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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.

APRIL, 1857.

No. 4.

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## Home Missions.

### THE SUPPORT OF THE MINISTRY.

As we wish to allow all the scope necessary for a fair discussion of this subject, we subjoin a letter complaining of two letters which we have already published in our columns. And also some remarks on the same by our first correspondent.

For the Register.

MR. EDITOR.—

I find in your Jany. number an article under the heading, "A few words to our vacant congregations." And again in the Feby. number, a letter from "A Lady;" both advocating an increase of ministers' stipends. In both these articles there seems to me, to be much that is objectionable; not in the object which they have in view, but in the manner in which they advocate it. In the former the burden of the song, is the necessities of the young minister. A twenty-five pounds horse, a twenty pounds waggon, and a ten pounds sleigh and Buffalo Skins is the first and greatest necessity. Further down the writer asks, "If the minister has a preaching station, five, ten, fifteen, or it may be twenty miles distant, will the people be content to wait a year for his coming

till he is able to get a horse? or if sickness or death has entered your abode, some six or eight miles from his residence will you be content to wait a year for his visit." As much as to say,—Before we can attend to your soul's salvation, and before we can hold out the hopes of the Gospel to the dying, and comfort to the bereaved, we ourselves must be comforted with buffalo Skins, and drawn gently along in twenty pounds carriages! It is rather singular that in the same paper containing the above should be found the memoir of the late Rev. John McLean, and the anecdote of the strong minded Scotchman, who could not be moved to tears by the preaching of any, but that of Dr McGregor and Mr McLean, men who were in their day more useful than one half of our present army of effeminate young men. And to this day our most useful men, are those who attach least importance to these luxuries. While the word of God holds forth high and glorious motives for giving, is the organ of our church to enforce the duty on such groveling considerations as those above referred to? The word and ordinances of God are the greatest blessings we enjoy, and we should shew our appreciation of them, by giving as God has prospered us, to maintain them among ourselves, and to send them where they are not, and at all times shew ourselves

faithful stewards of God's property. Let ministers shew the people from the word of God, that they that preach the Gospel should live of the Gospel, and that it is their duty and their privilege to give to the cause of God, and then there will be no occasion for letting the church know the expence of their Buffalo Skins &c.

Your 'Lady' correspondent is provoked with congregations who give to other objects before their minister is paid: and no doubt it is provoking! but does my dear Lady and many that think like her know? that those who give to other objects in these congregations, generally give more than enough to support their minister at home? If her Ladyship was in connection with a congregation of over a hundred subscribing members, and not being possessed of as much property as the majority of those hundred, and paid fully a twentieth part of the promised stipend, and still that the amount collected was a quarter short, would she consider it her duty to give more? As long as those who subscribe for the support of the minister and do not pay, are receiving church privileges from their respective Sessions; so long are the paying members of the congregation justified in sending the remaining part of their dedicated fund to other objects. Your correspondent considers that it would be neither just nor generous to give more than an unlikely proportion, which he already gives for the support of his own minister till subscribing never paying members of the congregation be considered either paupers or heathen, he will then be willing to give more to support a missionary among them.

I am safe in saying, that many of our congregations do not understand the nature of what is required of them; many support the man, and not the cause: that they rob God by withholding from him his silver and his gold, never enters their thoughts.

Instead of those Buffalo letters, then, let those whose business it is, to teach the people from the word of God, make known to them more plainly, their duty with regard to giving, toward the support of the gospel.

CALVIN.

February 10th 1857.

REMARKS BY OUR CORRESPONDENT.

The writer of the above professes to

concur with the object of my communication, and only to disapprove of the mode in which it is advocated. He would have ministers enforce upon their hearers, from the word of God, the general duty of supporting the ordinances of religion. To this I answer, all this has been done, again and again, from the pulpit and the press. And the general duty is universally acknowledged. How, then, does it happen that it is so imperfectly discharged? The reason evidently is, that the greater part of our people are not aware of what is necessary at the present time for the maintenance of a family. There are few who have made calculations on the subject, and men well disposed, and otherwise intelligent, are quite ignorant on the subject. Hence the necessity of laying before them facts, and as long as there are persons in our Church who think that a minister can support a family *in the way that they expect him to do* on £100, so long it will be necessary to inform them more correctly. I have found that the most effectual mode of arguing with such was to ask them to calculate what it would require to support their own families. Such have been astonished to find that, while they had been expecting their minister to support his family on £100 or £120, they could not support theirs on £150. Now, it was from no desire to employ "grovelling considerations," as your correspondent affirms, but merely to afford information which is greatly needed, that I wrote as I did.

While your correspondent professes to concur in the object aimed at, the spirit of a portion of what he has written tends to defeat it, particularly when he sneers at some of our ministers as "effeminate young men," and attaching too much importance to such "luxuries" as a horse and waggon. These sneers are entirely gratuitous. Our young men have never given any indications of effeminacy, and they have never sought for "luxuries." I assumed that in scattered country congregations a horse and waggon are *necessary* to the *efficient* discharge of their duties. No minister has ever sought them as a luxury to enjoy himself with, as your correspondent insinuates, and as so many of our people employ them.— They only keep them because they have to. Many of them would gladly dispense with them if they thought they could do their duty to their flocks with—

I admit that the duty might be done in a sort of way without, but it would only be in a sort of way, and not in a way that would satisfy a single congregation. Our people expect their minister to keep them, they feel hurt if he is obliged to walk any distance, they expect this from his first settlement, and yet they do not afford him the means requisite for obtaining them. In other words, they ask him to "make bricks without straw," and therefore I thought it necessary to make the remarks I did.

Your correspondent refers to the example of Dr McGregor and Mr McLean, who travelled on snowshoes or in canoes. Surely he does not mean to have us go back to that state of things, and, if he does not, his references are irrelevant. The state of the country at that time required such sacrifices. Dr McG. says, that in Pietou, when he came to it, "you would not see a shoe for a wonder," and that there were "not a dozen of horses" in the county. People came to meeting bare-footed in summer, or with untanned moccasins in winter, and when required to go on a journey Dr McG. buckled on his snowshoes and his moccasins too.—The state of the country rendered this necessary. Were the country in the same condition now I believe that many of our ministers would be willing to do the same. But now, when in our country congregations there are few who cannot drive to meeting in their own conveyances, it is positively disgraceful that there should be any to hold up the former state of things for our imitation. It is but just to say that neither Mr McLean's nor Dr McGregor's congregations exhibited this spirit. The former fixed their minister's salary at £200, not having learned the modern notion that £100 would do for a young man; and so soon as the roads in the county of Pietou became fit for a wheeled carriage Dr McGregor's congregation made him a present of a gig costing £30, the first on the East River. And when he adopted this more efficient mode of conveyance in the discharge of his duty, they did not sneer at him as "effeminate" or "attaching importance to luxuries," although not a man in his congregation could drive in his carriage to meeting.

