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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.

FEBRUARY, 1857.

No. 2.

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Home Missions.

For the Register.

MR. EDITOR—

I observe that you receive a good many contributions from gentlemen, lay and clerical, but few or none from ladies. Now this seems to me a remarkable fact, especially as I know you to be a person of the most approved gallantry; and the ladies, as I have frequently heard, particularly from my esteemed friend the Rev. Mr. Waddell, of Belle Vue, have always taken deep interest in the affairs of the church.

A consideration of the above fact has partly induced me to take up my pen on the present occasion. I do so not without fear, that some things I intend to say may be deemed by you almost inadmissible to a journal such as yours; still, as you receive communications so seldom from any of my sex, I flatter myself that out of politeness, if from no other consideration, you will not deny me a hearing,—more especially, as you may rest assured the service I wish to perform is altogether disinterested, wholly a labour of love.

A writer in your last issue says, "A few words to our vacant congregations," and very seasonable and judicious words they are; but it occurred to me while reading them that a few words are quite as much needed by some of our settled congregations.

In looking over the last statistical returns, I perceive that several congregations promise their ministers a salary of

only £100; such for instance as Merigomish, River John, Tatamagouche, and others, to the number of 5 or 6! By one of these, viz., River John, the sum promised is but £90—the Presbytery, as I have been informed, drawing £10 from the Domestic Mission Board to make up even the £100.

Now, if a young man, as the writer referred to has very clearly demonstrated, cannot live on this sum with anything like comfort, respectability and honesty, how is it possible that ministers with perhaps large families can do so? Assuming that the whole sum is paid during the year, and paid punctually in quarterly instalments at the quarter day, it would be difficult to show how such a sum can be made to meet all necessary expenses.

According to the calculations of your correspondent, it costs at a low estimate £16 to keep a horse; to keep a cow, and pay for wear and tear of harness, &c., would cost at least £4 more; which, added to servants' board, wages, expenses of fuel and light, would amount to such a sum as to make a large hole in £100. Perhaps the following estimate may be found pretty near the truth:—

Keeping horse,	£16 0
Keeping cow, wear and	
tear of harness, &c.,	4 0
Servant's wages,	7 10
Servant's board,	25 0
Coal,	5 0
Wood,	5 0
Light,	4 0

£66 10

Thus, after defraying a few necessary expenses, there remains to the minister the handsome sum of £33 10s. to feed, clothe, and educate a family of perhaps 7 or 8.

But even tho' it be possible for a minister to rub along on such a salary by farming and other means, are these congregations coming up to their engagements? I would remind them that, to say certain knowledge, some of them at least are pledged formally and solemnly to do considerably more than they have yet done. It was never the understanding of any of these ministers, in accepting a call, or of the Presbytery in settling them, that the emolument given should continue *long* at so low a figure. The pledge upon which all parties acted was, that, ere long, adequate support would be raised.

It is high time these pledges were redeemed. During the last few years the expense of living has increased fully 25 per cent. This has been severely felt by all persons living on limited incomes, especially by ministers. Never was there a more favourable time; never stronger reasons for these congregations fully coming up to, and, if possible, *exceeding* their pledges. £150 or £130 is the very lowest sum which, in those hard times, they should aim at. If no attempt of the kind is now made, "may not the impartial world with reason say," that it is neither the intention nor the wish of these congregations *ever* to make it.—Let them not imagine that the Churches, either of their own or of other denominations, are ignorant of their pledges, obligations, circumstances, and doings.—Surely these things are known.

But I have as yet assumed that the small salary promised is punctually paid, quarterly and in advance, as the arrangement generally is. Now, Mr Editor, being a privileged character, I have sometimes had an opportunity of glancing over a minister's Memorandum Book, and I have ascertained that this is by no means the case in numerous instances. The quarter's salary if paid in advance is due, say on the 31st December, 1855. But instead of being paid at the day, in one payment, by the Treasurer, and in money, according to agreement, the account will run pretty much as follows:

Rec'd Jan. 10, 1856, from A	£1	1	6
14, " " B	1	5	0
26, " " C	12	6	

Feb. 29, " " D			
20 lbs. flour		5	0
Apr. 10, 1856, from E	10	10	0
May " " F			
3½ bush. potatoes		10	6
June 10, 1856, from E	12	0	0

The quarter's salary which was due on 31st December, 1855, is thus paid about the middle June, 1856. Meantime the good christian people are probably taking it quite coolly.

Of course, as your correspondent very justly remarks, they would "feel themselves disgraced by their minister attending his own horse," they could not think of such a thing. But how in reality must our worthy pastor be getting on? Does any one need to be told that a minister paid in such dribblets, and receiving a small pittance at the best, must be compelled, unless he either run in debt, or beg, or steal, not only to groom his own horse, but plant and build, cut wood, become errand boy, and fifty other things, in order to live. Truly a minister, in such a situation, must be careful and troubled about many things. He must take great delight in his profession to enjoy any comfort.

Congregations like these certainly never lose sight of the important truth that their ministers have bread to eat that *they* know not of.

How is it possible that a man placed in such a position can have either heart or time to study, to visit, or discharge any other service as he would wish?—Whoever expects it I cannot.

Being a very disinterested and benevolent person, and hence always annoyed by every thing like inconsistency or injustice, particularly in relation to ministers, I have sometimes felt provoked at the conduct of those congregations in another respect. While perfectly aware that the stipend paid is altogether inadequate, they wish to shut their eyes to the fact. Perhaps are zealous, and successful too, raising funds for other objects, as Foreign Missions, Bible Societies, and to improve and ornament their Church and the like. They can devise means to accomplish such measures while nothing can be done to make up a respectable salary for the clergyman.—Should they not strive to be just before they are generous? We often hear of Bazaars, Tea Meetings, &c., for various benevolent and religious purposes, might not the ladies in each of these weak congregations hold an annual Tea Meeting

in aid of the general funds of the Church, and by this means enable them to make up in every case a sufficient salary?

Let them continue to adopt this method until some better can be devised, and let the amount thus realized be given, not as a donation to be trumpeted throughout the land, but as part payment of a debt justly due.

I have many other things to say, Mr Editor, suggested by a long series of observations while being a good deal about minister's houses, and often prying into matters with which I had no business, but fearing you may consider me almost "as tremendously long tongued" as the women of India, I shall defer them till some future time. In the meantime I shall indulge the hope that a favourable change, in the financial circumstances of your brethren, may soon be apparent, so that a second effort of this sort, to me very unpleasant, may not be necessary. Only a strong sense of duty could have induced me to push myself forward in this instance, and overstep, as some may think, the bounds of decorum, for I have not forgotten "women should be silent in the Church." A LADY.

Balmoral, Jan. 13th, 1857.

WINDSOR, Jan'y. 5, 1857.

To the Presbytery of Halifax,—

In compliance with a request from Annapolis, and by the advice and concurrence of as many of my brethren as could be consulted at the time, I proceeded to that place and preached there on the two last Sabbaths in September, and dispensed the Sacrament of the Lord's Supper. There were 16 communicants who sat down on the occasion and partook of the emblems of their Saviour's love. One of the leading members of the congregation was absent at St John's at the time, and prevented from returning by the irregularity of the steam-boat. Another person who I was informed expected to have been united with the Church, was prevented from the same cause.

