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THE MISSIONARY REGISTER.

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. II.

MAY, 1860.

No. 5.

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FOREIGN MISSIONS.

LETTER FROM MR GORDON.

Eromanga, Oct. 22, 1859.

REV. AND DEAR BROTHER:—

I have just received your letter of April last, and shall be prompt in paying my debts as they become due. I feel thankful that you give me so much home news, as I have only yet received one number of the *Missionary Register*. I apprehend that a few more stamps would procure a better destiny for those periodicals which are sent for us. The periodicals we get from London come regularly, post paid of course. Double postage on papers from Nova Scotia will be necessary—which should be charged to our account. Mr Geddie says he does not get his.

The *John Williams* arrived here a week ago, with three missionaries on board, two of whom, with their wives, have gone to Lifu. They spent three days here of imperishable interest in the history of the mission of this island—days of hallowed associations and blissful refreshing—an oasis in our wilderness. When we are cast down, the Lord thus takes pleasure in our prosperity, by raising us up again, that we may feel that it is his hand.

In a letter written to Mr McGregor a few days ago, I stated that there had been a rising on this island against the

gospel, by the instigation of the chiefs, on the hearing of evil tidings, from Tana and Aneiteum, relative to the deaths which have been of late on these islands. The chiefs, who are for the most part opposed to the gospel, greatly exaggerated the statements they received of these evil tidings, and two of them travelled about among the tribes to excite opposition to us; and while they were counselling for this end (unknown to us), I was instructing on the 2d Psalm; and after partial success in nearly emptying our meeting house, the Lord seems to be putting them to shame—yea, speaking to some of them in his wrath, for the chief actor in this rising, who went from village to village, is now prostrate, and a young man has been to me for medicine for him to-day. Now, nothing could be more opportune than the arrival of the well known "Messenger of Peace" at such a critical time, which has always a charm for the poor natives of these islands,—and that with the right man on board, who first taught them to distinguish between a mission ship and the sandal wood traders. Mr Turner, who first taught the Eromangans to know something of the gospel, visited Eromanga fifteen years ago; and on Sabbath he described to them his first interview with them, on this occasion, and read the

names of those whom he there met, in a most admirable address, which was listened to by men, women and children, with the deepest interest, especially by the young men, who have been to Samoa, and love Mr Turner as their father. They had spoken to me about the strange thoughts produced on their minds by this visit of a mission ship, the meaning of which they could not comprehend till the young men returned from Samoa. Mr T. now made all plain to them, while they gazed on him with intense interest, as the wonderful stranger who had acted so strangely a long time 15 years ago, *i. e.* strangely contrasted with other white men*. Mr McFarlane also gave an address full of sympathy and love for such poor souls.

On Monday the whole party, with Capt. Williams, visited the scene of the martyrdom of Williams and Harris, Mr Turner planted a date, where Mr Harris was first struck, and measured the marks made by the natives in measuring Mr Williams' body, which give a little more than 5 feet. The only two survivors of this massacre were present, and one of them gave Mrs McFarlane stones from the beach where Mr Williams was killed. We subsequently got the chief Koweojow to go off on board, and he immediately recognized the portrait of Mr Williams as true of the man who was killed at the sea shore. We dined with our beloved friends on board, and then bade them an affectionate farewell, hoping soon to hear from the lovely and loveable brethren and sisters who have gone to Lifu. I may state that I have since their departure taken more interest in the circumstances in the death of Mr Harris and Williams, and have spent two whole days in seeking after the survivors of the party, who got Mr Williams' body. There are but five or six now living. Nearly all the statements made on this subject by visitors and others, including myself, subsequent to Capt. Morgan's original statement, are true of Mr Harris, and do not apply to Mr Williams. Mr Turner gave me the key to the whole matter by the length of Mr Harris, who was much taller than Mr Williams. It was Mr H. who walked up the road leading to

the place of feasting, and was first struck, and who ran into the river, where he was killed, similarly to Mr W. at the sea shore, where he also took the sea. The body of Mr H. was cooked at the place of feasting, up the river, and some of his bones were probably taken to Samoa by Captain Croker. Mr W.'s body might have been obtained on the beach, after the natives left it, as originally stated. The deep expression of anguish manifested by some of those in the boat filled the murderers with momentary awe, and they left his body for a while, exclaiming, "What have we done? Have we killed Nobu?"* But when the boat did not return for the body they returned and took it,† and gave it to a tribe who had no part in the massacre, and this party carried it to their village three miles distant from the river on the table land. I have now traced out the whole course they followed with Mr W.'s body, where they placed it against a tree while they rested—calling women and children to come and see their prize. And when they arrived at their village, they placed the body upright and let it fall, when it was divided and cooked on three ovens, at different settlements in the neighborhood. At one of these ovens I have obtained bones of the human skull; but I do not intend sending them to his friends unless I am requested by them to do so, but will collect some of his remains in the neighborhood where they now remain, and plant over them the date palm which Mr Turner has given me. The young man whom I took a year ago to show me where Mr H.'s body was taken (as I supposed—but in fact Mr Williams'), did not belong to this tribe, and consequently gave me incorrect descriptions of the scene. This is the first time the place has been discovered on which Mr Williams' mortal remains were scattered. By the investigation of these painful circumstances, I have been enabled to ascertain that the decrease of the adult male population of Dillon's Bay and its neighborhood, in 15 years, after this event, has been about 90 per cent. I believe that the gospel is just introduced into some of these islands, in

* I should have added that the chiefs all kept back but could not keep the people back.

* Idea of a supreme being.

† See Capt. Morgan's Report.

time to save the bodies as well as the souls of the perishing; although we cannot expect much increase of population for many years hence—perhaps the contrary for some generations. But who can doubt the final result, if they are not swept off by evils, (some of which are not native,) which must in a measure affect future generations, even where the gospel is blessing them, in all the relations of life.

Since the *John Williams* left us, another dark cloud has come over our work here, or rather the Lord's work. War has broken out again in Dillon's Bay. While I was returning from seeking after the bones of Mr Williams I saw a village burning on the south side of the harbor, and felt deeply how awful is the condition of any people in whom the principles the gospel have no reigning power. Although I told our dear brethren while with us that those who surrounded us on Sabbath and Monday in a very friendly manner were still heathen in heart, yet I am sure none of them thought that nearly all of these would have been so soon engaged again in war. Some talk of burning down our houses; but who can take much thought about the safety of houses, &c., while immortal souls are thus hurrying to perdition. I have reason, however, to believe that many who are engaged in this war have painful consciousness of their sin. I think none will be eaten. Three killed have been buried, not far from us. "The Lord reigneth."