Your correspondent refers to the prices I have set upon some of the articles of a minister's outfit. If I have set any of them too high I am willing to be

corrected, but I do not see that I have. As to a £25 horse, your correspondent can scarcely be ignorant that such a horse as could be bought ten years ago for £15 will now readily bring £25 or £30. I still therefore hold out the problem for solution—How can a minister on £100 do what his congregation expect him to do and be an honest man?

It is not necessary for me to become the champion of "a Lady," but even in the extreme case assumed by your correspondent I maintain that he is wrong. Suppose that he were one of three sons upon whom an aged father and mother were dependant. But his two other brothers prove scamps. Is he therefore justified in giving only a third, or even only a half, of what is necessary for the maintenance of his parents, and give the rest to religious and charitable purposes, pleading that he has done his share or more? I trow not. It is a hard case I grant, but the conscience of every man will decide what is duty. So is it with a man's minister. If some others do not do their duty at all it is no man's duty to fold his arms, saying I have done my full share, and leave his minister either to suffer, or cause him to remove elsewhere, and thus deprive his flock of the word of life.

I entirely concur with your correspondent as to the inconsistency of granting Church privileges to those who do not do their duty to their minister. When the apostle enjoined the Church to separate from the "covetous," as well as the fornicator or the drunkard, did he mean that the man who paid nothing, or did not pay according to his means, was to be held as a good member of the Church? Is not the precept, "Let him that is taught in the word communicate to him that teacheth all good things," as imperative as "Thou shalt not steal," and should not Sessions attend to the violations of the one as well as of the other?

#### THE LIBERAL SUPPORT OF THE MINISTRY.

A public meeting was held in the City Hall, Glasgow, Scotland, for the purpose of hearing addresses in connection with the scheme recently inaugurated in Edinburgh for the erection of additional manses, and the extinction of debt remaining upon the Free Church property. Dr. Guthrie, one of the ablest

Free Church ministers, made an address from which we give an extract.

Rev Dr Guthrie said :

Look across the Atlantic to America and you find they are complaining that all the energy, talent, and power of the rising youth of that country are going to other professions and mercantile business instead of the Church. Look across the Irish Sea, and you will find the same thing in Ulster. Look to your own city of Glasgow, in which I am told, there is a singularly small number of students coming out for the ministry of the Free Church. That is to me a most melancholy fact. But I do not wonder at it; I am at liberty to devote myself to poverty, if I choose; but I don't know that I am at liberty to devote my family to the poverty ministers must lay their account with. I do not want wealth in the Church; I do not want the Free Church to be a rich Church; I do not want the attractiveness of wealth set up; but I want the repulsiveness of poverty removed. People talk of ministers being spiritual men, but I wish to know if they think I can keep up a body of six feet two and a half inches on air.

It is very easy to talk about ministers being men of spirituality—I wish we were more so than we are but—I would pray such talkers to remember that we are men of like passions with themselves and men of infirmities too. My doctrine is, "Lord, lead us not into temptation;" and I want every christian parent to be delivered from the temptation to which I know some have yielded, of turning away the aspirations of their children from the ministry, and directing them to more lucrative occupations. And I want our young men of talent to be delivered from the temptation of seeing their brethren made comfortable in other professions while they are ground down with difficulties. And I don't want our ministers to be doing, what I know some of them are doing, maintaining themselves on their private means on what does not belong to them, but to their children. I tell you that I have heard it said in my own ears, in my own house, by two most respectable ministers of our Free Church, that the very last profession on earth to which they would rear a son was that of a Free Church minister. That is a sad and melancholy state of matters, which will be injurious to our Free Church ministers who have not that in their power though they have

it in their wish. I once entered a lovely Free Church manse. The minister, a most devout, excellent man, who would be an honour to any Church, was from home, and his lady in conversation told me that she had a son who had been attending Edinburgh College. I said I would be most happy to see him, and presumed, on learning that he had not been up at last session, that he was in bad health. When I sympathized with her on that understanding, a most painful expression passed over her face, and I seeing it was a painful subject, dropped it. I thought to myself, now, that son has turned out to be a mother's heart-break; like other sons he has gone away with a mother's prayers and tears on his cheek, and a father's blessing on his head and become the victim of some of the vices of our large towns. But I began to think again, is it possible that that young man may have been kept there at home and lost the best year of his life because of the difficulty of sending him to college? so after conducting worship in the inn where I was living, I slid the conversation on to the manse and said, "By the-by the minister's son was not at the college last session, do you know the reason why?" Upon which, to the credit of the man's kindly feelings and delicacy, he drew his chair to mine as close as he could, and whispered "They were not able to send him." I don't know a better test than that of whether our ministers are adequately provided for. *I know there are some people who do not care what a minister gets.*

Some people think, I have no doubt that when Dr Candlish or I go to the pulpit, we have nothing to do but to open our mouths, and out comes the sermon like water out of a pump. Some people think that all other professions may be respectable but that it is quite reasonable that a minister should be a poor man. I know a small town where a dancing master, who spends five weeks of the year, carries away, for teaching the children to kick up their heels, more money than two worthy ministers of the place get all the year around. Some think that a minister is all the better for being kept poor. There was a friend of mine, who was assistant to his father, a Seceding minister, and got eighty pounds a year, while the father got one hundred pounds. After his father's death, the question was, whether the minister should be kept at his old allowance

of eighty pounds, or get the one hundred pounds like his father. Whereupon an honest man stands up in the congregation and said, "Moderawtur, Aw'm clear for keeping the lad tae the aughty, and my reason is just this, that the Church never had ministers since she was a Church, like them she had when they went about in sheep's skins and goats' skins, and lived in holes an' caves o' the earth." Well, that is all very well; but I would like to know what the Edinburgh people would think of Dr Candlish and me if we were seen walking in Prince's street, my worthy friend in a goat's skin, and your humble servant in the clothing of a sheep? I meet that old, narrow minded, worthy man, by the high authority of Matthew Henry, and I am disposed to leave the whole question in his hands. He said, and I believe the experience of the world will prove it, that a scandalous maintenance makes a scandalous ministry. Poverty and piety are not identical things. I have high ideas of the office of the ministry. With Paul, I would so magnify my office, that I would like to see the finest genius and the noblest talent in the country devoted to that noblest office. Of course, I desire piety—that is the first thing; but I

am not one of those who think that God generally works by the weakest instruments; though he may do so to show his power. For that cause God called forth the wisdom and statesmanship of Moses, the poetry of David, the imagination of Isaiah, the burning fervor of Ezekiel, the pathos of Jeremiah, the logic and eloquence of the Apostle Paul—for that cause God sent down his own angels from heaven; and more than that, and above that, for that cause God sent down his own blessed Son. I set the pulpit in the highest position which any man can occupy on earth; and I desire, piety being granted, to see the first genius and noblest talent of our country consecrated to the service of my blessed Master. I do not speak for myself and existing brethren. We will be very soon mouldering in the dust. But I am exceedingly anxious for the fate of our Free Church, that the vexations and annoyances of debt and difficulty be taken out of the way of the rising ministry, and God grant such liberality to you and others that our youth may see no obstruction in the poverty of the ministry in coming to lay their noble talents at the feet of Jesus!—*Pres. Herald.*

## Foreign Missions.

### LATER INTELLIGENCE FROM ANEITEUM.

We are happy to intimate to our readers that since our last, letters have been received from Mr Geddie up till the 10th October last, brought by a vessel to China, conveying the gratifying intelligence of the continued health of the Mission families and the continued prosperity of the Mission. We subjoin Mr Geddie's letter to the Board. Long extracts from his journal have also been received, portions of which will appear in our subsequent numbers.

