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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.**

**SEPTEMBER, 1857.**

**No. 9.**

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### Foreign Missions.

#### THIRTEENTH ANNUAL REPORT OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

THE results of another year's labours in connection with the New Hebrides' Mission are now to be submitted to this Synod, so far as they have fallen under the cognisance of your Board; and from these it will be at once apparent, that the interests of the Mission have, during this period, made most cheering progress both at home and abroad. Mr Geddie has continued to support his character, not only as a most zealous and successful Missionary, but as an indefatigable and deeply interesting correspondent. In addition to a carefully prepared journal, and other official correspondence, numerous private letters have been received from him. From these, a very full account of foreign operation has been obtained up to the close of the last year, but all that is novel and instructive has been placed before the Church in the pages of the Register. To recapitulate what must thus be in the hands of all the members of this Court, would seem to be a superfluous task; and yet, without some reference to the leading facts thus presented, your Board feel that they would but very indifferently discharge their duty as guardians of the Mission.

#### FOREIGN OPERATIONS.

**PROGRESS.**—The following summary will give some idea of the progress made during the past year. Twenty native teachers were formerly reported under Mr Geddie's care, now twenty-six are stationed within the bounds of his district. Of these 22 are married persons. Twenty-four young persons residing with the mission family, and several married persons living in the neighbourhood, are studying with a view to become teachers. The teachers sent to Tana and Fotuna now number (January, 1856) nine teachers with their wives, and one young man—three on Fotuna and the remainder on Tana. It was not considered desirable to enlarge the staff of native teachers on the islands until a European missionary be placed on each. However zealous and successful the labours of these pioneers, up to a certain point, may prove, any farther progress has been found impracticable under their agency.

The Church membership at the communion season in December, 1855, amounted to 60; about the same date in 1856—our latest date—it was as nearly as can be ascertained, 100.

The Church was organized in 1852, but remained without any office-bearers, but the missionary, until last year, when five deacons were elected by the Church-members, and solemnly set apart to their important office. While the barbarous custom of the strangulation of widows has

been abolished, there exists an urgent necessity to provide for their maintenance. In strict accordance, therefore, with the original design of the Deaconship, the Church at Aneiteum has assigned to some of its membership the duty of serving tables. The election and ordination of Elders has been delayed in order to qualify such as may be chosen for their high spiritual duties, by a more extensive acquaintance with divine truth. It may be, too, that this delay may afford opportunity to the Deacons already in office to purchase to themselves a good degree, by the exhibition of such qualifications as may declare their fitness for the higher station. In the meantime, Mr Geddie feels his hands greatly strengthened by the appointment of trust-worthy men to take care of the temporalities of the Church. By a re-distribution of the population of the island 2,100 are assigned to Mr Geddie's district. By latest account only 50 of these remained in open heathenism. The schools, he says, are attended by the entire Christian population, from childhood unto 70 years of age. In addition to the common schools, which are conducted by the native teachers, there is an afternoon class, conducted by Mr and Mrs Geddie, composed of young men and women of promise. The number of attendants on this class is 60. Some of these are married persons, and the branches taught are reading, writing, arithmetic, and to these was about to be added Geography.

The press has continued in active operation during the year reported. Natives do the work under the supervision of Mr Geddie, and prove to be excellent compositors and pressmen. The new press and type from Scotland have produced the happiest results. The natives are quite delighted with Matthew, nine chapters of which had been printed in June, 1856. "Oh!" they say, "it is so clear, so light, so large, it is the best of all", and they are learning to read this much faster than any book yet put into their hands. Luke has been translated and sent home for publication by the British and Foreign Bible Society. Under date of March 26, 1857, the Assistant Foreign Secretary of that truly Christian society, writes to the Pictou Auxiliary Bible Society in the following terms:—"Your esteemed society will doubtless be interested in learning that we are now printing 4000 copies of the Gospel of Luke in the Aneiteum language, the

MSS of which have been forwarded to this country by Mr Inglis; and that our Committee have again voted fifty reams of paper to aid Mr Inglis and his colleague, Mr Geddie, in preparing other portions of the Scriptures for the use of the natives of their island." According to Mr Geddie's late advices, the Gospel of John and the Acts were in readiness to be put to press, and with the greatly increased facilities for printing it may be supposed that these books are now found in the Aneiteumese New Testament along with the Gospels printed. A copy of the book of Jonah has been forwarded to your Board, also a copy of Almanac and various school books. The book of Genesis was under translation and the first half completed, June, 1856. In the course of a few years, we may safely anticipate, the entire bible will be printed in the dialect of the Papuan tongue.—Elementary books have been also prepared for the Tanese and the Fotunese, so that from the press of Aneiteum the whole group of islands may, in a comparatively short period, be supplied with the necessary implements for an education, both secular and religious.

