Charles Brown 6 0

£22 4 6

Also a box sundries and parcel bon-

nets and £1 10s cash from friends

in New Glasgow.

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