ANEITEUM, NEW HEBRIDES,  
Oct. 19th, 1856.

DEAR BROTHER,—

I send this and other letters addressed to you by a vessel which has called at this island on her way from Sydney to China. I am sorry to say I have nothing to acknowledge from you of later date than Nov. 28th, 1854. A ship bound

for this island was wrecked at the Isle of Pines about two months ago which Dr Ross informs us contained packages of letters, magazines, &c. for Mr Inglis and myself. It is probable that there were letters from you and other friends in the unfortunate packages, but we must acquiesce in the dispensations of providence. The disappointment to us who seldom hear from home is greater than you can imagine.

We are informed by Dr Ross that the "John Williams" sailed from England in June and that Mr Gordon took a passage in her. She ought to be at Sydney about this time. It will be four months at least from the time she leaves Sydney before she comes here, as she first visits all the missions in Eastern Polynesia. I trust that Mr Gordon may be able to procure a passage direct to this island and spend what time he has with us. I regret to learn that Captain Morgan does not return in the ship. He was an ami-

able man and an excellent christian. No missionary in these seas was more devoted to the work of evangelization than he was. The London Missionary Society has lost one of its best servants. Mr Williams, the present captain of the "J. W.", was formerly mate. He is a skillful seaman and his heart is in the missionary work. He is well acquainted with the islands and after years of intercourse with the natives must know a good deal about native character. He is a plain man without any *dash* about him, but I have no doubt time will show that the appointment of captain Williams to the charge of the mission ship has been judicious.

I have not received any letters in answer to my appeal for aid to purchase a mission schooner. My associate Mr Inglis has been more successful. He has just received letters announcing upwards of £300 sterling in Scotland\* and New Zealand, and he has the promise of additional aid from the latter place. It is more than probable that he will have £400 sterling as his share of the "John Knox." I should like to know what has been done in Nova Scotia for this object. An effort ought to be made to equal the liberality of our friends of the Reformed Presbyterian Church. If your subscription lists are not closed let them be kept open until this is done. The friends in New Zealand who have contributed to the purchase of a vessel, strongly oppose our getting one of the size originally contemplated, and call for one of sufficient size to explore new fields of mission labour and to undertake a voyage to New Zealand, if the failing health of the missionaries should require a change of climate. Their idea is a correct one. A vessel of 40 tons would come up to the idea of our generous and large-hearted New Zealand friends. Had we such a vessel with a competent captain to take charge of her, we would engage to provide and support a native crew of able seamen. Every day convinces Mr Inglis and myself more and more of the necessity of such an appendage to our mission. Such a vessel, while it would add greatly to the security of the lives and property of missionaries and teachers on heathen islands, would at the same time enable us to open up new fields for missionary oper-

ations. I fondly hope that the aid we require will not be withheld. Who, that knows the state of these islands, would not do something to ameliorate their condition. With the exception of Aneiteum, murder, cannibalism and all the abominations of heathenism are practised on the islands of the New Hebrides group. We possess the remedy for all these evils, but alas! we cannot extend it to them.

Our island is again visited by white men. For some years past our foreign population consisted of two Tahitians and one English and one American sailor, all of whom are married to native women. We have now two sandalwood establishments on the islands with five vessels attached to them. What effect the presence of our own countrymen on this island will have on the missionary work remains to be seen. The only evil of which we have yet to complain is the drawing away of some of our young men to a sea-faring life. The natives of the island being accustomed to the sea from their earliest years seem to have a natural inclination for it, and they make good seamen. In this part of the world where seamen's wages are enormous, it is a great object to captains to get a few natives among their crews. In the sandalwood vessels they are almost indispensable for on some of the islands white men can scarcely venture ashore without taking fever and ague. We have less objection to their going in sandalwood, than in other vessels, because they are not entirely removed from our guardianship, but we regret to see them go to sea at all.

I ought to mention to you the kindness of R. Towns, Esq., one of the merchant princes of Sydney, to this mission. He is the owner of between 40 and 50 ships, several of which are employed in these seas. His instructions to his captains are to be kind to missionaries whenever they meet them and to do nothing to frustrate their labours. I may state that our supplies usually come from Sydney in his vessels and in one or two cases they have called at the island expressly to land them when bound elsewhere. In no instance has he charged freight for my supplies. We are under no ordinary obligations to him for his kindness.

I received some months ago a bill of lading of "1 package Oliphant" shipped by Mr Stacy of the Mission House, Lon-

\* We believe that this includes the £150 sterling sent from our church.

don. in a ship bound for Sydney more than two years ago. The package, I presume, contained the periodicals of the United Presbyterian Church, which you were so kind as to order for me, but it has not reached me. I have written to Dr Ross making enquiries about it, but have not heard from him yet.

I feel glad to inform you that the mission families are well. My old enemy fever and ague keeps at a welcome distance from me this year. For the measure of health and strength we all enjoy we cannot be too grateful to God.

I have heard that we may expect another vessel bound for China in a few weeks, so I hope soon to write to you and other friends. It is quite probable that our opportunities of sending letters may be more frequent than they have been for some years past. You would oblige us by more frequent and full correspondence. A letter is truly grateful and refreshing in this distant land. I must now close my letter as the vessel which takes it will soon leave.

I remain, ever yours, &c.,

JOHN GEDDIE.

Rev JAMES BAYNE, Sec. }  
P. F. M. P. C. N. S. }

LETTER FROM REV. MR. INGLIS.  
TO THE REV. JOHN SPROTT.

*Ancileum, New Hebrides,*  
Sept. 11, 1856.

MY DEAR SIR,—

Your kind letter of February, 1855, I received about three months ago: it had lain a long time in the Sydney Post Office. When you write me again address my letters to the care of the Rev Dr Ross, Sydney. We were glad to learn that you and your family were well, and that you were still able for the arduous duties and important labours of the pulpit. The love of fatherland increases with your years. An increasing love for all that is good marks a growing fitness for the kingdom of heaven. That must have been a solemnizing communion at Stonykirk to which you refer, when the stillness of the Sabbath was broken by the booming of the cannon across the Channel, during the famous Irish rebellion. No wonder that thoughtful men were earnest when war with all its horrors was so near at hand, and the arm of God alone could turn the battle from the gate.