The Teacher's Institute, at Mr Inglis's station, has not made rapid progress on account of the preference which the natives very naturally, in the mean time, give to common schools; and this preference Mr I. very prudently indulges.—A large building, 70 by 40, was in course of erection, and must, by this time, be completed. From Mr I.'s well known abilities to superintend this institution, the highest hopes of success may, under the Divine blessing, be warrantably entertained, so soon as it has been fully established.

Your Board feel assured that the Presbyterian Church of Nova Scotia regard Mr Inglis with an interest only subordinate to that which they entertain for their own missionary. It is therefore with peculiar pleasure that they would now invite attention to the following statistical table as prepared, and sent home to the Reformed Presbyterian Synod, Scotland. From this it will appear that the success of Mr Inglis has been, from the date of his accession to the Aneiteum mission, "pari passu" with that of Mr Geddie.—To use Mr I.'s own language, "The work on the two sides of the island continues to occupy the same relative position that it has done for some years past. Mr Geddie's being the oldest station continues

still proportionally in advance of mine.— In all other respects, however, the mission presents the same general appearance on both sides of the island." Statistical Table, Jan'y. 14, 1857 :

Entire population on this side of the island,	1900
Professing Christianity,	1700
Professed Christianity during the past year,	400
Heathen,	200
Church members,	44
Admitted during the past year,	18
Marriages solemnized during the mission,	44
“ “ “ “	
past year,	11
Schools,	29
Enrolled as Scholars,	1400
Average attendance on public worship,	1100
Births among Christian natives, past year,	34
Deaths “ “ “ p. yr.	25

Two principal stations, and three out-stations where public worship is conducted on the Sabbath.

To this most encouraging statement Mr I. adds: "If the Lord help and prosper us as he has hitherto done, by another year there will not remain a professed heathen on Aneiteum. Indeed, heathenism is virtually extinct already; there is now little or nothing of that obstinacy so prevalent among the heathen a year or two ago. Their joining us now appears to be, humanly speaking, only a question of time. A great work," he adds with the thoughtfulness of a true missionary, "has been done, in their being brought from heathenism to Christianity, but a greater has still to be done to bring them from sin to holiness."

It must ever be matter of lively congratulation with all the well-wishers of the Aneiteum mission, that the two missionaries, though under allegiance to different churches, are so perfectly harmonious in plan and operation—that each acknowledges the peculiar excellence of his brother; and thus the lively picture of brethren dwelling together in unity is ever present to the observation of the Aneiteumese.—With all the apparent harmony and solid success of these devoted missionaries, however, the demand for farther mission labour, so far from abating, gathers strength at every additional step. The islands of Tana and Fortuna have for some time been white unto the harvest, and even from the

blood-stained shores of Erromanga the cry has become both loud and deep,— "Send us teachers." Not only does the blood of the MARTYR MISSIONARY cry from the ground, but the benighted inhabitants of that island are urging their claims for Christian teachers. On every hand our missionaries hear the same soul-piercing lamentation—"No man careth for our souls." It is not wonderful then that they should devise and put in execution every lawful expedient to attract the attention of the rising ministry of their respective churches to the claims of New Hebrides. The following communication tells its own tale:

ANEITEUM, Nov. 10, 1856.

DEAR BROTHER:—The documents which accompany this note require no explanation. My esteemed brother, Mr Inglis, and I, have resolved to offer a prize for the best essay on the subject mentioned in the advertisement. The competitors are limited to the students of our respective churches. We wish to call the attention of our young men, especially those having the ministerial office in view, to a subject which, it is to be feared, engages too little of their attention. A splendid field for Missionary enterprise is now opening up before us. It is evident that our churches are awakening to a sense of their duty in relation to the heathen. But, alas, the great want is the want of men, It is sad to think that so many are perishing for the lack of knowledge and that there is no man to care for their souls. You would oblige me by taking charge of the prize money, and paying it over to the successful competitor. Should any of the adjudicators be prevented from acting by sickness or otherwise, his brethren are authorized to appoint a substitute. May God bless this humble effort to invite attention to his cause.