To those who can count their Church-

members by hundreds, this no doubt will appear as the day of small things. But let us remember that this is in a place where Presbyterianism was thought to have been dead and buried for about half a century, and we may see that there is sufficient cause to thank God and take courage. The room, which will contain probably about 150 persons, was filled with attentive hearers during the day. The week-evening services also were well attended. We are not to suppose, however, that they were all Presbyterians. But there is a growing interest felt in the Word by many who do not profess to belong to us; and some who have never heard Presbyterianism spoken of but with reproach, have been heard to say on hearing for themselves, "Well, if that be Presbyterian doctrine, then we are Presbyterians."

Annapolis is one of the oldest settled places in Nova Scotia. There is no new influx of population. The present inhabitants are mostly all ranged under the banners of some sect already. No great or rapid increase of Presbyterianism need therefore be looked for. But it is not by the increase of numbers alone that we are to estimate our measure of success. When the Word is preached in purity and faithfulness, it will exert an influence beyond the pale of our own little Church, above what we can now calculate. And God has said for our encouragement, and to cheer us in times of greatest depression—"My word shall not return unto me void." On Monday after Sacrament, a congregational meeting was held and a committee appointed which was instructed to proceed with the erection of a building. We have deeply to regret our want of probationers to furnish them with a more steady supply of preaching, by means of which alone, accompanied by the Spirit of God, the Church is built. Let us therefore more earnestly pray the Lord of the harvest to send forth laborers into His harvest, for the harvest truly is great but the laborers are few.

JOHN L. MURDOCK.

Foreign Missions.

LETTER FROM MR. GEDDIE.

The following letter from Rev Mr Geddie to Rev P. G. McGregor, though of an older date than some previously

received, will still be read with great interest by all the friends of the New Hebridean Mission.

The letter bears the Sydney post mark

of date September 15th, so that it was probably sent by some whaler or trader which did not call at Sydney for some six or eight months after touching at Aneiteum.

With the letter were received seven small publications from the Press of Aneiteum; from four to twelve pages each, with a few wood cuts. Five of these are in the dialect of the Aneiteumese, one in the dialect of Fotuna, and one in that of Tana. For each of these three Islands a first Book has been prepared and published. There is a specimen copy of each of these. In the language spoken at Aneiteum there is a Catechism, two little works consisting apparently of Scripture selections, and a small collection of Hymns. These little works are interesting as the commencement of religious literature among a people emerging from the darkness of heathenism to the light of christian truth, and as constituting part of the means by which they are to be raised from barbarism to civilization.

ANEITEUM, NEW HEBRIDES,
January 10th, 1856.

MY DEAR BROTHER,—

I received a kind letter from you about two years ago, which I duly acknowledged, and for which I feel grateful to you. Letters are very precious here, cut off as we are from the society of those we esteem and love. If our dear friends only knew how we value them, and how they seem to revive us and freshen us for our work, I think they would feel it to be a duty to write. I have often been surprised at the silence of my former acquaintances, but no doubt many letters have been written which have never reached us.

I am sure you will unite with us in thankfulness to God that he has inclined so many of these poor islanders to receive his word. Heathenism with its worst abominations has been overthrown, and christianity is now the acknowledged religion of the island. The word of God, under the divine blessing, has effected a great and happy change here. But you must not infer from what I write that the Aneiteumese are a highly religious people. We are ever meeting with cases of ignorance, superstition and deep rooted depravity, which show us that, though a great work has been done, a great work still remains to be accomplished. Yet we are so much encouraged by what

we have been permitted to see, that apart from the cheering predictions of Scripture, we cannot entertain a doubt of the ultimate triumph of the gospel in these dark isles of the sea.

In the case of this island we have an additional evidence of the power of the gospel of Christ to accomplish great moral results upon fallen man. The preaching of a crucified Saviour alone has brought down the mighty fabric of superstition among this people. I believe that missionaries will succeed among the heathen just in so far as they follow the example of the great apostle of the Gentiles, and determine to know nothing save "Jesus Christ and him crucified." This is the doctrine that truly and surely undermines the kingdom of Satan in the lands of darkness and completes its overthrow. Not long since we had a visit from some natives of Tana. I sent our chief Nohoat, who understood their language, to speak to them. I afterwards asked him what passed at their interview. He said they wished the word of God, but thought they could not make the sacrifices it required. He told them not to be afraid of the sacrifices which christianity required, that, though they now appeared hard, when their hearts were enlightened they would appear easy. When *Misi* came among us, (he said,) if he had told us to cut off our long hair, clothe our naked bodies, give up our wives, cease from fighting and feasting, we would have been enraged at him, and driven him away. But when he commenced the work of God among us, he told us of sin, salvation, heaven and hell. When he spoke about these things we listened and thought and gladly gave up our dark customs. It will be so with you Tanese when missionaries go to your island. They will tell of these things, and you will wish to forsake the things you now love. Do not reject God's word and say it is too difficult to give up your old customs, this will be easy when the light enters your hearts.

The gospel has been an unspeakable blessing to these poor islanders, and many I believe feel it to be so. The present generation prize their privileges more, perhaps, than their children will, because they are more sensible of the dark and awful abyss from which they have been rescued by it. It would be hard for persons brought up in christian lands to form any just idea of the awful horrors of heathenism. It seems almost

incredible that man, who was "made after the similitude of God," could perpetrate the deeds which are of daily occurrence on these islands. Man in a state of nature, without the softening influences of civilization and the elevating influences of christianity, is an awfully repulsive creature. I have just been conversing with the captain of a vessel which recently visited Erpirito Santo, the most northerly island of this group. He sent his boat ashore to purchase sandal wood. His mate walked up to the house of the chief from whom the wood was bought, and there he saw a pig hung up on one tree and a young woman on another, all ready for the oven. On most of the islands with which we are acquainted in this group, it is customary to eat not only persons killed and taken in war, but human beings are bought and sold as if they were inferior animals, and fed for feasts. And the island on which we reside, in addition to these dark deeds, added the strangulation of widows. And my heart bleeds when I think of the poor women and the awfully brutal treatment to which they are exposed at the hands of their inhuman husbands.

My dear brother, it is painful to live in the midst of islands where such deeds are practised without being able to aid them. We have the remedy, but we cannot extend it. You will not be surprised at our appeal for a small vessel under these circumstances. The means of intercourse with other islands would greatly facilitate their evangelization, and without this the work must go but slowly on. I trust that our appeal will meet the approbation and generous support of the friends of the cause. It is a work of humanity as well as of piety to send the gospel to these islands, and there would be no impropriety in seeking the aid of men of the world as well as professors of religion.

We feel very grateful to Halifax friends for their generous contributions to this Mission. There are various ways in which they could aid us still. I will now mention some of our wants, and you may exercise your discretion about stating them to your mercantile friends or others. For *old and dim sighted* persons spectacles would be useful. The entire adult christian population attend our schools, and we have much trouble in teaching persons advanced in years, as they are generally dim sighted. The sight seems to fail very early on this is-

land, caused probably by ophthalmic diseases, which are common. For *teachers*.—In addition to clothing we endeavour to furnish them with hatchets, knives, locks and hinges for their boxes, nails and hinges for the doors of their houses, simple tools, as hammers, chisels, &c. For *schools*.—School materials or apparatus of any kind useful, as paper, pens, large alphabets, maps, slates, pencils, &c. For presents to the *heathen* on other islands when visited.—Fish hooks, looking glasses, large beads, red binding, &c., anything in short likely to captivate a savage, for you know we must win their confidence and good feeling by acts of kindness before they will hear our message.