We live in a world of changes. Since

I wrote you two years ago my aged and beloved mother has gone the way of all the earth. She died on the 23rd of June, 1855, aged 86 years. She was born about a mile from the village of Moniaive, close beside three martyrs' graves, and she died within sight of Renwick's monument. She entertained through life a profound veneration for our persecuted and martyred forefathers. She was one of the "quiet in the land," one of the "peaceable and faithful in Israel." The last thirty years of her life were passed in solitary widowhood: but like the Shunamite she "dwelt among her own people," and all that kind, godly neighbours could do, they did to promote her comfort. I trust she has exchanged a world of sin and sorrow for a state of perfect holiness and songs that are ever new.— At the time of her death Dr Bates, of Glasgow, the Secretary of our Mission, was assisting at Penpont sacrament.— He kindly waited till her funeral was over, and very appropriately, from his relation to the Mission, supplied my place in performing the last offices of respect to my venerated parent, and in committing her remains to the place appointed for all living.

Our excellent friend and brother, Mr Geddie, handles the pen of a ready writer, and keeps you well informed respecting the progress of the Mission. I am quite certain however that a few brief statements from me will be not the less, but all the more acceptable on that very account; as by the pen of two witnesses every fact will be established.

I am happy and thankful to say that my wife and I are both well. Mr and Mrs Geddie and their two children are also all well. Our winter months are now past; and at present spring, with a grateful alternation of showers and sunshine, is making the whole face of nature to rejoice: foliage, flowers and well formed fruits please the eye and cheer the heart; every morning the woods are vocal; and the natives are all busy on their plantations, digging under the influence of new motives, and planting under the impulse of new hopes. For eight or nine months in the year this is a delightful climate: and now that we know the nature of the diseases peculiar to the island, and some of the best means of preventing or removing them, no one need be afraid but that, by the blessing of God upon the use of proper precautions, a fair average measure of good health



may be enjoyed. It was different in the first years of the Mission when all was new, untried and unknown, and sickness prevailed extensively in the Mission families. This we consider a great point established; and removes what at one time appeared to me the most formidable obstacle to the evangelization of this group. The progress of the Mission, through the divine favour, continues highly encouraging. The four Gospels, the Acts of the Apostles, the half of Genesis, and some other smaller portions of Scripture are translated into this language. We have now an excellent new printing press and a fount of fine large (English) type. We owe the press to the active zeal of your friend Mrs Symington of Glasgow. Your friend, Mrs Stewart of Glasgow, daughter of your old friend and pastor the Rev James Reid of Newton Stuart, headed the subscription for the press with £10. The brother, Mr James Reid, Ironmonger, Glasgow, sent me out a fine new bell for my Church about two years ago. "The seed of the righteous" are themselves heirs to the promises made to their believing ancestors. Mr Walker, of Paisley, one of professor Symington's elders, has lately sent me an elegant and substantial baptismal and communion service. Since the arrival of the new types, Mr Geddie has lost no time in order to get the Gospel of Matthew printed. He has now finished twenty chapters. The types have all been set up and the sheets worked off by the native printers whom Mr Geddie has trained. Mr Geddie superintends and corrects. The type is the largest, so far as I know, used at any mission press on the Southern Pacific. I enclose a specimen. Mr Geddie deserves great credit for what he has effected in the printing department.

We have lately obtained, partly by exchange and partly by payment, a five ton boat, with which to obtain intercourse with our teachers on Fotuna and Tana. This boat we call the "*Columba*", after the famous primitive missionary of Iona. The *Columba* is not to supersede, but to prepare the way for the "*John Knox*." While we have only teachers on the neighbouring islands the *Columba* will do; but the *John Knox* will become indispensable as soon as we are joined by more missionaries. We have now seven teachers on Tana and three on Fotuna. The *Columba* visited both islands about two months ago. The teachers were all

well, and the intelligence brought back, especially from Tana, was highly encouraging.

We are here far from the land of John Knox; but we are trying to make this land as like the land of the reformer as we can. His great object was to leaven the community with the word of God; by means of preaching and teaching, by the aid of churches and schools, to extend and perpetuate the knowledge of God's holy word; and he secured these two objects more effectually than perhaps any man in Europe. God is wonderfully inclining the hearts of this people to abandon the absurdities, crimes, and abominations of heathenism. With the exception of about 200, the whole population of Aneiteum, nearly 4,000 have renounced heathenism, professed christianity and placed themselves under our instruction. We have four places of worship, two on each side of the island, capable of containing about 2000 worshippers. We have about fifty school-houses, in several of which public worship is also conducted on Sabbath.—The Church members at both stations are now upwards of a hundred, I have 44 and Mr Geddie has nearly twice that number. With a very few exceptions, the conduct of all our church members has been consistent and exemplary. We have upwards of fifty candidates for church-fellowship. Mr Geddie is just finishing a new printing office, and I am busy with the erection of a large building for our Teacher's Institution, which is to be the germ of a College. So great has been the demand for teachers, that both Mr Geddie and I have been obliged to send forth the most active and trustworthy men we could find, although their education was very limited, but we are anxious to prepare a body of men with higher attainments, to carry forward the work of education which the others have so hopefully begun.

In the late famous Bible burning case tried in Dublin it was fully established by Mr Justice Crampton that *the Bible is the common law of England*. Our civil constitution and our national institutions can hardly be said to be formed; but we are got thus far—that idolatry is entirely abolished—christianity is the national religion—the Sabbath is universally observed as of divine appointment—slavery is prohibited by statute—and *the Bible is recognized as the common law of Aneiteum*. Our chiefs often declare

at public meetings, "We have no king but Jesus. His word is above all." The chiefs here are not by any means so influential as they are in many islands, but as a body they have taken the lead in the work of reformation. As far as our little island is concerned we have fully settled the question of national education. There is now established over the whole island a complete system of popular education, territorial in plan and Scriptural in principle. Every village or district, however small, is provided with a school and a schoolmaster, and in most instances with a schoolmistress.—The Scriptures are read in all our schools. The qualifications required of our teachers are christian character, competent knowledge, and aptness to teach. Our schools are all opened and closed with prayer and praise; sacred music is practically taught in all our schools, and the natives learn to sing well. Mrs Geddie has rendered good service to the Mission in this department. We have been long expecting the arrival of Mr Gordon. Mr Geddie has been preparing a new house for him, and doing every thing in his power that he may be speedily and advantageously settled; but we have heard nothing of him for ten long months.