Ever yours,

JOHN GEDDIE.

Rev. Jas. Bayne.

#### PRIZE ESSAY ON MISSIONS.

TO THE STUDENTS OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

A PRIZE of Five Pounds, Sterling, is offered by the Missionaries on Aneiteum for the best Essay on the following subject:

"What are some of the principal causes on account of which there is so much difficulty in obtaining Missionaries for the heathen; and what are some of the most likely means of removing those causes:

with a special view to the duty and ability of the Presbyterian Church of Nova Scotia to extend her Missionary operations in the New Hebrides."

The competition for this prize to be open to all the students, theological, philosophical, classical, or others, who are members of the Presbyterian Church of Nova Scotia. The adjudicators are the Rev. Professor Keir, D. D., the Rev. Professor Smith, and the Rev. James Bayne, Secretary of the Mission Board. The Essays to be lodged with the Rev. Dr Keir on or before the first day of Each Essay to be inscribed with a motto, and to be accompanied with a sealed letter enclosing the name and address of the writer, and also the same motto as that inscribed on the Essay. The Essay to which the prize money may be awarded to be the property of the Board of Missions, and to be available for publication as the Board may think most proper.—The Essays not to exceed thirty-two pages, 12mo, long primer type.

Whether this most laudable step would have been taken had the missionaries known the prospects of the two churches as now situated is questionable; and it will be for the adjudicators to determine whether in such different circumstances they should proceed to exercise the powers with which they have been thus invested. At all events, the thorough devotedness of the faithful missionaries, as thus manifested, must be universally appreciated.

#### HOME OPERATIONS.

In turning attention to home operations your Board feel that a much wider field of operations lies before them than during any previous period of the same extent. At a meeting held during the last meeting of Synod, Mr Samuel Fulton Johnston, a student of the second year's attendance at the Theological Hall, appeared personally and tendered his services for the New Hebrides Mission in terms of the Board's advertisement.—Though much gratified to receive such an offer of service, they felt unable to accept, or give any decided answer, more especially as Mr Johnston had not completed his course of study. At a subsequent meeting Mr J. presented his application for immediate connexion with the Board. At the same meeting, a similar application was received from Mr James Murray, a student of the same standing, along with a medical certificate

from Dr Black of Halifax. After due consideration of both, it was agreed that Mr Johnston be notified that his application cannot be entertained without a regular medical certificate. Also, that Mr Murray be notified that his application is viewed favorably, but that a final decision is deferred to another meeting, when a fuller attendance of members may be expected. Accordingly, at a meeting held September 23, 1856, both applications were again under consideration, and Mr Johnston had forwarded his medical certificate from Dr Parker of Halifax. After anxious and lengthened deliberation it was unanimously agreed that Messrs Johnston and Murray be accepted as candidates for the foreign mission field, and in prospect of their being forthwith under the supervision of the Board, it was ordered that they receive each £30, currency, for the present year, to assist them in prosecuting their studies in Theology. They were informed that the Board have at present Synodical authority to engage only two additional missionaries in full standing, but that it was expected when their prescribed course of study has been accomplished the church will be in circumstances to warrant the Supreme Court to authorize their acceptance in full status.

At the same meeting, an application was received from Mr John William Matheson, Probationer, to be admitted under their direction as a missionary.—On due enquiry, the Board accepted Mr M., on condition that he furnish a satisfactory medical certificate. In view of his placing himself under the immediate control of the Board, it was ordered that £100, currency, be his salary for one year from this date. He was directed to pursue a course of medical study during the ensuing winter, and, as far as practicable, to acquire mechanical skill, such as is known to be useful on the mission field. At the next meeting Mr M., being present, was found prepared to meet the terms thus prescribed. It was then resolved to make application to the Presbytery of Pictou, with a view to his ordination at as early a date as might be found consistent with due form. On Nov. 12, the Board again met, and a report was received from said Presbytery to the effect that they had, in compliance with their request, "duly ordained to the office of the holy ministry, Mr John William Matheson, Probationer, with a special view to missionary labour, under

their inspection, and that he is now certified accordingly."