Mrs Geddie and our dear children are well. Of our dear absent children you perhaps know more than we do, for it is long since we heard from them. We long to hear of the arrival of our dear Lucy in England. In another year we will look for our daughter Charlotte Ann. If she is spared to reach these islands I trust she may be useful in the work. Mrs G.'s domestic and other duties, without help, must bring her down. If our dear Charlotte enjoys her health on this island she will not only be a comfort to us, but a blessing I trust to the native females. *

* * Mrs G. unites with me in kind remembrance and christian love to Mrs McGregor and yourself. Our esteemed associates, Mr and Mrs Inglis, are devoted missionaries, and God blesses their labor. It is no ordinary privilege in our isolated situation to enjoy the co-operation of such persons. We are, I trust, striving together for the faith of the gospel, and we forget our slight denomination distinctions in the nobler work of making Jesus known to the heathen. Please to remember Mrs Geddie and myself to Mr and Mrs H——, Mr and Mrs R——, and Mr L——, who packed our medicine chest so nicely, and other friends in the congregation.

I remain, my dear brother,

Ever yours, &c.,

JOHN GEDDIE.

ARRIVAL OF THE MISSIONARY SHIP AT CAPE TOWN.

We have the pleasure to announce that the *John Williams* reached this port en route for the South Pacific, on the 1st October, ultimo, the Mission families on board all arriving in good health.

The following is the translation of a

letter, describing the incidents of the voyage, addressed to the Rev Wm Gill, by *Isaia Papehia*, the young Raratongan who, after accompanying Mr G. to England, is now returning in the ship to his native island:

"On board the *John Williams*
Table Bay, Cape Town.
Oct 1, 1855.

"MY FRIEND,—I am now writing to you a letter as a sign of my remembrance of you, and my affection towards you in this our separation. We did not lose sight of England until the 31st of July. The winds were much against us, and we had to come to an anchor three or four times in the Channel. But when we got out of the Channel, the wind again was very strong and contrary, so that all the passengers were dead of sea-sickness; there was no difference; all were alike. They, however, got better; and since then we have been sailing, day and night, across the soft path of the sea. As far as I have known, all things on board have gone on well.

"On the 17th August we made the Island of St Antonio. At 5 o'clock in the morning, we were sixty miles off. It is very high land, and made me think of Raratonga. The 2nd of September we reached the Equator, where, as you know, the portions of the world are equal on either side. From this point we had a few days of contrary winds; but from the 17th to the 20th, we had a strong fair wind, which took us 257 miles in a day.

"I have written in my journal all about many things that have taken place on board since we left England, but as I cannot send it to you now, I will write from Sydney. I must, however, tell you of one sad thing that has happened. The death of *John Sands*, the ship's steward. He began to be ill in August, and on the 25th of September became out of his mind, in which state he said and did many strange things. On the 23th he went on deck; as he was going he called with a loud voice, "Good bye to all or board," and then made an attempt to throw himself overboard, which he would have done, had I not caught him. The night after this he was very ill; and during the next day it took two others beside myself to hold him. In the afternoon he appeared a little better, but

on being left a short time he quickly ran on deck, and before we could reach him he threw himself into the sea and was drowned. We thought immediately of lowering a boat, but the sea was too rough and the wind too strong. The waves were indeed very high, and poor John sunk, and was seen no more. This made us all very sorrowful; and I shall never forget the awful words he spoke about himself, as a sinner before God. On the 29th Mr Barff preached a sermon respecting this event, when thoughtfulness and grief filled all our hearts.

"The next morning we made this land. It was first seen from the mast-head, and ten minutes afterwards it was seen from the deck. The wind at this time was blowing a gale; we could only carry three small sails on the ship. As we came near shore a pilot came off to us, and we are now safely at anchor. Many ministers and friends from shore have come on board, all of whom give us welcome. I have not yet landed, but am pleased with the appearance of the town. I hope to land to-morrow; but as I am now steward, I have not much time. I will, however, see all I can, and write you again. You will see that we were 71 days from the time we left London to our reaching this place.

"In conclusion, I think of you and Mrs Gill every day, and dream of you both every night. May God be your father and your shepherd! If possible, may we meet again in this life, but if not possible, we will meet in the heaven of God. But do return to Raratonga; yes, do return if you can; and bring Mrs Gill's father with you. My love to you all. Be sure you give my love to all the friends in England that I know, when you again visit them.

"Blessing on you from God. Amen.

"ISAIA PAPEHIA.

"To the Rev William Gill."

"P. S. (by Mr Gill).—John Sands mentioned in the above letter by Isaia had been connected with the Mission ship nearly 20 years. He was an apprentice on board the *Camden*. For many years he had made a public profession of Christianity, and had maintained that profession by a consistent walk and conversation. His death leaves a widowed mother, to whom he was a kind son, and who was dependent on him for subsistence."—*Missionary Chronicle*.

LETTER FROM MR. GORDON.

On board the *John Williams*,
South lat. 34 36, East long. 13,
Sept. 27, 1856.

REV. MR. BAYNE—

Dear Sir—I wrote a few lines from Gravesend, on Tuesday evening, the 22nd of July, acquainting you with the departure of the *John Williams*, and now hasten to give you an account of our voyage thus far, by the good providence of God. We left Gravesend early on the following morning, before the friends of the mission in that town had time to give us a visit, and made slow progress through the Downs and English Channel, for the following Friday found our barque anchored at Deal, after which we were nearly a week clearing Landsend. Deal is a small English town, but memorable in connexion with British history for having been built by free sons of Britain on the very place where Cæsar first landed on the British shores 55 B. C., and met the fierce Britons who struck terror into the hearts of their armour-clad conquerors, although they were esteemed by the Romans for many years afterwards, stupid barbarians, incapable of improvement, as some Britainers believe certain heathen tribes to be in our time. Such would do well to consider how their fathers were once esteemed by the civilized, while unblesed by the gospel of true liberty—to hear the eloquent Cicero thus address his friend Atticus:—"Do not obtain your slaves from Britain, because they are so stupid and utterly incapable of being taught, that they are not fit to form a portion of the household of Atticus!" When the banner of the Cross took the place of the Roman eagles in Britain, the fallacy of this opinion was soon exposed, as it shall be in all similar cases where the heathen receive the imperishing blessings of the Gospel of the grace of God's dear son. What would Cicero now say if he were awaked from the slumbers of the tomb, to see in the Thames alone what the Gospel can do for slaves—the truth, for those whom it makes free?—to see the commerce of the world floating on one river of the little isle of the free and the brave, and on its banks a ship building, of the following dimensions:—each of her cylinders will weigh about 28 tons; her length will be 675 feet, and her height