It is truly gratifying to hear of brethren dwelling together in unity, and seeking to be more closely united to the head, and to one another. I pray God, with my whole soul, that the young men in the ministry and students of each body may carry no party feelings into this contemplated union. May it be by the love of Christ, given to us by the Holy Ghost. Would God I could enjoy the presence of Christ with you, as I have no doubt you will enjoy it on the day of this union, if it be such as I hope and pray it may be.

Mrs G. is well, and writes in kind love to Mrs Bayne and yourself.

I remain, dear brother,

Yours, in Jesus,

Geo. N. GORD V.

Rev. Jas. Bayne.

MR. ENGLIS' JOURNAL.

Concluded.

Having agreed that Umairarekar was the most suitable place for the mission station, our next object was to obtain the consent of Kati, the chief of that district. We sent for him on the Thursday afternoon, but he did not come to us till the Friday morning. Kati is still a heathen. Before any business could be done he went off to bathe himself in the sea, and dress himself like a gentleman; his dress, however, was too meagre to admit of any minute description. We met with him and the other chiefs in front of Wansafe's house. Nohoat, one of the principal chiefs of Aneiteum, accompanied us to Tana at this time, and has been exerting himself to the utmost to promote the objects of the mission. We asked Kati through Nohoat, who is well acquainted with the Taacse language, if he was willing that a missionary should come and live on his land. He answered that he was quite willing.— We then asked him if he would protect the missionary and his property from the natives. This seemed to be a kind of reflection upon his honor, as if his willingness to receive a missionary had not implied his protection, and with a good deal of animation he rose and spoke somewhat as follows—"If the missionary is not afraid of such men as Nohoat, Yaresi, and Kamaka, why should he be afraid of me? The teachers came here from Aneiteum; they built one house and lived in it till it was rotten; then they built another, and lived in it till it was also rotten; and now they have built another, and are living in it, and what ill have I ever done to them? I am not like Yaresi and Kamaka, who steal men's wives, and make war, and burn houses, and kill men; I am not a praying man like them, and I will never be one, but neither I nor any of my people will do any ill to the missionary." Kati was here referring to a quarrel which had arisen in Yaresi's land about two years ago, caused by some man running away with his neighbour's wife. Kati had some old grudge against Yaresi, and evidently thought this too good an opportunity to lose for getting his mind fully unburdened. In a small way, his speech was a piece of as plain

out-spoken scolding as any that Homer has put into the mouths of his heroes before the walls of Troy. While lying at Port Resolution, about eighty-four years ago, Mr Wales told Captain Cook that there is scarcely an action, circumstance, or description of any kind relating to a spear in Homer, which he had not seen and recognized among the natives of Tana: this had removed from that gentleman's mind all doubts as to the correctness of Homer's descriptions. And had he heard Kati's speech yesterday, on by no means a very exciting subject, he would, no doubt, have concluded that as little of the marvellous found a place in Homer's speeches as in his descriptions of the poisoning and throwing of a spear. As Nohoat and the other chiefs were satisfied that Kati was honest in his offers of protection to the missionary, and as none of them seemed to think it expedient, in the circumstances, to take any notice of his charges, we told him his words were good for us, and that the missionary would live on his land.

Our business at the south was now finished; but as the wind blew rather strong, and the sea was somewhat rough, we hesitated whether we should proceed in the boat to Port Resolution, or wait till next day. At last we resolved to make the attempt. Very providentially, just as we had entered the boat, Mr Anderson and a party of our natives arrived overland from Port Resolution. They had begun to fear something had happened to us, as we had not come round the day before. Mr Anderson took charge of the boat, and I directed the natives. The sea was running high at the mouth of the harbor, and it required all the skill and strength that we could command, till we got fairly out from the land, and could spread our sails with safety. Just as we got outside of the harbor, we saw two whales—a cow and a calf—tumbling about among the waves, about a hundred yards to the windward of our boat. Averse to the company of such formidable monsters, we raised a loud shout to frighten them away. Greatly to our relief, either because our noise had frightened them, or because some other motive had induced them, they went off in a contrary direction, and left us to pursue our way unmolested. By making a long tack seaward, we got fully before the wind and reached Port Res-

olution in about three hours. After all anxiety about waves and whales were over, I became very sea sick, and hence hailed our arrival at Port Resolution with great satisfaction. At sunset the "John Knox" sailed for Aneiteum.—Mr Copeland, who is blissfully ignorant of the radical meaning of the word seasickness, accompanies the vessel as supercargo, to assist in bringing over the frame of the house, and the goods belonging to the missionaries. Mr. Paton remains here to assist me in the erection of the mission houses.

Oct. 1.—PORT RESOLUTION—FIGHTING AMONG THE NATIVES.—On Saturday we commenced laying the floor of the mission house. So far as we could learn, all around was peace and quietness. On Sabbath, with the assistance of Nohoat as interpreter, and the teachers, we held four native services; two in the teachers' house where we live, and two at villages inland. It was while itinerating on Sabbath, that we first learned that the inland tribes were preparing to make war upon the tribes around Port Resolution, to avenge their loss in a former year. On Monday, while we were working at the mission house, about a hundred armed warriors passed us, to meet the inland people, should they come down upon them.—Nearly one-half of them were armed with muskets, which seemed greatly to astonish our Aneiteum friends, who have very few muskets among them.—Considerable bodies of natives also joined them from other quarters. The chiefs assured us that they did not wish to fight, and that they would not attack the other party; they would only defend themselves, if the others came down upon them. Monday passed, and the inland people did not appear. On Tuesday morning still more active preparations were made. Parties of armed natives were seen hastening along from all quarters. It was fully expected that the inland natives would be down that day; and they did come. As the mission house stands near the head of the bay, we were advised to leave the house and retire to one of the teacher's houses about a mile farther off. But in all the circumstances of the case, we thought it best to keep our place, and go on with our work, committing ourselves to the care of our God and Father in heaven. The wall of Jerusalem was to be built in troublous times, and why