With your remarks on the advantages of missionaries visiting home I quite concur. But, alas! how is Mr Geddie or I to get away? Ministers at home can get their pulpits filled and their places supplied, but how are we to get substitutes here? Were Mr Geddie or I to leave this island for a year or two at present it would peril the whole Mission. How slow the young men are to come to our aid! I do wonder why they are so backward: of what are they afraid?—

What have we suffered that ought to deter any man with the smallest portion of love to Christ in his heart, or compassion for the perishing heathen in his soul, to come to our help? There was no lack of men for the Crimea or the Baltic.—Are the soldiers of the cross alone craven-hearted and cowardly? I am afraid the Church is not so hearty in the war waged against Satan and heathenism as the nation was in the war waged against Russia and despotism, or we should have more prompt and vigorous assistance.—Do not aim at low attainments. When we apply for married missionaries do not send us word that you are advertising for mechanics and unmarried female teachers. When the Duke of Newcastle informed Lord Raglan that he had 2,000 recruits ready to be sent to Sebastopol the British Commander said that raw recruits were of no use to him—that he preferred waiting till he could obtain veterans. Mr Geddie and I are fully of opinion that missionary mechanics and unmarried female teachers are not a suitable agency for this group. Do not squander your funds on unsuitable agencies. Both Mr Geddie and I prefer to wait till you can send us fully qualified missionaries, who will be able to create or organize all the necessary assistance out of the materials they can find on the spot.

And now, my dear sir, do not cease to pray for us, that as, through God's great mercy, we have seen this people brought from heathenism to christianity, so we may see them all brought, by the same grace, from sin to holiness. With very kind regards to you and Mrs Sprott,

I remain, yours truly,

JOHN INGLIS.

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## Other Missions.

### UNITED PRESBYTERIAN CHURCH.

DESIGNATION MEETINGS CONNECTED  
WITH THE SENDING FORTH OF THE  
SEVEN FOREIGN MISSIONARIES.

When the Holy Ghost said to the teachers of the church in Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them," it is stated, that "when they had fasted

and prayed, and laid their hands on them, they sent them away." This example of the mode in which the two first missionaries were set apart to their great work, warrants the office-bearers of the church in ordaining missionaries for the preaching of the gospel to the heathen; and hence it was that the seven brethren whose names were given in the last *Record*, were, as there intimated, ordained

by the respective presbyteries to which they belonged. But, as this example shows also that the sending forth of missionaries is a time for special prayer, the Mission Board wished to give as many of the members of the church as possible an opportunity of meeting with these seven brethren, and of uniting in earnest supplication, that the Lord would pour out on them the richest influences of his grace, go with them on their great errand, and make them the messengers of light, life, and salvation to those among whom they are going to labour. Three meetings were held, of which we shall give brief notices.

*The first meeting* was with the Board of Foreign Missions. This took place, at the regular monthly meeting, on the afternoon of the 3rd of February, when, after a pleasant season of friendly intercourse, singing Psalm xlv. 3-5, and reading 2 Cor. iv. 1-15, the Board engaged in prayer,—the Rev. John Cooper of Fala leading their devotions,—and commended these esteemed brethren to the guidance, protection, and blessing of the Lord of missions.

*The second* was a public meeting, held in the Rev. Dr. Peddie's church, Bristo Street, Edinburgh, on the evening of the 3rd of February,—William Duncan, Esq., the chairman of the Mission Board, in the chair. The spacious church was densely crowded, many being unable to find admission. As it was the day for the meetings of the Board of Missions, and of the Presbytery of Edinburgh, there was a very large attendance of ministers, among whom was the Rev. Dr. Duncan, one of the professors of the Free Church. Psalm lxxviii. 9-11 being sung, the meeting was opened with prayer by Rev. J. R. McGavin of Dundee. The chairman, in addressing the meeting, drew a comparison very happily between the appointment of the seven deacons, as recorded in the sixth chapter of Acts, and the sending forth of these seven missionaries,—marking that, besides other features of likeness, as of the former, six were Jews and one a Greek, so of the seven before them, six were of this country, and one a native of Africa. After Dr. Somerville, the mission secretary, had explained the circumstances which gave rise to the sending forth of seven foreign missionaries at this time, the venerable Dr. John Brown, who evinced the deep interest which he took on the occasion by coming out in the

evening, offered up THE DESIGNATION PRAYER, a peculiarly fervent, rich, and impressive service. Hymn 284, beginning,

“Speed thy servants, Saviour, speed them.”

being sung, the Rev. Dr. George Johnston addressed the seven missionaries in a very affectionate, fervid, and suitable manner: urging upon them to keep in view the salvation of souls as the grand aim of their mission; to preach, as the means of securing that end, the truths connected with Christ crucified; and to do this in the spirit of love, and with a continued dependence on the promised presence and blessing of their Divine Master; and then, turning to the Rev. Tyo Soga, he said, “You do not make, in one sense, the same sacrifice as your other brethren do. You are going home to your fatherland, and to the tents of your own people. You came amongst us a stranger, with your heart filled with love to God. You have studied in our college and in our hall, in order to prepare yourself for the great and glorious work of the ministry; and your career through our college and hall has been most honorable to yourself, which I am sure your fellow-students are ready to testify. Now that you are about to return to your own land to proclaim the unsearchable riches of Christ to your countrymen, I am sure that every heart in this assembly is beating with the deepest interest toward you, and sending up the earnest prayer in your behalf that you may secure the hearts of your countrymen—that you may be the means of converting thousands of men to the faith of the gospel—that you may be honoured to be the founder of an enduring and prospering church in Caffraria—and that generations yet unborn may arise and pronounce the name of Tyo Soga with blessings on his head.”

To this address the Rev. Tyo Soga replied, in behalf of himself and of Mr. Johnston, who are going to Caffraria; and the Rev. Daniel McLean, for himself, and those who are going to Jamaica and the Caymanas. The Rev. William Reid then addressed the audience in a very telling speech, dwelling chiefly upon the gratitude which is due to God for the gift of these seven devoted brethren; upon the progress which has recently been made in the mission cause, stating, that by the close of this year, our church will have, since 1845, sent out to the colon-

ies and to foreign parts about seventy missionaries; upon the duties which those who sent these brethren owe to the Divine Master and to them; and upon the special need that there is at such a time for united, fervent, and importunate prayer. After Psalm lxxii. 18, 19, had been sung, the Rev James Jarvie, Kelso, concluded the services by prayer, and pronouncing the benediction.

The third meeting was in the Rev Dr Beattie's church, Gordon Street, Glasgow, on the evening of 4th February—John Henderson, Esq., of Park, in the chair. Though the evening was very inclement, the large church was completely packed in every part, many being unable to find access. There was also a considerable attendance of ministers. The services were conducted in a similar manner, and the same psalms and hymn were sung. The Rev Dr Robson presented the opening prayer. The chairman, in a few appropriate remarks, expressed the deep interest which he felt in this occasion; mentioned the important fact, that this is the first time, in the history of our church, in which we have in one year sent out seven missionaries to the foreign field; and gave it as his conviction, that one of the best evidences that a church can furnish of its vital power and prosperity, is the increasing efforts which it makes in the spread of the gospel. After Dr Somerville had made a number of explanatory remarks, the Rev Dr Lindsay offered up, in very earnest and comprehensive terms, THE DESIGNATION PRAYER. The Rev John Ker addressed the missionaries in a peculiarly felicitous and thrilling strain, pointing out chiefly the encouragement which they had to engage in the great work before them;\* to which address the Rev Robert Johnston responded for himself and Mr Soga, and the Rev William Whitecross for himself and his four brethren, who are going to the West Indies. The Rev G. M. Middleton addressed the audience in a very effective manner, adverting to topics similar to those which Mr Reid had urged at the meeting in Edinburgh, and remarking, that the interesting spectacle before them showed that the union of the Secession and Relief churches

was now bearing rich and precious fruit. The Rev J. S. Taylor then concluded the services by prayer, and pronouncing the benediction.