60 feet,—built entirely of iron, and divided into water-tight compartments of 60 feet each. About 30,000 plates and 3,000,000 rivets, in all 10,000 tons of iron, are to be used in her construction. Both screw and propellers are to be used. The paddle engines are 1000 horse power, and require 60 furnaces. The paddle wheels are to be 60 feet in diameter. There will be seven masts. She is to accommodate 2600 passengers, and expects to make a voyage to Australia in 35 days. After we got out of the English channel, where nearly all the passengers came in for an ample share of sea-sickness, to which, passengers in the *John Williams* are almost certain to be treated in a rough sea, we did not make quick progress till we passed the Bay of Biscay and got into the north-east trade, which drove us rapidly as far as 16 N. lat., where we lost it, which is not common, and did not obtain the south-east trade till we got near to the Equator. I herewith send you a simple drawing of the track of our voyage thus far, by which you will see that the south-east trade drove us to nearly 35 W. long. in S. lat., which made our voyage from England as long as it would have been from Nova Scotia. Sailors count almost as confidently on these trades as on the return of day and night. I may add a few words in relation to their laws, for my juvenile friends. The heat produced in the Torrid zone or hot belt of the globe, by the great number of the sun's vertical rays which fall there, so expands the air that it becomes light and ascends like smoke, while cold air from the Frigid and Temperate zones rush in to fill up the space; but as it does not possess any greater velocity in the Torrid zone than it did from whence it came, it is left behind by the earth, which it follows, in its daily revolutions on its own axis from west to east, and two motions of the air are consequently produced, called the north-east and south-east trades. If the earth were not always turning round in this manner, there would be a constant wind blowing from north to south, north of the Equator, and from south to north, south of the Equator. A very simple diagram will show that the wind in passing round the globe in 24 hours requires much less velocity at the Frigid than at the Torrid zone, on account of the greater circumference of the globe at the latter. When mariners lose these

trade winds in north and south latitudes, they hope to be favoured with westerly winds in sailing eastward, which hope is generally realized; for the light wind which the trades supplant in the Torrid zone, passes over the heavy wind towards the poles till it cools, and thus gaining weight sinks down again about two thousand miles from the Equator, and takes an easterly direction, which it acquired in the tropics; and hence, from Cape Horn to Cape of Good Hope, as from Nova Scotia to Europe, westerly winds are the prevailing winds. On several occasions sea-monsters sported themselves about our barque, spouting water into the air; and several flying fish visited us on board, but could not use their wings to return. They rise sometimes in flocks, like small species of sea-fowl, and fly more than 100 yards. We caught some *beninto* before we entered the tropics over the bowsprit, with hooks baited with white rags. They are a little larger than mackerel, but not so good. They swim with great velocity, and dart before a vessel sailing 8 or 10 knots an hour, to seize the insipid morsel. We caught a small shark, but did not see any of a large size. The jaws have several rows of teeth, which have a peculiar set, so that they can easily break a man's leg with them, and perfectly secure what they have seized. As a ship skips over the mountain waves of the tropics in a dark night, the phosphorus gives the ocean about her a very grand appearance. These things are some of the wonders of God which are to be seen in the deep. Nothing can, for beauty, I think, surpass the exceeding magnificence of the setting sun in the tropics, as he wraps himself in thick garments of the skies tinged with the richest hues of royal robes, and with a gladdening countenance departs from the scene in the western horizon. When I walk on the deck on an evening after one of these splendid sights, and view Venus, Jupiter, Mars, the *Ursa Major*, and constellations, whose glory is more magnificent in southern latitudes, and the wonders of God as seen in the great deep, my soul is humbled in me, for I see every thing in harmony with the great Creator, and uttering his glory, but my own discordant thoughts and feelings; and every thing in His temple very good, pure and holy, but one foul spot—my own soul!

The arrangements on board for reli-

gious services are as follows:—The passengers and crew attend night and morning in the saloon for family worship, and on the Lord's day they meet twice to receive the common benefits of God's house, at which times Mr Barff, Mr Philip, and myself, preach in turn. The Lord's Supper is dispensed on the first Sabbath of every month, and the evening of the first Monday is devoted to a prayer meeting, as also Saturday evenings. I preached from 1 Cor. xi. 24—"Do this in remembrance of me," and dispensed the Holy Supper for the first time since my ordination, on the 7th Sept. I tried to speak of the love of God manifested towards us in the humility and unparalleled sufferings of the Man of Sorrows. I visit the sailors in the fore-castle, and am gratefully received. I hope to benefit their souls. When not interrupted, I study Greek—Alford and Greenfield—in the morning, and in the evening Hebrew and Koratongan in connexion with some of the Papuan dialects, and at intervals attend to general reading.

I find by the latest investigations on Ethnology, that the aborigines and races of Oceania may be thus divided:—First the Malayan race, the chief branches of which are found in Madagascar, Indian Archipelago, Malacca, New Zealand, Sandwich and Friendly Islands, &c.—Secondly. The Papuas, who inhabit New Guinea, New Hebrides, New Caledonia, part of the Indian Archipelago, and are an intermixture of the New Zealanders and other Polynesian races. Thirdly. Negritos, who are found in the Philippine and northern islands. The aborigines of Australia may, perhaps, remain the sole owners of the term "Alforos," which Dr. Prichard and other Ethnologists apply to some Polynesian tribes. The Malays extend over nearly a quarter of the circumference of the globe, and as they inhabit many islands of the Pacific, have been rightly termed Malay-Polynesians. They speak many dialects which all have an affinity with each other, especially in Eastern Polynesia, which point to a common origin at not a remote period of the world's history. The vocabularies, therefore, of the Malays are not distinct like those of the Papuas. There appears, however, to be as near a relation between the dialects of the Papuas and those of the Malays in their construction, as between the Teutonic and Slavonic tongues. Mr. Inglis, and other careful students of Po-

lynesian polyglotism, did not suppose a few years ago that such a relation existed between them. The duel for example is complete in them all, as far as known, and the first persons dual and plural distinguish the inclusive and exclusive values, as in some South African, American, and Tartar languages. As far as I have compared the Tahitian and Roratongan dialects with portions of the New Hebridean languages, I find the analogy quite manifest, not only in the pronouncing but also in the declension of nouns, and the laws of the articles and verbal particles; but I find the vocabularies of the latter, as far as they go, differing as much from each other as from the dialects of the Malayo-Polynesians.

The Bishop of New Zealand says that in Western Polynesia, any one dialect is not understood by more than 5000 natives. What information I may be enabled to receive on this subject in more favoured circumstances, (D. V.) I shall feel it my duty to commit to my esteemed friend Dr. Norros, of the Royal Asiatic Society.

The decrease of several branches of the Malayan race who have been favored with all the blessings of European nations, is a sad circumstance which forces itself on our attention. In 1849 the deaths in the Sandwich Islands exceeded the number of births—2900; and the Rev. Mr. Walter in 1851 says of the Tongans, "They do not live long;—the females are women at thirteen, and grow old women before thirty. Alas, they quickly pass away and are gone!" What an argument why we should haste to preach to them the imperishable Gospel before they die, that a remnant of all may be saved according to the election of grace! There is some reason, however, to believe that the Papuas will not so fade away. Governor Grey speaks in the highest terms of the energy and durability of the New Zealanders since their contact with Europeans, and the abolition of infanticide; and Dr. Prichard says, "May not the New Zealanders owe their exemption from the fatality which appears to attend the appearance of Europeans among Polynesians, to the slight intermixture of the more energetic Papuan." There have been, however, causes besides female infanticide in operation among the Polynesians anterior to European residence, which may account for the diminution of some of these

racés—the investigation of which is now engaging the serious attention of some learned philanthropists. There can be little doubt that the Malays in their migrations spread from west to east, at which times there are many evidences extant of a commingling with other races; and when two dissimilar races unite, the result is never one homogeneous race, and decrease of race follows in subsequent generations. All recorded evidence declares mulattoes or half-castes to be more liable to disease, and shorter life, than either parent. I have no doubt that the final result of these investigations on this important subject, (which has perplexed me for several years,) will be the complete removal of the calumnies cast upon the Gospel and its servants by those who seek occasion against the word of God, by the study of this subject as they study geology and other sciences; and that the purposes of God in relation to these races will appear to be fulfilled by the operation of laws which have no connexion with the introduction of the Gospel among them; for God has said that He will enlarge Japhet, and that he shall dwell in the tents of Shem. The Gospel in its regenerating influence has already saved many of them from diseases which are connected with them.