not the mission? Between ten and eleven o'clock, we heard the woods ring with the report of musketry, and the shouts of savage warriors. The shooting was about two miles off. In a short time the firing was heard farther in the distance. The inland people had fled. Five of their party were killed. Of the shore party, one man was killed, and one wounded, who died two days after. In the evening, all the warriors returned home, every man to his own house. Every morning since, they have assembled and waited till near night, to see if the attack would be renewed. Yesterday it was wet, and they dispersed early in the day, saying there would be no fighting on account of the rain. Nohoat, and our teachers, have been actively engaged meditating for peace between the two parties. The chiefs of Port Resolution abide still by their former promise, that they will not attack, they will simply act on the defensive. This I believe is chiefly through the influence of Christianity. Christ is the Prince of Peace; and his gospel brings peace on earth and goodwill toward men. It was painful to us to think of men, whose best interests require that they should live in peace, fighting, killing, and eating one another. But to them it appeared to be quite the normal state of society—the ordinary, everyday state of things. Hence, just on the eve of the battle, or rather after it began, Mr. Paton and I saw a party of women on the shore, talking and laughing with as much unconcern as if their fathers, brothers, and husbands had been at a friendly feast, and not a deadly fight. When the wounded man was carried home, the women of the district, and, no doubt, those we saw among the rest, were loud with their wailings, and apparently sorrowful in their lamentations. Last night the wounded man died, and her relations strangled his widow. We knew nothing of the deed till this morning. Our Aneiteum natives seem to have had no suspicion that such a thing was intended. The practice is not universal on Tana, as it was on Aneiteum. It was not formerly a Tanese custom. It was introduced from Aneiteum within the memory of living men. The Tanese are now beginning to carry out these worst forms of heathenism less openly than formerly; hence our teachers heard not the

slightest hint of this revolting deed till all was over. It is understood that the natives on the south-east side of the bay, among whom our teachers are settled, have given up cannibalism; but elsewhere, around this district, they cling to their old practices. A young man, whom we brought with us from Aneiteum as our cook, came to me in a state of great concern as to what we should do for water. The people on the other side of the bay, he said, had cooked one of the bodies shot on Tuesday and eaten it, and had afterwards drunk out of the well from which he procured the water for our food, and had polluted it. I said to him that he had better seek water somewhere else till a fall of rain come and purify the well. I observed the difference, however, between his feelings and ours.—He was not horrified so much with their cannibalism, with the idea of savage men feasting on the body of their fellow-man, as he was annoyed because they had polluted the well, and he must go elsewhere in search of water!

Oct. 11.—The "John Knox" returned on Saturday from her second trip to Aneiteum since we came to Tana. Mr. Paton and I, assisted by the Aneiteum natives alone—for the Tanese have been so occupied by the war, that they have given us almost no assistance—have floored and plastered two rooms, put in windows, and hung doors, and rendered the house, which contains three good rooms, quite habitable; so that the future tenant, *whosoever he may be*, must lay his account to finish it at his own time. The inland natives have not again renewed hostilities; and, although no formal peace has been concluded, the general impression is, that the war for the present is at an end. During each of the three Sabbaths that we have been here, we held public services with the natives. At first, the services were very thinly attended, but yesterday there was everywhere a very marked improvement. We held no fewer than five meetings. The people are now greatly more attentive, and the chiefs are manifesting a much deeper interest in the mission. We had six chiefs present at the last service yesterday.—There is a divine power connected with the gospel. The seventy disciples of old returned with joy, and said, Lord, even the devils are subject unto us *through thy name*. The name of Christ

is still equally powerful. We had a meeting with seven of the chiefs this morning, and made a small present to each of them. They all promised to protect the mission house, and the property belonging to the missionaries, as far as the people around the bay are concerned; but they could not say what the inland people might be disposed to do. If they had plenty of powder and shot, they said they could easily protect everything; but they had not much of these left. They said, that when the missionaries came to Tana long ago, they did not understand about them.— They thought the missionaries would never die themselves; but that they would bring disease and death upon the Tanese. They, however, knew differently now, and it was good for them to have missionaries living among them.

Having got our tools and luggage on board the "John Knox," we intended to sail round to Anakamera, but as the wind freshened up, we were afraid the sea would be too rough for the landing of the wood from the vessel in the boat, and it was agreed that the vessel should remain till next day, and that Mr. Paton and I would walk overland, a distance of twelve or fourteen miles.— We accordingly set off about mid-day, accompanied by a party of Aneiteum natives. The people at the harbour were crying when we went away, fearing lest the inland war party, through whose land we had to pass, would do us some injury. They, however, treated us very kindly; and as we approached the shore on the south side, the people began to meet us with food. At every place where an Aneiteum teacher is living, the people, young and old, men and women, came flocking around us to welcome us and shake hands. I observed a very marked improvement since last year, when Mr. Geddie and I walked over the same districts. As Mr. Paton and I were walking along the beach, one of our Aneiteum teachers came alongside of me and said, pointing to an inland settlement, "That is the place where so and so lived—two noted cannibals. When you and Mr. Geddie were here last year, they said to the people, 'Come, and let us kill the missionaries and the people of Aneiteum as they come back.' But the rest of the people did not speak, and you were so quick in the morning, that we were past this place before they knew. But

when the sickness broke out in this land, these two men both took ill and died. The people all said that they died because they wished to do ill to the missionaries and the teachers, and now they are all afraid, and say that they will never do us any ill." The doctrine respecting divine Providence, set forth so fully and so ably by Job's three friends, viz., that noted sufferings in this world are always the punishment of some noted sin, is universally believed among these islands. So that the book of Job, which many well-meaning people think scarcely worth the reading, has still its great lesson to teach to multitudes, both in these and in other heathen lands. The Lord, however, who brings light out of darkness, has, for the present, made the superstitious fears of the native subservient to the safety of the mission.

Oct. 18.—SOUTH STATION.—The mission is vastly more popular on the south east of the island than at Port Resolution. At the harbor they have had so much intercourse with vessels, that, so far as missionaries are concerned, curiosity has been gratified, and it is only to a very limited extent that any higher feelings have been awakened. Commerce has so fully supplied them with tobacco and the munitions of war, that a great demand for these articles has been created. In short, to obtain these seems to be the ruling passion of the people. This desire is indeed fast spreading over the whole island. But at the south, as there is no harbor for vessels to anchor in, their intercourse with foreigners has been very limited, and missionary operations attract public attention much more readily. Our teachers, who are better acquainted with the facts of this difference in the two stations, than with the causes that produce it, say that the people of the south are just like the people of Aneiteum, their hearts are sweet to the word of God. On this account, we found little difficulty in obtaining all the native help that we required. At three trips the "John Knox" had brought over the frame of the house, and a quantity of mission goods. With the help of the natives, we set to work, cleared the site, collected stones, built the foundation, and in less than a week the house stood in its full dimensions, framed, roofed, ready for the small wood and the thatch; in modern phrase, "a great fact;" and