All these meetings were peculiarly hallowed and delightful occasions; a fine devotional feeling seemed to pervade them; and the evident interest in the proceedings which appeared on all countenances, indicated that all present felt it good to be there. It is to be hoped, that the sentiments uttered, and the feelings excited at these meetings, as well as at those connected with the ordinations of these seven brethren, will, by the sealing energy of the Holy Ghost, be followed by a large increase of the missionary spirit. It is not, perhaps, too much to say, that of the four thousand persons who attended these two meetings, not one had ever before seen seven ordained foreign missionaries designated at one time. This fact has an humbling as well as a cheering aspect. When we reflect that there are in the heathen world six hundred millions of our fellow-men living without the gospel, and that of these twenty millions are every year passing into the eternal world, without God and without hope, it is a sad reflection, that this is the first year in which, at one time, a church of five hundred congregations has designated seven missionaries to the foreign field. But the fact, whilst it humbles, should also cheer us. It shows that we are making progress. We have now a considerable staff of missionary agents labouring in the colonies and in foreign parts; and to these, as was stated in our last number, we will this year, reckoning from May last, add at least thirteen. It is a ground of much thankfulness to God, that the men whom we have hitherto sent, both those that have ceased from their labours, and those that are yet in the field, have, generally speaking, been distinguished for talent, piety, faithfulness, and devoted zeal; and that those whom we are now deputing, will be in these respects fit successors or associates of those who have gone before them. Devoutly would we say, with the ancient church, both with regard to the past and the future, "The Lord hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron." But we must aim at still higher things. The precepts and the promises of God authorise us to do so. If the prayers that were offered at these

\* Mr Ker has, at our request, kindly allowed us to present this eloquent and beautiful address to the readers of the Record.

meetings shall be continued throughout all the church—if the statements of privilege and of duty, then inculcated, shall be carried into practice—and if the feelings which were excited shall be embodied in works of faith and labours of love, the Lord will meet us with a corresponding increase of grace and spiritual prosperity; and when that is done, the time will soon come, when we shall send forth our missionaries to the heathen in scores and in hundreds, and looking back to the present occasion, shall wonder that the mission of seven brethren excited so much interest and remark in the church. These seven, and those that have preceded them, have gone but as it were to spy out the land: they will gather, we doubt not, rich clusters, and bring these into the congregation of the Lord; but it is only when all who bear the name of Christ, united under Jesus, their leader and captain, shall give themselves, “with one accord,” to the work of spreading the gospel, that the conquest of the heathen nations shall be achieved, and that the church, delivered from her wilderness state, shall enter on the long-promised possession of the entire world.

#### THE SEVEN: A MISSIONARY LYRIC.

The Rev John Edmund of Glasgow, who, in 1849 wrote the exquisite song on the Mission ship called “The Calabar,” has sent to us the following extremely beautiful song on the sending forth of the seven missionaries, which, he says, “was conceived on the night of our very pleasant meeting in Gordon Street Church.” We understand that the Rev William Beckett of Rutherglen, who has a genius for music, has composed a tune for it.\* The event is worthy of the highest efforts of poetry and music; and should the music be equal to the poetry, the effect of the two combined will be specially thrilling and delightful. The lyric muse, which has had no small influence in forming the characters and the habits of nations, has, in past times, been generally devoted to the singing of war, of love, and of heroic achievements; but surely it is a higher and a nobler exercise of this rare gift, when the man who is endowed with it, consecrates it, “baptized with the Holy

Ghost,” to the celebration of the exploits of these soldiers of the cross who, in the mission field, have done valiantly for the Lord their God. Let the members and the young people of our church learn this “spiritual song,” which so happily embodies the sentiments and the feelings expressed at our designations meetings; and as young David strung his harp to the sweet hymns of Zion, and nursed that love for God and for his house, which distinguished him in his after life, so let them glow over the stanzas of this fine lyric, till they catch the true missionary spirit which it breathes, and thus prepare themselves for doing great things in the cause and the service of him who is their Saviour and their King.

#### THE SEVEN.

Brothers, to the swart race sent!  
Brothers, to the Lord's work lent!  
Go the way your Master went,

By the Spirit driven;  
To the desert and the war;  
To the kloofs and isles afar  
Where the Spoiler's strongholds are,  
Valiant go, ye seven!

By the blood the blest One shed,  
When He bowed to death his head;  
When the pierced limbs streamed red  
And the side was riven;  
By the bursting of his grave,  
Signal of his might to save;  
By the living Fire he gave,  
Conquering go, ye seven!

He who once from Olives' crest,  
Parting to his glorious rest,  
North and south, and east and west,  
Sent his own eleven,—  
Bade them, swift as couriers, run  
Publishing salvation won,  
Widely as the circling sun,  
Sendeth you, His seven.

Fear not earthly bonds to sever;  
He forsakes His servants—never;  
I am with you, lo, for ever—  
So the word was given:  
Leaning on the promise sure,  
Underneath his shield secure,  
Strong to do, and dare, and dure,  
Joyous go, ye seven!

Long have veterans, from the field,  
Bending weary o'er their shield,  
Brave, but few, for help appealed;  
Patient have they striven:  
Now be grateful succours sped!  
Step where stood the honoured dead,  
Where the pioneers have led,  
Follow on, ye seven!

\*. The music is given in the *United Presbyterian* and in the *Juvenile Magazines* for this month.

Hark they call you o'er the wave,—  
 Sons by fallen warriors' grave;  
 Children of the exile-slave;  
 (Be the wrong forgiven!)  
 Haste, then, herald-sons of peace,  
 Bid the mourner's wailing cease;  
 Sound the captive soul's release;  
 Speed ye brother's seven!

As you toil, this thought will cheer,  
 Sevenfold love has linked you here;  
 And when summons late or near,  
 Calls you first to heaven,  
 There shall He, in white robes drest,  
 As He mingles with the blest,  
 Whisper, mindful of the rest,—  
 I am one of seven.

Rod from Erkskine's root!  
 Branch from good Gillespie's shoot!  
 Twined, and clustered now with fruit,  
 Like the cedar thrive;  
 Happy Church, united, free,  
 Bless 'e King that blesseth thee;  
 Prospered aims, adcing see,  
 Sending forth thy seven.

Pledge them, honoured as thou art,  
 Pledge them open hand and heart,  
 Pledge them prayer, when far apart,  
 Offered morn and even,  
 Till in Eden bloom shall smile  
 Caffre glen and Indian isle,  
 Sending blessings back the while,  
 Seventy fold for seven.