Mr M. being present, received all necessary instruction for the prosecution of medical study at Pennsylvania College, United States. Without any delay, he proceeded to Philadelphia, and was soon able to report himself as fully occupied in an extensive course of study, to which, by the liberality of the Professors of the College, and Christian friends, he was admitted almost gratuitously. By repeated correspondence, his assiduity and proficiency were found to be all that could be desired, while his evident desire to comply with the instructions of your Board materially strengthened his claims to their confidence. At a meeting held on May 5th, Mr M., having returned from his medical session, presented himself for further instructions. According to previous arrangement, it was resolved that he proceed at once to the visitation of the various congregations in the several Presbyteries of the Church. He was further directed to be present at the meeting of Synod, after visiting the congregations of Mabou, Baddeck, Antigonishe, and Saint Mary's.

Messrs. Johnston and Murray, agreeably to the arrangement above noted, repaired to Halifax and attended the Theological course of the Free Church. Your Board would here call special attention to the fraternal kindness and christian sympathy which the students under their care have uniformly received, both from professors and students, at this Seminary. Mr Gordon, and now Messrs. Johnston and Murray, have spoken in the highest terms of the kindness and solicitude for their personal comfort and improvement received at this Institution, and your Board would farther add that solid and most important advantages have thus gratuitously been placed at their disposal. Might not some suitable acknowledgment be given to a Sister Church thus heartily disposed to be "helpers together with us." Since their term of study has closed Messrs. J. and M. have been placed under Presbyterial oversight. It may be proper here to remark that both of them gave some attention to Medical and Mechanical pursuits. Mr J. gave considerable attention to Printing, and has printed a Mission pamphlet which exhibits a highly creditable proficiency in that important art.

With such gratifying testimony to the

growing missionary spirit of the rising ministry of our Church, this Synod will doubtless be fully disposed to hail the dawn of a yet brighter day for the perpetuity and extension of their highly favored Mission. Nor will your Board allow themselves to entertain the thought that the prospect of enlargement, arising from other quarters, will otherwise than proportionably increase this fond anticipation. The prospect of aid in men as well as money from the United Presbyterian Church of Canada, which was so auspiciously communicated at our last Synodical Session, has brightened during the year. The Committee appointed to test the ability and disposition of the various congregations of that Sister Church have reported favorably, and the probability is that by this time the Synod has been fully committed to immediate action.

Another source of additional supply to our Mission staff must prove not less gratifying. Our spiritual allies in Scotland are moving effectually in the same direction with us. "Five young men, students of Divinity and well advanced in their curriculum, have devoted themselves fully and unreservedly to this enterprise, and are now pursuing their preparatory studies under the direction of the Committee, with a view of being sent out as early as practicable. The liberality and zeal of this Church has been so marked as to afford good grounds for provoking us to love and good works.— Under their immediate superintendence the "John Knox" Mission schooner, was built at the Clyde, and has been sent to Australia, so that she may arrive at Aneiteum nearly, if not quite, as soon as Mr Gordon.

As with their missionaries so with their Foreign Mission Committees a community of feeling exists, such as justifies the exchange of a much more affectionate correspondence than is required by mere christian courtesy. It was therefore with deep regret that your Board came to the knowledge of the decease of the zealous and most efficient Secretary of the Committee of the Reformed Presbyterian Church. At their first meeting after such painful tidings were known your Board ordered a minute to be prepared by their Secretary for transmission to the widow of the deceased as well as for insertion in their permanent records. This was accordingly prepared and adopted as follows:—"The Board

having heard from private, but reliable sources, of the decease of Rev Stewart Bates, D. D., Sec. Com. For. Mis. Ref. Pres. Church, Scotland, desire to record their unfeigned regret at the loss which they feel themselves to have sustained in common with the Church of his immediate fellowship, and their sympathy with the surviving widow and family.—His connection with the New Hebrides Mission, though of but recent date, had introduced him to the favorable notice of the Presbyterian Church of Nova Scotia, as well as of this Board. His sound judgment, practical sagacity, christian courtesy and enlightened piety, as well as his ardent attachment to and untiring zeal in the service of this Mission, have all contributed to enshrine his memory in the hearts of its sincere friends, and will of necessity inscribe his name in honored characters on the early pages of its history. ‘Help Lord, for the godly man ceaseth, for the faithful fail from among the children of men.’

Had your Board received official information of Dr Bates’ decease from the Committee of which he was Secretary the above minute would have been sent to them also, but, in the expectation of receiving such information from time to time, they have hitherto found themselves precluded from this act of fraternal sympathy.