to the minds of the unsophisticated natives, the most of whom had never seen such a building before, it was the most convincing of the "external evidences of Christianity." It showed them that Christianity was something great as well as something good. The two mission houses on Tana are the same in size and plan. The house at Umairarekar fronts directly to the north of Aneiteum; and were the ocean that rolls between the two islands a level plain, this station would be visible from mine. And were our eyes or our glasses clear enough, we might stand at our respective doors and make signals from the one mission house to the other. But here is ocular proof that the earth is round; for the sea rises up like a low hill between the two houses. It is only the upper part of Tana that can be seen from the shore on Aneiteum, and the higher part of Aneiteum that can be seen from the shore on Tana. Even the volcano, though connected with the mountainous part of Tana by land of considerable elevation, as seen from my house, appears to be a little island a good way to the east of the mainland. But, submitting patiently, for the present, to these physical barriers, we may yet hope, that when the gospel has civilized all these islands, and the great Oriental telegraph has extended its cables to Australia and New Zealand, one of its electric nerves may yet vibrate through the New Hebrides. Wilder expectations have already been realised. We should then hear from Tana in next to no time, and from home in greatly less than no time, as clocks and almanacks would count it! Although Tana is such a fertile island, we found provisions very scarce, especially at Port Resolution. It is the spring time at present. The former crops are done, and this year's crops are not yet available. The natives are for the most part living on roots and leaves, which they collect in the woods; and they often go to sleep a good part of the day, to forget their hunger. Improvidence is a characteristic of the Tanese, as it is of all the heathen tribes. Living from hand to mouth is the ordinary state of things among them. Commerce tempts them to sell their produce when it is plentiful; and Christianity has not yet taught them to increase their productions, so as to enjoy with safety the advantages of commerce. Commerce without Chris-

tianity will never elevate, or even benefit, a people. If it comes alone, it leaves them worse than it finds them. Practically in these seas, it has been something like this. It buys from the natives their labor and their food. It gives them in return chiefly tobacco and fire arms, and generally leaves among them the seeds of virulent disease; and hence, unless Christianity comes in as a conservative influence, such populations as those around us here will rapidly melt away. And yet, while colonies and commerce, by purchasing the labor and the produce of the aborigines, while they give them little or no aid to increase the production of the soil; and by supplying them so extensively with the means of injuring themselves, and destroying one another, — while this system is pursued, we are constantly hearing of something that is like a law of our nature, a mysterious but inscrutable providence, by which the colored races are melting away before the white. But surely there is neither doubt nor mystery in the case; there is nothing clearer in all the sequences of cause and effect, than that if labor and hunger are both increased among a people, if tobacco, gunpowder, and disease are super-added, and no powerfully conservative antidote supplied; exactly as these elements come into operation among any heathen people, will the deaths increase and the births be diminished. It is only Christianity, as set forth in the Bible, that can extract the evils out of commerce, and finally convert it into a blessing. But to accomplish this it must be supplied in a sufficient amount! Missionaries in sufficient number must be sent forth. But when and where will these be found? The Church of Christ is called upon to answer.

Oct. 22.—SETTLEMENT OF MISSIONARIES.—Having finished our appointed works on Tana, we left the teachers and a party of the Aneiteum natives to prepare the thatch for the mission house, and to sew it on the roof, and sailed in the "John Knox" for Aneiteum. We left Umairarekar on Monday evening, and landed in Aneiteum on Wednesday afternoon. A meeting of Committee was held at Mr. Geddie's, when it was agreed that Mr. and Mrs. Matheson should be located at Umairarekar, and Mr. and Mrs. Paton at Port Resolution; and as the season is so far advanced, that no time should be lost in having

these settlements effected. As a temporary arrangement it was agreed, that Mr. Copeland shall accompany Mr. Paton and remain with him for some months, but that owing to the state of Mr. Matheson's health, he shall visit his station from time to time, and render him all the assistance that the circumstances may require.

Oct. 30.—On Monday last the "Spec" arrived here from Sydney, bringing us letters, magazines and newspapers, and also some cases and boxes which Messrs Paton and Copeland had to leave in the "Clutha" at Melbourne, as they could not be got at till the cargo was discharged. As the season was rapidly advancing, to facilitate our operations we made an engagement for £5 to get from twenty to thirty cases and casks taken to Port Resolution in the "Hirondelle," a trading vessel that was sailing past Tana. Mr. Underwood, the owner of the vessel, kindly offered the missionaries a free passage. This they accepted, and the captain kindly placed his own cabin at the disposal of the ladies. They sailed yesterday. Mr. Geddie accompanied them to assist in their settlement. Mr. Copeland sailed from my station the day before in the "John Knox," taking Mr. Paton's boat in tow, to be in readiness to assist in discharging the goods from the "Hirondelle."

Nov. 15.—Mr. Geddie returned from Tana on Saturday. He finished Mr. Matheson's house, so far as to render it habitable; and saw both the families fairly settled in their new field of labor. While Mr. Geddie remained with Mr. Matheson, Mr. Copeland returned here in the "John Knox," to take over some remaining boxes and luggage that were lying at my station. In returning to this island, he visited Aniwa and Fotuna, that he might see these two islands, and form his opinion of them for becoming mission stations.

Dec. 6.—Since Mr. Geddie returned from the settlement of the missionaries, the "John Knox" has been twice at Tana. She is now returned from her last trip for this season. The missionaries were in their usual health; and the prospects were as encouraging as could be reasonably expected. Tana is an interesting, but it is a rugged, field for missionary labor. Of the ultimate triumph of the gospel on that island, and that at no distant day, there can be no reason to doubt; but never-

theless, the friends of that mission ought not to feel disappointed, although, for a good while at first, the missionaries should have little particularly encouraging to report. But let prayer without ceasing rise up on their behalf, and in due time they will reap, and reap abundantly, if they faint not.

CONTRIBUTIONS FROM NEW ZEALAND.—On the 1st day of October, the Bishop of New Zealand called in at Aneiteum on his way to the northward, and brought me some supplies which I had ordered from New Zealand. The Bishop was also the bearer of £60 for the mission: viz., £30 from Otago, and £30 from Auckland. The contribution from Otago was from the Rev. Mr. Burns, and was forwarded to me through Mr. Clark of Auckland, to be at my disposal for the use of the mission. The contribution from Auckland came also through Mr. Clark, and was to be appropriated as Mr. Geddie and I should determine. Both sums have been set apart for the support of the "John Knox." I also received a box of clothing from Otago for the mission. The contribution from Otago was the proceeds of a church-door collection, made specially for this object, in Mr. Burns's church, on the occasion of the half-yearly communion. Mr. Burns says, "It was one of the largest collections our people have made for any such object, evincing the lively interest they feel in a mission so hopeful and promising."—He further states that "the sender of the box was a member of the Reformed Presbyterian Church of Scotland in Edinburgh, before he emigrated to Otago."