#### OLD CALABAR.

The intelligence by last mail states that Dr Hewan and Mr Bailie had been visited with fever, but were both better; and that Mr Wylie, teacher at Creek Town, was about to return home in order to recruit his health.\* Our readers will be specially gratified to learn that Mr Waddell had baptized two female converts at Creek Town, and that Mr Anderson had baptized a young man at Duke Town.

*Baptism of Two Female Converts at Creek Town.*—The Rev Mr Waddell says, —*Sabbath 14th December.* To-day I had the high satisfaction of receiving into the church by baptism two women, domestics of King Eyo, named *Ebok Ekpenyong* and *Aqua Ibitam*: the former, an elderly woman of his outer yard, a considerable woman in her position; the other, a young woman of his inner yard. The relation in which the latter especi-

\* Mr Wylie has reached Glasgow; his complaint is bronchitis.

ally stood to him is now necessarily changed. It has been changed, indeed, for a year past, since they both joined the class of catechumens, and professed their desire to follow the Lord. They have been impressed, by the word preached, for three years. For more than two years they have been more particularly known to Mrs Waddell, from attending her women's class; and for a year past, as already stated, have been in the class of catechumens, and been frequently instructed and examined by Mr and Mrs Goldie, Mrs Waddell, and myself; and we have all been impressed with convictions of their sincerity, as well as of their intelligence and growing knowledge.

Without being able to attend school they have both worked away at their books, till they can now read our *Esik* books, and, therefore, the word of God in their own language, pretty freely, and with a very obvious desire to understand what they read, and to profit thereby, May the Lord give his Holy Spirit to teach them.

I need not repeat here former events which took place in the king's yard, when they made known their desire to follow the Lord. They are past, and, I trust, will not return. But I may mention, that for their sakes, I deemed it proper to call on the king on Saturday, and make known what they and I had in view, that I might be able to converse with him on some matters connected therewith, which concerned both him and them. The Lord granted me a favourable opportunity for a private conversation in an easy way, and inclined his heart to give me good answers on the several matters which I had to talk about, matters that need not here be detailed. The interview was quite satisfactory.

Furthermore, I was particularly gratified to-day to learn from themselves, that when they went yesterday afternoon, to tell him that they would be baptized to-day, he answered them in a really fatherly and kindly, and I might say, Christian manner, so as to give them poor things, great comfort and encouragement. He showed no displeasure, but commended their design; was glad, he said, that they were determined to be God people, and hoped that they would never go back into any bad ways, to disgrace themselves, and make other women laugh at them. What shall we say

to all this? Surely Divine interposition appears in answer to the prayers of his people, yours and ours. Let us pray more and more earnestly for him and them, and for all that many more trophies of Divine grace may be seen in this dark land of Calabar; that many more women may escape from the bondage of corruption in which they are held; that we may have many Mary Magdalenes and other Marys to follow our Lord, if it be to his cross, and to watch at his tomb.

*Baptism of a Young Man at Duke Town.*—The Rev W. Anderson says,—The baptism of a young man named Ellison, took place on the 11th of November. Ellison has been a sort of retainer of the mission for six or seven years—was one of our sawyers at one time; has had, time after time, severe illness, which, I believe, has been blessed to him; is now unable for much work; has had faithful warning that his ailment and his life may both terminate together suddenly some day ere long; and he appears, on the whole, to be looking forward to, and preparing for his change.

### CAFFRARIA.

#### GOOD NEWS, OR THE SANCTION OF GOVERNMENT GIVEN TO THE RE-OPENING OF THE MISSION AMONG THE GAIKAS.

In the *Record* for October last, it was stated that Sandilli, the chief of the Gaikas, was willing that the missionaries should resume their labours among his people, and that the Rev Mr Cumming was waiting for the sanction of the Governor. Our readers will be much gratified to learn, from the following letter of Mr Cumming, dated 29th October, that this sanction has now been granted, and that the way is fully open for the resumption of the mission. This good news, coming, as it does, just when the Revs Tiyo Soga and Robert Johnston are preparing to go forth to that region, is fitted greatly to encourage both them and us. We accepted the offered services of these esteemed brethren, in the persuasion that the Lord would find for them in Caffraria a suitable place of labour; and it is to us an exceedingly cheering circumstance, to be assured that the field is now ready, and is waiting for them to occupy it. This, and various other considerations which might be noticed, induce us to indulge the expect-

tation that our brethren are going out with evident tokens of the divine favour, and that this mission is about to be resumed, in the new locality to which the Gaikas have been removed, in circumstances that are full of promise.

“I have much pleasure in transmitting to you a copy of the communication which I have at length received respecting the establishment of our mission among the Gaikas. The hearts of princes are in the hands of the Lord. Since the period when the people as well as the teachers of that mission were scattered by the desolating powers of war, an interval of much trial and anxiety has been, I believe, endured by both. All, indeed, who have in any way been interested in the existence and support of that same mission, must in a measure, have participated in feelings of a like anxiety. The cloud which has so long hung over it is now beginning to disperse; and I trust that in due time the scene will shine with a brightness more cheering and more beautiful than on any previous period of its history.

When the messenger brought the communication, it was accompanied by a pressing letter from Dunkwana, in name of the people of our mission now living at Pecton, to me, to visit them immediately, and take steps for securing the object so auspiciously granted. Their joy is exuberant that the Lord's time for favour has now apparently come. Sandilli has been inquiring why it is that I have been so long in building the hut upon the Engwali, that seals the occupation of our mission to that place. The delay connected with the Governor's sanction to his consent was the reply given to this query. The season for sowing has commenced, and many of the people desire to break up ground at the new station. Responding to the general desire thus expressed, I have made arrangements (D. V.) to go into Caffreland next week with the waggon, accompanied with Mrs Cumming.

#### ARRIVAL OF THE REV. WILLIAM ELLIS AT MAURITIUS.

We have the pleasure to announce that our esteemed friend Mr Ellis reached this Is and in safety, on his return from Madagascar, the 2nd December, and from his latest communication, dated the 27th of that month, it appears that he had made preparations for leaving Mauritius about the 8th of January, *en route*

for England, where he expected to arrive during the present month.

Full particulars respecting Mr Ellis's important visit to the capital of Madagascar are, of necessity, reserved until his return, but, in the meantime, it may gratify our friends to learn the following facts.

On the 5th of August, our friend, accompanied by some of the native officers, deputed for the purpose, left the Port of Tamatave for the capital, and, after surmounting the difficulties of the journey, he entered Antananarivo on the 25th of that month. Here he met with a most cordial reception from the Prince Royal, and the principal nobles and officers vied with each other in manifesting their respect and good-will to their visitor. During his stay Mr Ellis also enjoyed many opportunities for meeting the Christians, and ascertaining highly interesting particulars regarding their past history and future prospects. He was also favoured with an audience of the Queen, and partook of the hospitalities of the court. Everything in fact was done by the authorities, and especially by the Prince, to manifest their appreciation of the visit, and their desire to render it agreea-

ble. The invitation, however, had been strictly limited to a month, and Mr Ellis most thankfully embraced the favourable opportunity for becoming personally acquainted with the excellent Prince and the native Christians; but he found with regret that he would not be permitted to extend the period of his stay, and consequently at the end of the month he took leave of his hospitable entertainers, and with the same marked courtesy and attention that had been shown to him on his journey down to the Capital, he was accompanied back to Tamatave.