Although we are several degrees from the Cape, we are already beginning to cast a penetrating glance towards every distant object in the eastern horizon, in hope of seeing the long-looked-for Table mountain suddenly break forth on our vision with a cheerful influence which no other object from that quarter can produce. The first land which we saw after we passed the Isle of Wight, was St. Antonio, one of the Cape Verde Islands, which lifts its majestic head 7400 feet above the level of the sea. It was first seen by moonlight during the night, and the cry of "land ho!" caused a rush on deck to see the desired object. On the following day we saw Brava, and others of these beautiful Islands, but the clouds so settled round them that much of their beauty and natural attractions were obscured from our vision. I ran up one of the masts and gazed as intently on them while they could be seen, as an expatriated traveller would on the first sight of his native country after a long tour in foreign climes. We would have esteemed it quite a privilege to have had a walk round their shores—

not only to have seen more satisfactorily the handiwork of the great Creator in their landscape, but also to have obtained some exercise suitable to the requirements of nature, for some of us feel our knee-joints are like old locked doors, rusting on their hinges. Two days after we passed these Islands, we met the brig *Athenia*, from Borneo bound to Liverpool. She came so near to us that we dispensed with the usual mode of conversing with ships at sea, by numbered flags, and used our trumpets. The captain promised to report us at Liverpool, and after hearty cheers and well-wishes were reciprocated, we soon lost sight of this welcome visitor in the distant horizon. We had the monotony of our voyage on several occasions agreeably broken by friendly salutations with homeward bound vessels. The last vessel which we hailed was a ship from *Notre Dame*, on an outward voyage like ourselves. She overtook us on the 17th inst., in S. lat 32 10, W. long. 31 2, although she left port 15 days later than we did. We conversed with her by flags for about two hours, after which she sailed close by us, and wished us prosperity on our voyage, for which we heartily thanked them, returning the compliment, and soon lost sight of this friendly visitor in the eastern horizon.

While I am engaged writing, an unusual noise is heard on the quarter deck of our peaceful *barque*, and a general rush towards the helm: my pen falls, and I am on the deck too. I see anguish of soul depicted on every countenance, and every eye fixed on the devouring billows which mock the gazer's eye. I am ready in this distrusting moment first to ask—My God! what is the terrible cause of this change? Why are these countenances so sad, which were wont to be cheerful in beneficent acts of kindness towards their fellows? And then turning to my companions to ask them why all this—has any one fallen overboard? No! Has any one been found so wicked as to cast the object of his hate into the depth of the devouring sea? No! Oh! I fear to ask one more question: Has any one committed suicide? Yes! is the soul-chilling answer, John Sands has cast himself into the midst of the sea! He has gone down to the great deep, and the mighty sea, with her gates and bars, has enclosed him for ever! Evidences of his insanity now

occupy our attention. He has been several years in the *John Williams*, and on her last voyage was second mate, but on this an assistant to the steward; and Mr. Barff says he often engaged in prayer at their former meetings in the ship, and was generally esteemed a good man. During this voyage, however, those who were most intimately acquainted with him, say that he was very singular in his conduct, and often spoke of his wife, to whom he has not been long married, expressing a strong desire to return to England from the Cape; but what he said made no unfavourable impression on our minds in relation to his state of mind till last Saturday night. It seems that during the night he knocked at the captain's cabin door, and obtaining permission to enter, requested him to take charge of his boxes, and said that he was going to leave. The captain thought he was quite sane, and therefore took no notice of this strange conduct. I rose early the following morning to obtain some things for Mrs. Gordon, who was afflicted during the night, with a slight attack of the *tic doloureux*, brought on by cold, and was the first who met John, and I asked him for what I required, and he went away and brought me carefully all that I needed; but I knew nothing of his conduct on the past night, and observed no change in his countenance marking insanity till the evening of the same day. He called out "good bye," to the passengers in the evening, and told Mr. Barff that he would die at a certain hour. Mr. Philip, after this, persuaded him to come and hear me preach, hoping that his soul might be benefitted. He listened for a short time to a discourse from the words "Grieve not the Holy Spirit," and went away. The captain, however, believed him to be sane till 3 o'clock to-day, when he escaped from the care of Isaiah, and in a moment was gone, and the mountain waves roared over him in triumphant fury, bidding defiance to all mortal aid and sagacity to rescue the victim from their devouring grasp. Man in his best state is vanity,—but when bereft of reason, oh what a wretched being!—he is like a ship without rudder and masts dashed against the rocks by the first sharp blast which overtakes her on the ocean. We are all deeply distressed by this calamitous visitation, and hope that it will be improved for the glory of God. I endeavoured to improve it for this end

at my Bible class in the fore-castle in the evening.

P. S.—Since writing the above, we have arrived safely at Cape Town, having had a prosperous voyage thus far, in the good providence of God, and quickly met with a most cordial reception by the kind friends of the mission in this town, who are very solicitous that we remain here, at least, till after the Sabbath. There is a steamer just leaving for England, and I hasten to send a letter to Dr. Tidman, in answer to one I

have just received from him by the Rev. Mr. Thompson, of this town, and an account of our voyage to Africa—to my dear and never-to-be forgotten friends in N. S.; and will send further particulars (D. V.) before I leave Cape Town.

I may say that very important news is still being received from that indefatigable, scientific christian traveller of South Africa, Dr. Livingston.

I remain, dear sir,

Your's, in the Lord,

GEO. N. GORDON.

Other Missions.

From the New York Observer.

THE CHILDREN'S SHIP.

THE 'MORNING STAR' AND MICRONESIA.

A meeting was held in the Park-street church, Boston, Sabbath evening, Nov. 30th, on occasion of the departure of the Rev. Hiram Bingham, jr., and his wife, in the missionary packet 'Morning Star' for the Sandwich Islands and Micronesia. Besides the usual devotional exercises, conducted by Mr. Stone, Pastor of the church, and Dr. Pomeroy, the Instructions of the Prudential Committee were delivered to the Missionary and to Capt. Moore of the missionary packet, by Dr. Anderson; an address to Mr. Bingham, by his father, one of the first missionaries to the Sandwich Islands; and an address by Dr. Adams, of the Exeter-street church. The audience was very large, and the occasion one of unusual interest. The Instructions of the Prudential Committee will serve for a Report to the numerous youthful contributors for the building of the 'Morning Star,' which sailed on her errand of love on Tuesday, the second day in December. They were as follows:—

Dearlly Beloved Brother: In this vessel, called the 'Morning Star,' you are expected to embark to-morrow, with your chosen partner: your first designation being to Honolulu, on the Sandwich Islands; and your second, to some one of the many groups of coral Islands in the western Pacific, to which the name of *Micronesia* has been given.