In reference to the contribution from Auckland Mr. Clark says, "On Sabbath, the 22d August, we had a public collection in aid of the New Hebrides Mission which amounted to £17, after deducting our ordinary collection, (which, by the way, is a rule with us.) Mr. Bruce, when announcing the collection on the previous Sabbath, took occasion to state, in a few well chosen words, the claims of the New Hebrides Mission upon our consideration. He also from the pulpit made known to the congregation, that the Presbytery, as such, had recognized the duty of such missions, and intimated that he hoped that soon, in co-operation with other Presbyterian Churches in New Zealand, something would be done systematically with regard to the New Hebrides Mission. The Presbytery of

Auckland, through the moderator, has opened a correspondence upon this subject with the Presbyteries of Wellington and Otago. As you will see by the enclosed sheet, a sum of £5 2s 2d was contributed by our Sabbath scholars, prompted thereto no doubt by their teachers." The balance was raised by private subscriptions. Mr. Clark says that more would have been raised, but that the congregation in Auckland had been making unusual efforts for church extension and education within their borders, and also that a destructive fire had occurred in Auckland, in consequence of which a sum of about £2000 was raised by the benevolent to relieve the sufferers.

The Rev. Mr. Bruce continues to manifest an increasing interest in this mission. He says, "You will be happy to learn that your mission has not been lost sight of, and that there is great probability of its coming into greater prominence before the eyes of the people soon. The sum we have raised for you here (in this province) this year is comparatively small. I have no doubt we would have had a larger sum had we raised the money by means of a subscription list; but on public grounds, and for the sake of the ultimate good of missions, we all thought that a collection at the church door, was the course to be adopted. For the same reasons I got one of my country co-adjutors, Mr. Norris, of Papakura, to preach on the occasion. Our congregation in town is the only one that has yet collected in favor of your mission; but this I trust will not be so any longer. We have now adopted the practice of making a collection in all our churches, and at all our stations, in favor of our Home mission, and I intend at next meeting of Presbytery to recommend the same course as regards Foreign missions."

Surely the time, the set time, to favor the New Hebrides is come; when the Lord is not only vouchsafing his mercy to us here, but is exciting in so many quarters at once an interest in behalf of his long neglected people.

Yours, &c., JOHN INGLIS.

Rev. John Kay.

LETTER FROM MR. INGLIS.

Anciteum, New Hebrides, Oct. 8, 1859.

MY DEAR SIR,—A vessel has called in here on her way from Sydney to

China, but I am sorry to say I have time to write you only a very short letter. For some months past I have been so unusually busy with our translation of the New Testament, and with making arrangements preparatory to our leaving this island and paying a visit home, that I have not been able to write you so frequently and so fully as I otherwise would have done. I am happy to say that we are both well, and so are all the other members of the mission. Mr. Matheson, though still an invalid on this island, has been for some time considerably better. On Wednesday last, the 5th inst., the "John Williams" arrived here from Samea, having on board two missionaries, Messrs. Baker and M'Farlane, with their wives, to be located on Lefu, one of the Loyalty islands. The Rev. Geo. Turner, of Malua, Samoa, accompanies the vessel, as a deputation to visit the mission stations among these islands.—I have been appointed to accompany him to Fotuna Aniwa, and Tana.—From Tana the "John Knox" will bring me back to Aneiteum. The accounts from the eastward are upon the whole very encouraging. There is a steady and growing increase in the membership of the church in Samoa. Mr. Turner is going home by the "John Williams," to carry a new edition of the entire Somoan Scriptures through the press.

I am happy to say that Mr. Geddie and I have finished the translation of the New Testament in this language, although we have still some revising to overtake. All my arrangements for leaving the island and returning home are completed. The "John Williams," after making the circuit of the islands around us, and after settling the two missionaries on Lifu, will return in about a month and take us, and three of Mr. Geddie's children, on board.—She will then proceed to the eastward, and call at all the principal stations in the Navigators, the Hervey, and the Society islands. She will go home by way of Cape Horn. Under favour of Divine Providence, the "John Williams" may be expected in June next. We are bringing a native chief home with us, one of my elders, to assist me in securing the greatest possible accuracy in the translation.

Mr. Copeland is acquiring the language of this island very fast. He is

much esteemed and beloved by the natives. There is every prospect that, under the blessing of the Lord, he will be a most acceptable and successful missionary.

I have received by the "John Williams," in apparently good order and condition, a barrel of zinc and three heavy boxes, from Mr. Robertson and Mr. Binnie in Glasgow. I received your letter of April last. I have also received all the numbers of our Magazine up to March, and files of the *Scottish Guardian* and the *Beacon* newspapers up to the same date. The *News*

of the Churches is not addressed to the care of the Rev. Dr. Ross Sydney, and hence it does not come to me so regularly as the other periodicals. It lies in the Sydney post office, and is sent occasionally through the French post office or New Caledonia, and comes to me by all out of the way sorts of routes.

Specially requesting that your prayers in behalf of us and of God's work on these islands may be more and more frequent, earnest, and affectionate, I remain, my dear Sir, yours very truly,
JOHN INGLIS.

To the Rev. John Kay.

OTHER MISSIONS.

FREE CHURCH MISSION.

We extract the following documents from the last No. of the Free Church Record. They commend themselves to the attention of every reader. As in the event of the Union between our Church and the Free Church taking place, the mission will belong to the united body, its claims are nearly as strong upon our body as the other.—ED. REG.

The Convener of the Committee on Foreign Missions most thankfully acknowledges receipt of a letter from *A Presbyterian*, Cornwallis, enclosing £12 10s., as his donation for the buildings required by Mr. Constantinides, our missionary. Could one hundred such Presbyterians be found in the lower colonies who would do the same, the object is accomplished! If not one hundred such large-hearted christians, would one with four more united engage to send a similar amount to our treasury, the ardent heart of our missionary is satisfied.

Should the accomplishment of this object be gone about without delay, the announcement might be made before the end of a single month, which would keep the missionary at his post, to win souls to Christ, instead of spending many months in travels in search of the gold and silver which perish. Shall our christian friends, the friends of missions, the friends of the enslaved and superstitious Greeks, not awake to the importance of such a movement, and thus allow the Committee to assure

the Missionary that it will not be necessary to cross seas and continents, and range through our forests, as the friends of missions have done for him what his heart is set upon doing for the establishment of the cause of Christ in Turkey. It is hoped that the following brief letter with the expressed intention of the Missionary will plead more powerfully for the cause than any advocacy of ours.

J. S.

Demirdeh, Jan. 1, 1860.