Among the many gratifying tokens of prospective prosperity for our Mission yet another remains to be noticed, and on various grounds it may be regarded as the most gratifying of all. A circular from the Rev John Stewart, New Glasgow, Convener Foreign Mission Committee of the Free Church of this Province was received, containing various enquiries with a view to elicit information about the New Hebrides Mission, and for the special purpose of aiding the Synod of that Sister Church to select a field for Mission labour. The reception of this letter was hailed with pleasure by your Board, and the Secretary was directed to prepare a full reply and transmit the same as speedily as might be found consistent with its importance.—The following reply was accordingly prepared and duly transmitted:—

PICTOU, Feb. 25, 1857.

Rev. John Stewart, Con. Com. F. M.  
Free Synod N. S.

MY DEAR SIR,—Your very welcome letter of enquiry, under date January 6,

1857, came duly to hand and was submitted by me to the first meeting of our Board Foreign Missions held thereafter.

I am instructed to express the very lively satisfaction which the Board felt on the receipt of your communication, and their great cordiality in hailing the prospect of co-operation with the Free Synod in a Mission field already occupied by two distinct branches of the Presbyterian family. I am farther instructed to answer your several enquiries as fully as possible, and afford any farther information which might be useful in leading your Synod to a favorable issue in the selection of a Mission field.

In fulfilment of this appointment please accept the following.

Query 1. What Missions have your Church, and the field of operation?

Ans. Our Church has but one Foreign Mission and the field of operation is New Hebrides, South Pacific, including already the Islands of Aneiteum, Tana and Fotuna.

Query 2. What success have your missionaries had among heathens or Jews?

Ans. Our success, viewed as the results of labor extremely limited, has been, so far as known to us, quite unparalleled in the history of modern Missions. In August, 1848, our missionary commenced operations in company with Mr Power, of the London Society Mission, a teacher from Nova Scotia, and 7 Samoan teachers. In September, 1850, Mr Powell left the Mission; and at the close of the same year Mr G.’s coadjutor from Nova Scotia resigned his connection with our Board and the Mission. At this period no impression of a favorable nature had been made on the dense heathenism of the island, but European commerce had engrafted the worst vices upon the heathen stock. In May, 1852, a Church was formed, on the arrival of the “John Williams” with the experienced missionaries of the London Missionary Society, in concert with whom Mr Geddie baptized 15 natives, of whom 13 were adults. In July, 1852, Mr Inglis, of the Reformed Presbyterian Church, Scotland, joined the Mission, and has from that date to May 26, 1856, the date of our latest intelligence, proved himself a true yoke fellow. They have by mutual consent subdivided the island (Aneiteum), each superintending the labor in his own department. Mr G. takes charge of the translation and printing of Scrip-

tures and school books, and Mr Inglis has commenced an institution for the training of native teachers for the evangelization of the surrounding islands.—The number of members in full communion is 89 for Mr G.'s district and upwards of 40 in Mr I.'s district. Out of a population of 4,000 less than 300 remain in their heathen state. Within eight years our missionary has seen nearly the entire population pass from most degraded heathenism to nominal christianity. Upwards of 3,000 are in daily attendance on school, and 180 adults full members of the Church, with a large number of catechumens in immediate training for membership. The islands of Tana and Fotuna are being opened to the European missionary by the labor of native teachers sent from Aneiteum, and their success is most encouraging. Besides two large Churches at each Mission station there are 25 snow white buildings recently erected for the worship of the true God. All the buildings are free from debt, being raised by the gratuitous labor of the natives with very limited grants for material not found on the island. The native teacher's institution is a building of 70x20, and promises to be the germ of a Missionary College for the New Hebridean Group.

Query 3. What is the nature of the climate and its effect upon the constitution of foreigners?

Ans. Neither death nor any very serious disease has occurred in the Mission family. After a residence of eight years Mr Geddie says that, with proper precaution, such as experience has taught him, he feels assured that the climate is quite healthy for foreigners. Although frequently debilitated by fever and ague and intermittent fever, his constitution, never very robust, is yet unbroken, and he feels quite equal to the continuous labor which his onerous duties require.—Indeed, for many constitutions, the climate is much more suitable than Nova Scotia.

Query 4. What is the probable expense of maintaining a missionary yearly, if a single man, or if married, as well as the expense of outfit and passage?