Your honored father was one of the first to carry the Gospel to the Sandwich Islands; and he is present this

evening to give you the counsels of age and wisdom, in his paternal right and as a missionary of the olden times. Happy he, in having a son to go forth on such an errand, in whose qualifications for the service we will confide,—yea, happy though you be, as indeed you are, *his only son*, May you, dear young brother, live long enough to witness such results in Micronesia, as your father has been permitted to see at the Sandwich Islands.

Although our missionary brig is not of large dimensions, you will find far better accommodations in her, than your father and mother found, thirty-seven years ago, in the brig *Thaddeus*. There is every arrangement both for safety and for accommodation. Skillfully modelled, strongly and faithfully built, complete in her appointments, with an ample library for the mind and heart, and medicines enough to satisfy the most ardent believer in the healing art, and an excellent chronometer for finding the ship's longitude on the waste of waters,—all contributed by our youthful auxiliaries,—you may well anticipate a prosperous and happy voyage. We know not, indeed, what may be appointed for the vessel, or for you, in God's providence, when once upon the stormy sea, or when you are among the coral reefs and pagan savages of Micronesia; but it is, nevertheless, with superabundant hope and joy that we see you depart. And be assured, this little vessel: of the utmost importance to the mission in the western Pacific. It has been found, that we cannot yet rely, in that part of the world, on the facilities afforded by the commerce and business of the world.—

The whaler and the votary of trade are too exclusive in their objects.— In that remote sea, they afford us no possibility for communicating regularly with our mission, nor for sending stated supplies; and when they visit the islands there is too often the terrible drawback of the pollution and death they carry with them to the native inhabitants. We must either abandon our enterprise in Micronesia, or have the power of breaking up the profound solitude of the missionaries on those coral isles. Should this vessel be spared, and realize our expectations, it will make every island accessible that is ready to receive the missionary, and all we shall then need will be men, and funds, and the outpouring of the Holy Spirit.

"The "Morning Star," with her furniture and ordinary and extra sails and rigging, cost about \$13,000. Enough to meet this has been received from the children and youth; and the excess, and what is yet on the way to the treasury from the different parts of our great country, will be reserved for future repairs, and for the cost of insuring the vessel. The property is held by the Board. It falls in, however, with the plan of operations in the North Pacific, to place the vessel under the general direction and control of the Hawaiian Missionary Society, composed mainly of those ministers and laymen residing at the Islands, who once composed the Sandwich Island Mission. To the disposal of that Society will be committed, also, the funds which the Board, and the Bible and Tract Societies of this country, shall devote to the support and culture of the gospel institutions at those islands; and it will have, moreover, the entire care of furnishing the native Hawaiian laborers in the Micronesia mission, and of providing for their support. Indeed, since a primary reason for commencing the Micronesia mission was to provide a healthful reactionary influence for the Hawaiian churches, so that they may the sooner reach the point of self-support, it will be

the earnest endeavour of the Prudential Committee to make the greatest possible use of all the facilities for prosecuting the missionary work in the Pacific.

What we propose in the island portion of the heathen world, is a speedy missionary occupation, if the Lord will, on behalf of the churches related to this Board, of the Kingsmill, Marshall, and Caroline Islands; and to occupy and cultivate them, as the Sandwich Islands have been occupied and cultivated.

When the pillar of God's Providence leads the way, we may venture to go, though it be to the utmost verge of the remotest sea. No path to usefulness and to heaven is shorter, better, safer, or more happy for us, than that which God prescribes for us. Along that path, we may be sure, lie all our spiritual consolations; for only there, in the performance of our duty, may we expect to enjoy the presence and fellowship of the Holy Spirit. In a large view of our relations and interests as immortal beings, there is no real danger in the path of duty. Through the grace that is in Christ, we shall gain as immortals what we lose as mortals, and a thousand fold in heaven for all the sacrifices made for him here on earth. Live, then, dear brother and sister, always for the whole of your existence, and not for a mere fraction of it. God's gracious Providence, standing in grand parallel with all the seeming ills and calamities of life, will cause them to work out for you a far more exceeding and an eternal weight of glory.

"Now the God of Peace, that brought again from the dead our Lord Jesus, Christ, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

R. ANDERSON, } Secretaries.
S. L. POMROY, }

Missionary House, Boston, Dec. 29, 1856.

News of the Church.

The Board of Foreign Missions met at Green Hill on Tuesday evening, 13th ult. A letter was received from the Rev. John Wm. Matheson, giving an account of the course of study which he

is at present prosecuting at Pennsylvania Medical College, which was highly satisfactory. Letters were also received from Messrs. Samuel F. Johnston and James A. Murray, giving an account of

the studies which they are prosecuting at the Free College at Halifax. The Board having received intelligence of the lamented decease of Dr. Bates, of Glasgow, Foreign Mission Secretary of the Reformed Presbyterian Church of Scotland, the Board agreed to adopt a minute, expressive of their esteem for him personally—the satisfaction they enjoyed in their official intercourse with him, and their sense of the loss which their brethren of the Reformed Presbyterian Church of Scotland have sustained in his removal.—A letter was read from the Rev. John Stewart, New Glasgow, on behalf of the Foreign Mission Committee of the Free Church of Nova Scotia, asking information regarding our Mission, with the view of aiding that body in determining as to what field of labour they should select. The Board were highly gratified with the spirit of this letter, and instructed their Secretary to afford the necessary information.

The Presbytery of Pictou met in Salem Church, Green Hill, on Tuesday, 13th ult., for the Presbyterial visitation of the congregation. The Rev. James Bayne preached from Exod. iii. 2. The questions of the formula were put to the various office bearers, and generally answered in a very satisfactory manner. The Presbytery expressed themselves gratified with the general state of the congregation. They particularly commended the liberality displayed by the congregation, the sum of over £85 having been collected during the past year for objects connected with the diffusion of the Gospel beyond its own bounds, or at the rate of fourteen shillings for each family in it. Next meeting of Presbytery was appointed to be at Springville, East River, on the 1st Tuesday of March, for Presbyterial visitation.

NEW PRESBYTERIAN CHURCH, WINDSOR.—Improvement in the style, size, and elegance of the Churches recently erected in Nova Scotia is evident to any person acquainted with the Country, East or West. In no religious body is this progress more visible than among Presbyterians. The congregations at Pictou, New Glasgow, Truro, Upper Stewiacke, Springville, East River, Sherbrooke and Tatamagouche, have done honor to themselves by erecting Churches which are an ornament to their respective localities, while the great

object for which they were projected has not in any case been sacrificed to mere decoration. Windsor is now to be added to the number,—the New Presbyterian Church having been opened on the 4th ult.

The style of Architecture is the Gothic, which, by general consent, seems to be regarded as peculiarly adapted for ecclesiastical purposes. The dimensions are: length, 70 feet; breadth, 45 feet; height of post, 23 feet; rise of roof, 16 feet; height of tower from the ridge, 16 feet; spire, 45 feet, from top of tower.