MY DEAR MR. STEWART,—

I wrote you from Constantinople about a month ago, and I hope you will receive that letter in due time. I returned here soon after I wrote you, and I was received by my people with cordial affection. No sooner had I arrived, cold and fatigued, than I was called to comfort one lying on the bed of death. One of the Greek Protestants, through some misunderstanding with another, was so irritated as to separate himself from the Church only because the room in which we meet for public worship happens to be in the house of this latter. Oft I dealt with the poor man, oft I spoke to him of the duty of forgiveness and of the love of Christ, but the only reply I received was, "I can never go into that man's house; besides I feel that I am a bad man, and that every day I become worse and worse; some irresistible power drags me hurriedly along, and it will dash me one day on the rocks of perdition! I am lost! I am lost for aye! You need no longer trouble yourself with me!" On

this principle he went on from sin to sin, till his hardened conscience would trouble him no longer. He spent the Sabbaths in the coffee house and in every sort of amusement, never thoughtful of the dreadful end. But he was not permitted to continue in this state for a long time. God arrested him in his sinful career, and in a moment brought him very low, to the very gates of hell! One day, as he was working in the field, he felt all at once a chilly sweat creeping over him, his temples began to throb, his head to ache, he had hardly time to reach his house; he felt ill, very ill; his face, his head, were swollen to about double their natural size; his eyes were inclosed and left him in utter darkness; his features disappeared, and he presented a fearful object, bewailing in an awful state of agony and despair his eternal woe.—“Send for Mr Constantinides,” were his first words as he laid himself down to die, as he thought. “He is not here, he is away to Constantinople,” was the comfortless reply. He sunk in despair.

When I went to see him he was senseless. I spoke to him, but he seemed like one dead. He lay still on his bed, and now and then heaved a deep sigh. I sat late with him; and his mourning wife, my sister and the doctor, tried all in their power to revive him, but he seemed apparently dying. After many long and dreary hours of suspense he came a little to himself, and I began to speak to him of the dying love of the Saviour. Sobs and groanings were the only answers. I visited him again and again, and am happy to say that now he is almost well, apparently a penitent, converted man, longing to be well enough “to come to Church,” as he oft and most earnestly repeats.

Our congregation is increasing fast. Several families have joined us since my return. The place wherein we meet now is small for us, a church is the first thing we want now. A neat little Church would be a great help to the promotion of the great cause. It would stand amid these Mohamedan hills in striking and beautiful contrast to the gloomy image-covered chapels of the Greeks. It would give a firm standing to the newly planted Evangelical Church. It would put an end to the reproaches of the adversary, that we have no place of worship. It would

encourage the hearts of many. It would make our mission known throughout the whole of the Greek Church. It would do a world of good. I purpose (D. V.) to visit England and Nova Scotia to get funds for this great undertaking. The sooner we get about it the better. I may leave for Nova Scotia about the beginning of May. Do write me soon. I am very anxious to hear from you.

I am, dear Mr Stewart,
Yours in Christ,
PETROS CONSTANTINIDES.

(CIRCULAR.)

FOREIGN MISSION.

In consequence of the success which has resulted from the labors of our missionary, Mr Constantinides, in Turkey, a call of urgent importance is addressed to us who have undertaken a mission to that dark and benighted land. Hundreds have already, through the influence of a preached gospel, thrown off the yoke imposed by Satan on so many generations of their forefathers, a yoke under which millions still groan and writhe to be free. The time is come when the Lord is giving indications of his will that they shall enjoy that freedom wherewith Christ makes his people free; and the Greeks, next to the Armenians, appear to be the people most likely to enjoy that freedom.

The followers of the False Prophet seem to be least accessible to the spiritual influence of the gospel. The manacles wherewith they are bound appear to be only rivetted by every attempt made to deliver them from their strong delusion, although they may now embrace Christianity without incurring the penalty of death. They hug their chains, and are contented to resist the light of truth, though they are in hundreds every day thronging the gates of hell. Still they are to be turned to the Lord. Units have already come, and these may soon be increased by hundreds and thousands. Among the Greeks there is evidently a mighty commotion—an upheaving such as has not been seen or felt for centuries past. It would seem that the fields are whitening, if not already white for the harvest. But who are they that are to thrust in the sickle? This is the question that comes before us and our people, a question of awful responsibility

to every friend of the Redeemer among us. Are we his friends and yet hold a deaf ear to the loud, reiterated call addressed to us by his single-handed servant. What part of the extended and fast extending field can he reap alone, without a house of worship in which to gather together on the day of the Lord those that are escaping from the camp of the enemy—without nurseries to rear the lambs of the flock—without a brother missionary to help on the movement which the hand of the Lord has begun through his instrumentality—and without those suitable books to direct inquirers after truth in the way to Zion? Alas! he is poorly equipped for the mighty warfare in which he is called to engage.

Shall we furnish him with the absolutely necessary accommodations and means which he craves at our hands to enable him to carry on the work of God in Turkey? Methinks, while penning these statements, we hear the response already from our ministers and people as with one voice saying: This work will not be allowed to die out. We shall double or triple our subscriptions ere such a sad consummation take place. May the Lord grant it.

The Committee could not feel warranted, from the limited funds put into their hands, to employ any other agency than a single colporteur along with the missionary, without enlarged means. Neither could they think of applying the small means they have in rearing a place of worship, or in the erection of schools, and starve out the missionary and colporteur. We therefore make our appeal to you, our dear people, and all whom you may be able to influence, as it has been in answer to your prayers and through the blessing of the Lord on the means you sent that the labors of our missionary have been attended with such success. And we would solemnly and earnestly, as before God, beseech you "to come to the help of the Lord, to the help of the Lord against the mighty," and give establishment to Zion in yonder dark and desolate land where gross darkness covers the people.

JOHN STEWART, Convener.

INCIDENTS AT CONSTANTINOPLE.