Whatever may be the result of Mr Ellis's visit, as a means in preparing the way for the ultimate resumption of Missionary operations in Madagascar, it is certain that much valuable information has been obtained respecting the people and the circumstances of the country, which could not have been acquired otherwise than by personal inquiry and inspection; and whenever, in the good providence of God, Madagascar shall again be thrown open to the free spread of the Gospel, the agents to be employed in the good work will thus be enabled to go forth under circumstances of peculiar advantage.—*Ibid.*

## News of the Church.

**OPENING OF THE SEMINARY.**—The Philosophical classes of the Synod's Seminary were opened on the 3rd ult. A heavy snow storm prevented the attendance of the members of the Committee; and Professor McCulloch, owing to the state of his health was not able to deliver the introductory lecture. The total number of young men in attendance is sixteen, of whom however two are only attending the languages, preparatory to entering as regular students. Of the fourteen regularly enrolled students, seven are in the first year of the course, five in the second and two in the fourth.

**PRESENTATION TO MR MCKAY.**—We have much pleasure in recording that the young people of Parrsboro' and Maccan have presented to their pastor, Rev James McG. McKay, as a New Years gift, a superior sleigh and a very fine Buffalo Robe. Such evidences of the appreciation of pastoral services must be extremely gratifying to the min-

isters of whose care, and diligence in discharging the duties of the ministerial relation they afford such strong proof.

**CALLS.**—Mr John Currie, preacher of the Gospel has accepted a call from the Congregation of Maitland.

The congregation of Economy and Five Islands have given a unanimous call to Mr Alexr. Cameron, preacher of the Gospel.

### Notices, Acknowledgments, &c

Monies received by the Treasurer from 20th February to 20th March, 1857:—

<i>Foreign Mission.</i>	
Feb 22. Hugh McDonald, Esq, S River, Antigonishe	£2 0 0
Mar 5. J W Dawson, Profes- sor McGill's College, Montreal	1 5 0
<i>Home Mission.</i>	
Mar 9. Annapolis, per Rev J L Murdoch	5 7 6

J & J Yorston acknowledge receipt of



8s 1½d from William Fraser, teacher, Scotch Hill, for the Foreign Mission. Pictou, March 20, 1857.

Robert Smith, Truro, acknowledges the receipt of the following:—

Annual Missionary collection, Truro congregation £24 0 0  
*Foreign Mission.*

Ladies of South Branch, South Side, Upper Stewiacke, omitted last fall, 30 yds flannel 1 17 6  
Mrs Wm Dunlop, South Branch, Stewiacke, 12 yds print 6 0  
Mrs R G Rutherford, 8½ yards cloth 12 9  
Mrs R H Smith, 6 yds flannel 7 6

The Rev J Cameron acknowledges the receipt of the following sums in aid of the Seminary, received from the Nine Mile River section of the congregation since last meeting of Synod:—

John Fisher £1 5 0  
Donald McDonald, senr 1 0 0  
Wm Fisher, 1st 1 10 0  
Alexander Thompson, Esq 1 0 0  
Evan McDonald 10 0 0  
Terance Canty 4 0 0  
Alexander Ferguson 2 10 0  
Joseph Caldwell 2 10 0  
Alexander McPhee, Esq 1 0 0  
James Fraser 1 0 0  
James Thompson, junr 1 0 0  
Alexander Grant 1 0 0  
Mrs Wm Fisher 7 0 0

Primitive Congregational Financial Report for year ending 23rd February, 1857:

Paid for congregational purposes £206 1 2  
Paid for other religious purposes 119 15 1  
A present of a new dwelling house to their pastor 355 0 0  
£680 16 3  
New Glasgow, 18th March, 1857.

ACKNOWLEDGMENTS.—Received from Shubenacadie, 40s; from Rev James McLean, 10s; from Mr Sommerville's congregation, Western Cornwallis, and others friendly to the cause, in aid of the Bazaar to be held at Cheverie in autumn toward finishing the Presbyterian Church, £110 6s 6d.

The Agent acknowledges receipt of the following sums for *Christian Instructor* and *Missionary Register* for the current year:—

Rev J L Murdoch £3 6 3  
Rev J Cameron 5 16 3  
Mrs P Stewart 1 6  
John Burton 5 0  
George Blanchard 5 0  
Robert Marshall 10 0

George McCarty 1 6  
Samuel Tupper 5 0  
Mrs Morrison 5 0  
Donald Murray 5 0  
James B Oxley 5 0  
George P Oxley 5 0  
Wm Graham 5 0 0  
Miss Mitchell 5 0  
Miss Bremner 5 0  
Rev James Waddell 3 0 0  
Jonathan Blanchard, 1856 5 0  
John Miller 7 1 3

### Boards, Standing Committees, &c.

*Board of Home Missions.*—Rev Professor Ross, Rev Messrs Patterson, Watson and Walker, together with the Presbytery Elders of Green Hill, West River, and Primitive Church. Rev George Patterson, Secretary

*Board of Foreign Missions.*—Rev Messrs Baxter, Kier, Roy, Walker, Bayne, Watson, and Waddell, and Messrs Ebenezer McLeod and Daniel Cameron, of West River; A. Fraser, of New Glasgow, and John Yorston, of Pictou. Secretary, Rev J. Bayne.

*Educational Board.*—Chairman, Rev J. Bayne. Treasurer, Abram Patterson, Esq. Secretary, Rev James Ross.

*Seminary Board.*—The Professors, ex officio. Rev Messrs McCulloch, Baxter, E. Ross, Wyllie, Cameron and McKay, and Messrs Robert Smith, David McCurdy and Isaac Fleming. Mr McCulloch, Convener.

*Committee of Bills and Overtures.*—Rev Messrs Bayne, Roy, and McGilvray, and Mr Jas. McGregor. Mr Bayne, Convener.

*Committee of Correspondence with Evangelical Churches.*—Rev Messrs E. Ross, Baxter and Wyllie. Mr Ross, Convener.

### Terms of the Instructor and Register.

INSTRUCTOR and REGISTER, single copies, 5s each. Any person ordering six copies, and becoming responsible for six copies, will receive one free. For *Register*, single copies, 1s 6d each, six copies to one address at 1s 3d each. One additional sent for every twelve copies ordered. Where parties wish them addressed singly, 1s 6d will be charged.

Communications to be addressed to the Rev George Patterson, Alma Way Office, West River, and must be forwarded before the 10th of the month preceding publication. Small notices may be sent to him or the Rev P. G. McGregor, Halifax, up till the 22nd.

Orders and remittances to be forwarded to Mr James Barnes. Remittances may also be sent to the Synod Treasurer.