It stands upon high ground, on a stone basement of considerable elevation, and with its handsome tower and octagonal spire, rising from the Northern end of the building to the height of more than 100 feet, forms a most conspicuous and beautiful object on entering Windsor on the East. The whole structure appears symmetrical in proportion complete in finish, and elegant in design. The two large windows in the Northern and Southern ends, the one behind the Pulpit and the other directly opposite, are peculiarly handsome, and both within and without have a very pleasing effect.

The Pulpit is constructed of Black Walnut, highly polished, and is in style somewhat massive and imposing, without decoration or tawdry ornament. On a crimson cushion lies a magnificent Pulpit Bible the gift of a young lady.

The pews are numerous, well arranged, and very commodious, and in keeping with the windows, painted a good imitation of Oak.

The heating apparatus is constructed on the most scientific principles, and large though the area of the house be, keeps it warm and comfortable in every part.

The basement is occupied chiefly by a Lecture Room, which is, large, high, and in all respects well adapted for Sabbath School, Prayer and Missionary Meetings. Other portions of it are occupied by heating apparatus and fuel room.

The Bell is on the note G., full toned and capable of being heard a great distance and fully equal if not superior to the best in the Province.

Altogether the workmanship appears to be highly creditable to Messrs Currie, the enterprising contractors, as the building must take rank among the superior ecclesiastical edifices in Nova Scotia. It was erected at a cost of £1,600, and speaks favourably of the spirit and

energy of the Windsor congregation, and taken in connection with other recent erections in the same places, (by the Episcopalians and Wesleyans,) augurs well for the progress of Evangelical truth in this part of the Province.

The opening services were fixed for the first Sabbath of the year. Had it not been for the severe storm and heavy snow-drifts the House would have been densely crowded. As it was, it was respectably filled. The Rev R. Sedgewick after devotional services appropriate to the occasion, preached from the Gospel by St Luke, Chap. ix, v, 33:—"It is good for us to be here," and in the afternoon from Psalm cxxxii., last verse, and last clause "But upon Himself shall His crown flourish."

The Rev J. L. Murdoch the Pastor of the United Congregations of Windsor and Newport preached in the evening from Job. ch. xxiii. v. 2, "Oh! that I knew where I might see Him, that I might come even to His seat.

The audience were deeply attentive and appeared evidently impressed with the solemn, suitable and important truths, to which during all the day they listened. Religious services were also held and discourses preached to large and delighted audiences on the Monday and Tuesday evenings following, by Mr Sedgewick.

May the building thus set apart for the public worship of God long remain the Home of a united and pious people. May many souls be there turned from disobedience to the wisdom of the Just, and when the Lord reckoneth up the people, may it be found that many were born there! May the congregation enjoy times of refreshing from the presence of the Lord.—*Com.*

Chatham, Dec. 29, 1856.

ABRAHAM PATTERSON, Esq.,

Treasurer P. C. N. S.

Dear Sir—I forward you the inclosed Four Pounds towards a Fund for aged and incapacitated ministers of the Presbyterian Church of Nova Scotia, should the Synod determine to take action on the subject. If some thoughtful and pious members of the Church, previous to the next meeting, should forward to you such sums as they might feel it a duty to give to this object, I doubt not the Synod would see its way clear to organize a scheme. In the united Presbyterian Church success has attended

such a scheme beyond the most sanguine expectations of its earliest promoters. All considerate persons know that the income of most of our ministers will not admit of their laying anything past to serve them and their families after they have become incapable of any longer serving the church.

Your's very truly,

JOHN McCURDY.

New Glasgow, 16th Jany. 1857.

Mr. Editor,—

I send you a copy of a letter I received a fortnight ago, and I request you to publish it, in the hope that others of our christian brethren may be induced to do as this "Friend" has done; and enjoy the sweet pleasure of disbursing at this season of the year the contents of their "Mission Box."

GEORGE WALKER.

New Glasgow, 1st Jany. 1857.

Rev. and dear Sir,—

Enclosed is the proceeds of our Mission Box for the last year, which please dispose of as follows—

The Home Mission,	£1	0	0
Micmac Mission,	1	0	0
Education of Mr. Ged-			
dies' children,	1	0	0
Foreign Mission,	2	0	0
	£5	0	0

And oblige,

Your's, truly,

A FRIEND TO MISSIONS.

Notices, Acknowledgments, &c

We have again to request that agents and subscribers who have not yet forwarded their orders for the *Instructor* or *Register* will do so without delay to Mr James Barnes, Halifax, who has been appointed agent, as hereafter we shall only print what is necessary to supply orders. Remittances may be forwarded to him or to the Synod's Treasurer, Abraham Patterson, Esq. We would again press upon our ministers the propriety of efforts to increase the circulation of the *Instructor*. The draft upon the funds of the Church for its maintenance during the past year has been heavy, and cannot be repeated. Unless there be a considerable increase in the subscriptions it must be discontinued at the end of the present year. With an increase of subscriptions such as we think might be readily obtained it would not only pay expenses, but might be made to yield a surplus. The matter is therefore in the hands of the ministers of the Church. We would also beg

leave to remark that it is not always sufficient to give a general recommendation from the pulpit. If success is to be obtained it is by appointing persons who shall call upon the different families in the congregation *personally*. The following remarks from the *United Presbyterian Magazine* are to the purpose:—

"Let a small canvassing Committee be formed in each congregation, *after recommendation from the pulpit to wait on every family and respectfully solicit their support*, and they will meet with comparatively few refusals. Other plans have been tried in extending the circulation of denominational magazines, but *no other has been so successful as that now suggested. Mere announcement will not suffice.* In a case known to the Committee, it was intimated that intending subscribers might put their names in the plate on Sabbath and only *two* were received. *But in the same Church three hundred and fifty subscribers were secured by waiting personally on the members.* If this plan, or some similar one, is pursued, the desired increase will be very readily obtained."

We commend this view to our brethren throughout the Church. The matter might, we think, be managed by the elders in their several districts, or by appointing some young and active person in each section of the congregation to act as agents. Whatever plan be adopted we request that the ministers will see that personal agency, and not announcements merely, be employed to accomplish the object.

We have also to request that agents forward as speedily as possible the balances due for 1856, as we wish to close the accounts for that year.

The Board of Home Missions will meet at New Glasgow on Monday, 2nd March, at 4 o'clock, P.M.