Facts of much interest in relation to Mahomedans, the details of which it

is not expedient to publish, continue to be communicated from Constantinople. Mr. Schaeffler, writing January 11, feels "privileged in beginning the correspondence of the year with reporting the baptism of another Mussulman."—This was an old man, once an Imam, but put out of office because not orthodox, and a man of considerable influence. His examination "was very interesting and entirely satisfactory," leading Mr. Dwight to exclaim, during its progress, "This is a day of miracles!" Several other persons, it is stated, appear well, and "will doubtless urge their suit for baptism soon." Other remarkable and cheering incidents are mentioned, and at the close of his letter Mr. Schaeffler says:

As though the above items of news were not enough to open the correspondence of this year joyfully, I have just had a conversation in German, and prayer, with a Hungarian Jew. He and his wife, rather young people, have for some time served as cook and maid servant in the family of Mr. O'Flaherty, my Irish fellow-laborer. Knowing some Turkish, they have for some time the service of Mr. Williams, at his house; and Mr. O'Flaherty has expressed to me, several times, the hope that this man was truly converted. The languages they use between themselves are the English (of which the Israelite knows very little) and the Turkish, with which both are only imperfectly acquainted. But Mr. O. has been truly faithful to these people, and yesterday he told me the man wished to see me. He has just left my room, and I was astonished at his undisguised, unsophisticated faith, and his rich and overflowing joy. I wished to be careful and discreet, as becomes an old theologian; but the young Christian's experience of the most vital truths of salvation lifted me up, and swept me down within sight of that blessed time *when all Israel shall be saved*. The last Israelite I baptized was a deceiver—*he alone* of all those whom I did baptize—and now the Lord has sent this one to my door, to comfort me in my last painful experience in the Jewish work.—Who will baptize him, I do not know. I should esteem it a privilege to do so, but I think it belongs to our dear Scotch brethren among the Jews. The man himself says: "The Lord Jesus has accepted me and I want to profess his

name; who is to baptize me I leave to him. I do not care what church on earth I am going to join; I have joined the Lord Jesus, and never shall leave him again." The other day he bought a Bible. Being asked whether he wanted one elegantly bound, he replied:—"What do I care for the binding. A Bible I want, not a binding!" He says his wife is like-minded with him, and desires also to profess Christ, but that her experience of sin and salvation appears as yet unripe. They read the Bible together and pray together, and his wife says, with emphasis: "I am no Jewess; I am a Christian." May she be one soon, in deed and in truth!

ROMAN CATHOLIC CHURCH IN MEXICO.

It is wise to notice the beginnings of things, but it is not wise to judge of things by their beginnings. We see beginnings of the Romish Church in this country; we judge best of its character by its ripe and mature condition in Mexico. It there exists in its highest perfection, Italy scarcely excelling. The country has been under the control of that Church for 300 years, and through all the changes of its political and social condition. That Church has had no Protestantism to fear or to persecute in Mexico. It has luxuriated in a land replete with natural riches, and peopled with a feeble race. It has, therefore, had the finest opportunity for prosecuting its measures, and for attaining its objects. And it has undoubtedly improved the opportunity, and brought the Church there to its highest perfection.

What those objects are which the Romish Church has sedulously pursued in Mexico may be ascertained by observing the present condition of that country. Look at the people, all of whom without exception are members of that Church. There is an almost total want of intellectual education, of commercial enterprise, of industry, of social refinement, of moral purity, of benevolent institutions, of civil liberty, of public tranquillity. With an undisputed field to work in for three hundred years, with no Protestants and few Bibles to embarrass them, what have the Romish Church and its clergy done towards elevating and improving the people of that rich and beautiful land? The state of the country and the condition of

the Church afford the only proper answer to this inquiry.

To one view of the condition of the Church and people I will now refer, in order to show what are the objects at which the Church in Mexico has successfully aimed. The influx of reliable information during and since the war with that country has demonstrated that a large proportion of the wealth of the country is in the hands of the priests.—I say of the priests, for in this respect they constitute the Church. When the property of the Church is spoken of, it means nothing else than the property of the Clergy. The functions of the laity in that Church have no other connection with the treasury than its ceaseless supply. The wealth of the clergy is not generally employed as capital in any kind of business. It does nothing to assist or reward private enterprise.—It is not available for public or national undertakings. National debts cannot be paid, because the money is in the coffers of the Church. A navy, for commerce or for war, cannot be maintained, because the Church has absorbed the money. Works of internal improvement, for promoting the wealth or convenience of the people, cannot be constructed, because the grip of the priest is on the money. The wars with foreign powers and among domestic factions have, over and over again, involved the necessity of appealing to the Church for pecuniary aid; the appeal being made sometimes by humble entreaty, some times by laws of confiscation, and some times by the hand of power.

The possession of this wealth, hoarded coin, bullion, jewels, makes the Church rich. But the withdrawal of it from the ordinary purposes of business, makes the community at large poor. This result must inevitably rapidly ensue, since this accumulation of dead and unproductive property is made by the people without any equivalent in return, the only valuable consideration in their mutual transactions passing uniformly from the people to the priests.

In the perfect and glorious state of the Roman Catholic Church in Mexico, then, we find things in this condition; the Church very rich, the Republic very poor; the clergy rolling in wealth, the people reduced to degradation and poverty; the cathedrals glittering with gold and gems, the dwellings of the people mean and comfortless. And this

being the result of the efforts of the Roman Church and clergy for 3000 years with every facility for improving the people which their region supplies, and with no hindrance from heretics, we are bound to regard their work as well done—just as they would have it. Their grand objects are attained. And as the Church of Rome is everywhere and always the same, its objects must be everywhere and always alike. What it has effected in Mexico, it aims to effect in the United States—the accumulation of wealth. The beginnings are here worthy of being noticed, in the growing amounts of property, nominally belonging to the Church, but really in the legal tenure of the clergy. And as the Church is immutable, her aspirations here will shape her efforts to the accumulation of Church property. Property is power. The Romish church has been the great absorbent of the people's money wherever it has had the opportunity. Its system of economics has been formed after the model of the horse-leech's daughter, "Give, give." Mexico should be regarded by the Romish priest as "the glory of kingdoms," the beauty of the Popish excellency. That should be his elysium, amid the memorials of his own and his Church's achievements—the riches and power of the priests, and the poverty and debasement of the people, the only point of resemblance between the two classes being a shocking dissoluteness of morals.—*Christian Instructor, U. P. C.*

MISSIONARY COLONY FOR AFRICA.

A new missionary movement is in progress for Africa. Some of the most inviting fields of missionary labor known, have been recently opened in this hitherto unknown land, through the explorations of Christian travellers and adventurous explorers. We are happy to know that various missionary and commercial enterprises are already planning for the benefit of those nations that

have been thrown open to the approach of European and American Christians. Nations and tribes, far in the advance of those on the coast, have been found, and very soon a wide extent of hitherto unknown territory will be thrown open to missionary effort.

Those ancient and venerable seats of learning, the Universities of Oxford and Cambridge, in England, acting under the promptings of the African explorer, Dr. Livingstone, having entered upon a novel and unique enterprise, that of sending a special mission to Central Africa, for the purpose of propagating the Gospel. It is not their intention to found a new missionary society. They propose merely, by a special effort, extending through some five or ten years, to plant the Gospel and Christian institutions, together with the arts and sciences of civilized life, in some one of those hitherto unexplored regions which Dr. Livingstone is making known; and having done this, to hand over the management and oversight of their work to some existing association, probably "The Society for the Propagation of the Gospel in Foreign Parts." They intend sending out at once a missionary Bishop, six ordained clergymen as missionaries, together with a medical practitioner, artisans, and skilled laborers of various kinds. The immediate outlay contemplated is \$100,000. There will also be an annual expenditure of \$10,000 for five years. After that time, it is expected that the missionary colony (for that is what it amounts to) will be self-supporting.

This scheme is understood to have originated with Dr. Livingstone. An influential commission of the two great Universities, embracing numerous ecclesiastical and academical dignitaries, has taken the matter in hand, a large part of the money needed has been already pledged, and altogether the indications are favorable to there being prompt and vigorous action.—*Colonization Herald.*

NEWS OF THE CHURCH.

The members of the Bible Class at Presbyterian Congregation there, with a valuable set of silver mounted harness, Thomas Downie, the Pastor of the accompanied with the following address

which, with that of the rev. gentleman's reply, we have much pleasure in publishing:—

Antigonish, 20th March, 1860.

REV. AND DEAR SIR,—

We, the members of your male Bible Class, beg leave to congratulate you on the success that has attended your efforts, as Pastor of the Presbyterian Congregation at Antigonish.

Allow us to express our unanimous satisfaction at your faithful, clear, and convincing exposition of Holy Writ, and to thank you for the useful and interesting information, relative to scriptural matters, you impart to us at the meetings of our own class. We beg you to accept as a small token of esteem and gratitude, the article now presented.

Permit us to congratulate you on your marriage; may the Divine Blessing make that event productive of much happiness to yourself and your partner.

That God may be pleased long to spare you to lead a life of usefulness in our midst, is the heartfelt prayer of the members in your Bible Class.

Signed,
JOHN BISHOP,
A. M. CUNNINGHAM,
A. KIRK,
W. R. IRISH,
J. E. MORTON.

REPLY.

MY DEAR FRIENDS,—In reply to the address which has now been read, and in acknowledgement of the handsome testimonial which you have conferred upon me, allow me to give expression to the feelings of gratitude which fill my bosom. The gift which lies before me is intrinsically valuable, but, coming as it does, from the members of my Bible class, in seeking to promote whose moral and spiritual welfare, I have spent some of my happiest hours during my short ministry in this place, it is in my estimation possessed of incalculable worth. As my eye rests upon it from day to day when I go from my house to visit the members of my flock, I shall be stimulated to discharge the duties of my office with increasing zeal, because I shall regard it as a token that my past labors, however imperfectly performed, have not been altogether unattended with success.

It is not yet twelve months since I left the country of my father and landed

on the western side of the Atlantic, but since I took up my residence in Nova Scotia I have met with an amount of kindness, which has already endeared to me the land of my adoption. I have truly found that though men may be separated from each other by intervening oceans, Divine grace exerted on their hearts, brings out in them the same lineaments of character. As the geologist finds, in every variety of claim, and beneath the diversified rocks that lie imbedded in the bowels of the earth, the solid schist, basalt, and granite, so, in difference of country, and beneath the conventionalities of society, I have ever found as the basis of all that is fair and attractive in character, love to God, and allied with that, generosity to man. But while in different parts of this Province which I visited, my mind rests on many sunny spots to which the eye of memory shall ever with fondness revert, it is to my present sphere of labor that my dearest associations cling. The people of my charge are, I may truly say, linked to my heart by many endearing ties.

The position which I am called to occupy, as pastor of this congregation, is one which, for obvious reasons, requires the exercise of no small amount of fidelity and prudence. But when I consider that I have the sympathies of those among whom I labour; when I remember the tokens of kindness which from time to time I have received; when I look on the valuable present which lies before me, I may well, like the apostle, thank God and take courage.

You have been pleased, in the address which you have now presented, to refer to my marriage. That event will, I trust, not only conduce to happiness and comfort, but tend to further the responsible work in which I am engaged. Allow me in behalf of my partner, to thank you for the kind wishes you express for our welfare. I again return my sincere thanks for the valuable gift you have now conferred upon me. My earnest prayer for all of you is, that the chief shepherd will watch over you through life, make you ornaments of his church below, and at last place you, as bright gems, in his mediatorial crown in heaven.—*Eastern Chronicle.*

Mr. Robert Laird, Preacher of the Gospel, has received a unanimous Call

from the congregation of Princetown to be their pastor. We learn, also, that he has signified his acceptance of the same.—*Protestant.*

We are happy to learn that the Nine Mile River Section of the Rev. Mr. Cameron's congregation have recently, presented him with a handsomely finished double Riding sleigh and an

elegant set of silver mounted Harness as a testimonial of their esteem for him as a man, and their appreciation of his services, as a minister of Christ. Another portion of the people in the same section, resident chiefly in the neighborhood of Elmsdale, presented Mrs. Cameron with a gift of the value of £7 10s, as an expression of their affectionate regard for their pastor's wife.—*Pres Witness.*

NOTICES, ACKNOWLEDGEMENTS, &c.

The Agent acknowledges receipt of the following sums for Register and Instructor:—

Samuel Miller,	£0 10 0
James McCallum,	0 16 3
Rev. A. P. Miller,	1 10 0
Robt. Gordon,	1 0 0
J. Thomson, N. Y.,	0 5 0
Rev. R. S. Patterson,	1 5 0

Pictou, April 21st, 1860.

Rev. Ebenezer Ross acknowledges the receipt of the following sums for the Seminary (Special Effort), which he has paid over to the Receiver in Truro:—

Dec. 1859. Mr John Brown, elder,	£5 0 0
Jan. 1860. Mr John Morrison,	1 0 0
W. A. Dickie, Esq. (add.),	0 5 0
James Vance (add.),	0 10 0

Also, from Mr William Fleming, Folly, Dec. 1858, which he has not seen acknowledged hitherto; 1 0 0

Committee on Union with the Free Church.—Rev. Messrs. McGregor, (Convener), Murdoch, Sedgewick, Cameron, McCulloch, J. Ross and Bayne, and Messrs. C. Robson and D. McCurdy, Ruling Elders.

Committee to Audit Accounts.—Rev. C. Walker, and Messrs. Roderick McGregor and Alex. Fraser of New Glasgow. Rev. C. Walker, Convener.

Receiver of Contributions to the Schemes of the Church.—James McCallum, Esq., P. E. Island, and Mr R. Smith, Merchant, Truro.

Receiver of Goods for Foreign Mission and Agent for Register.—Mr James Patterson, Bookseller, Pictou.

Committee on Colportage.—Rev. Dr Smith, Revds. John I Baxter, A. Cameron, Currie, and Messrs. Isaac Logan and Jasper Crow.

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