Robert Smith, Truro, acknowledges the receipt of the following for the Foreign Mission:—

Ladies of Mass Town, Rev Mr Ross's congregation, 46 yards cloth, value	£2 17 6
Mrs John Cotham, Debert River, a box sundries, value	12 6
Mrs David Carlile, East Mountain, 10 yards cloth, value	12 6
Mrs W. Carlile, 5 yds cloth, val.	6 3
Miss Carlile, 9 do	11 3
Mrs Samuel McCabe, Greenfield, 5 yards cloth, value	6 9
Mrs John H. Notting, 3¾ yards flannel, value	4 9
Miss Mary Johnson, Stewiacke, 5 yards flannel, value	6 3
Mrs Hugh Moore, 6 yards flannel, value	7 6
Ladies of Hardwood Hill, De-	

bert, 16 yards cloth, value	1 2 6
Ladies of Debert Village, 31½ yards cloth, value	1 17 9
Mrs Thomas Brown, Londonderry, 4 yards cloth at 1s 6d	6 0
Mrs Thomas Dunlap, Lower Village, 5 yds cloth at 1s 8d	8 4
Mrs Billis, Upham, Stewiacke, 2 pair socks, value	2 6
Mrs Isaac McCurdy, Onslow, 2 pair pants, value	14 0
Sabbath School children, Hardwood Hill, Debert, Londonderry, sundries, value	7 6
Mrs James McElmond, Upper Londonderry, 9 yards pressed cloth, value	1 2 6
Mrs John Brown, Londonderry, 5 yards twilled flannel, value	8 9
Ladies of Lower Onslow, 26 yards print, value	14 6
Knives of Smithfield, collec'd by Mrs W'd. Pyke, sundries, val.	12 6
Cash from a Lady of Onslow	5 0
A Friend, Mr Wylie's congreg'n	1 0 0
Mrs Charles Hare	2 6
Mr Charles Hill, Economy	5 0
A Friend to Missions, per Mrs Dunlap, Stewiacke	1 0 0
The following received per Rev Alexr. Wylie from Mrs John Mahan:	
Print and sewing materials, val.	10 0
Mrs Gray, 3½ yds homespun, val.	5 3
Mrs Patrick Hill, 6 yds worsted cloth, value	10 9
Mrs Wm. Peppard, 6 yds flannel, value	7 6
Miss Peppard, 1 pair stockings for Mrs Geddie	3 6
Mrs Thomas Davison, 2nd Portipeque, 6 yards flannel, val.	7 6
Mrs Paul Kar, 2½ yards twilled flannel, value	3 9
A Friend, a blanket for Mrs Geddie	7 6
Ladies of Portipeque, 12 yards cloth, value	18 0
Mrs Samuel Wilson, Castle-rough, 3¾ yds flannel, value	4 9
Mrs George Fulton, Mrs James Johnson and Mrs William Fulton, Birchhill, 8½ yards cloth, value	10 7½
SYNOD FUND.	
From Brookfield, per Rev J. I. Baxter	£1 0 0
SEMINARY.	
Onslow Benevolent Society, per J. P. Dickie, Esquire	£3 10 0
MISSION SHIP JOHN KNOX.	
Children of Halifax Road, per Mrs R. H. Smith	£0 13 0
Lower Village Sabbath School	1 2 11
Folly Sabbath School	1 12 6
Children of Mr P. S. Smith	5 5
Collected by Miss Jossie Morrison, Debert	8 0

EDUCATION OF MISS GEDDIE.
 Mrs R. H. Smith £0 2 6

From children of Presbyterian
 and Baptist Sabbath Schools,
 Upper End Economy, for Mr
 Gordon's field of labour—to
 purchase clothing—per Mr
 C. Hill £1 0 0

The Treasurer of the Mission Education
 Fund hereby intimates that the entire
 amount of funds contributed by the friends
 of this benevolent scheme, during the past
 year, amounted to £14 17s 9d currency,
 and that this sum has been remitted to the
 proper quarter, for the education of Miss
 Lucy Geddie. Subsequent to this remittance
 the following sums have come to
 hand from Sabbath Schools in connection
 with Salem Church:—Union Hall, £1 13s
 7½d; Cross Roads, Green Hill, 13s 3d;
 Lower Settlement, Middle River, 8s 4d;
 Middle Settlement, Middle River, 8s 4½d;
 in all, £3 3s 7d. The annual remittance
 required is £25 sterling, or £31 5s curren-
 cy. It is hoped that the supporters of this
 fund will not allow any such deficiency as
 now appears to be drawn from the general
 funds of the Board.

The Ladies' Religious and Benevolent
 Society in connection with Prince Street
 Church, Pictou, at their annual meeting
 made the following disbursements to pub-
 lic purposes:—

Seamen's Bethel, South Pictou £5 0 0
 Church Building Fund, Anna-
 polis 4 0 0
 Church Building Fund, Kempt 2 0 0

The Seminary of the Presbyterian
 Church of Nova Scotia will be re-opened
 on Wednesday, the 4th of March, at 11 o'-
 clock, A.M., at West River, Pictou.

The Board of Management will meet
 on Thursday previous for examination of
 applicants for admission to the Classes.

Monies received by the Treasurer from
 20th December, 1856, to 20th Jan'y, 1857:
 1857. Foreign Mission.

Jan 2. Thankoffering, dropt in
 Collecting Box, Prince
 Street Church £0 5 0
 16. Collection taken in Pri-
 mitive Church, N. Glas. 24 0 9
 18. A Friend to Missions, by
 Rev George Walker 2 0 0
 " A Friend, from Pied-
 mont Valley, by do 5 0
 20. Religious and Benevo-
 lent Society, St John's
 Church, Chatham, Mir-
 ramichi, per Mrs W. J.
 Fraser 3 0 0
 Home Mission.
 18. A Friend to Missions, by

Rev George Walker 1 0
Special Effort for Seminary.
 6. David McCulloch, Esq. 7 10 0
Education of Mr. Geddie's Children.
 18. A Friend to Missions, by
 Rev George Walker 1 0 0
Fund for Aged and Incapaciated Ministers.
 2. From Rev John McCur-
 dy, Miramichi 4 0
Seminary.
 20. Religious and Benevo-
 lent Society, St John's
 Church, Chatham, Mir-
 ramichi, per Mrs W. J.
 Fraser 2 0 0

Mr C. Robson acknowledges receipt of
 the following sums for *Instructor and Re-
 gister* for 1856:—

Thomas Archibald £0 5 0
 R. S. Copeland 15 0
 Samuel S. Morrison 2 11 3
 Alexander McBurnie 12 6
 John Hubbard 5 0
 William Graham 1 2 6
 Arthur King 5 0
 Rev George Ciark 5 5 0
 H. B. Reid 5 0
 Charles M. Forbes 5 0
 Rev John Sprott 5 0
 Rev James McLean 16 3

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

D F Layton, Londonderry £2 16 3
 David Fulton, Bass River 3 0 0
 P Peebles, Quebec, 1856-7 10 0
 Captain McKenna, 1856 5 0
 C D Hunter 5 0
 Alex Fisher, Middle Stewiacke 7 6
 Rev RS Patterson, Bedoune, PEI 2 5 0
 Rev George Christie, Yarmouth 5 0
 Rev J McG. McKay 5 0
 Robert Davidson, Londonderry 2 10 0
 Rev James Smith, Stewiacke 5 0
 Dr Frances 1 6
 Duncan Creelman 1 6
 Rev John McCurdy, including
 15s from G Kerr, Esq, for gra-
 tuitous distribution of *Register* 5 5 0
 James McCallum, P E I 16 3
 Mrs Whittier, Sackville 1 6
 John Archibald, Stewiacke 5 0
 Adam Logan, U Stewiacke, 1856 5 0
 Mr Joyce, Halifax, 1856 5 0
 Gammell & Tupper, 1856 5 0
 Mrs J Creelman 5 0
 Mr John Carter 1 6
 A B Fletcher, Londonderry 1 3 9
 James J O'Brien, Noel, 1856 2 0 0
 Miss A Patterson 5 0
 T A McKeen 1 7 6
 Robert Laird, P E Island 5 0
 Robert Gordon, do 12 6
 Rev A Fraser, do 3 2 6
 Rev R Sedgwick, 1856 4 0 0
 E Fulton 5 0