Ans. Our Board have adopted the scale of support approved by the London Missionary Society in their South Sea Missions, that is £75 stg. for a single and £100 stg. for a married missionary, with £5 stg. for each child. When

sent home for education the expense of education at the Mission Institution is partly borne by the Society. The sum allowed for personal outfit is £50 stg.—Passage money varies according to the route. The London Missionary-Society only charge us with the *board* of our missionary during his transit. Several contingencies may be added, such as supplies of medicines and tools for mechanical purposes, surgical instruments, boats and Mission schooner. Where friendly co-operation exists much of this incidental expenditure would be saved or mutually borne by the different Societies supporting the missionaries.

Query 5. What are the peculiar studies to which a missionary going to your field of labor would require to direct his attention?

Ans. In addition to the usual Theological curriculum the acquirements necessary are Printing, Medicine, the use of Carpenter's tools.

Query 6. Would your Church hail with satisfaction the aid proposed to be rendered by this Synod on the terms stated?

Ans. Unquestionably our Church would hail with universal satisfaction the aid proposed to be rendered in their Mission field and on the terms stated. All that is proposed in way of co-operation has been cheerfully accorded to the Reformed Presbyterian Church of Scotland and is now proffered to the United Presbyterian Church of Canada. Each missionary corresponds with his own Church at home and owns allegiance to none other, but upon the field they unite for general purposes both in counsel and action. The New Hebrides Group contain a population of 150,000 souls, and though but few of the islands are yet opened to the missionary, the openings are much more easily obtained than faithful and zealous men to enter in. Tana has a population of 10,000 and lies within sight of Aneiteum. According to arrangement with the missionaries that island will be occupied by missionaries from our Church, and if any of your students now attending the Hall, in company with the two young men of our Church now in probation for the Mission, were selected for your first agents there would be a bond of union secured that would prove highly conducive to cordial co-operation on this wide and promising field. It may be worthy of mention farther that some years ago Mr

Geddie suggested the propriety of inviting the Presbyterian bodies in this Province to unite in the support of one Mission, and thus secure a more efficient staff of devoted missionaries. Might not this union of Mission effort abroad prove the prelude of that incorporation at home which we all profess to be so very desirable?

The decision of your Committee and Synod will be looked for with great anxiety, and, should it prove favorable to the co-operation so much desired, our missionaries in the distant isles of the sea as well as our ministers and people will hail it as a new incentive to more *hopeful* effort, but should it prove otherwise our prayers will still be with you. The blessing of the Lord be upon you: we bless you in the name of the Lord.

By order of B. F. M.

JAMES BAYNE,  
Sec. B. F. M.

#### MR. GORDON.

After a lengthened, but not unprofitable sojourn in London, Mr Gordon left for his destination in the "John Williams" about the end of July, 1856. Tidings have reached us under his own hand of his safe arrival at the Cape of Good Hope, Hobart Town, Melbourne, Sydney, and finally at Raiatea, an island in the vicinity of Tahiti. Mr G. says, under date March 21st, "I hope to be laboring among the heathen at my destination before you receive this."—From all the correspondence which has reached your Board, whether official or private, they have found much pleasure in observing that the same zeal and ability to seize and improve missionary opportunities for doing and getting good, which was so abundantly manifested by Mr Gordon in London, has appeared in all his progress. In common with his fellow passengers, missionaries of the London Missionary Society, he has succeeded in arousing a missionary spirit in each of the important towns of British territory above named and their vicinity. In one of his latest communications he says, "We were nearly three weeks in Melbourne and Geelong preaching and holding meetings, and much good I think will be the result. In addition to the hundreds of pounds raised for the Missionary Society, the slow movements of some congregations have been quickened and more union has been promoted, especially among Presbyterians who

were in some places taunt and a by-word on account of their disunion.—Through our instrumentality a Committee has been formed at Hobart Town, Melbourne and Sydney, consisting of Congregationalists and Presbyterians, for promoting the Mission work in Polynesia." Captain Towns, of whom Mr Geddie makes honorable mention as providing in his numerous fleet of vessels for the gratuitous conveyance of Mission supplies, had offered Mr and Mrs Gordon a free passage to Tana, where he has rather extensive business connection. Mr Gordon however preferred the "John Williams," and no doubt wisely, as his farther passage with the missionaries of the London Missionary Society, and his acquaintance with the different groups of islands at which the Mission schooner will call, must be highly favorable to his successful operation when left at his proper field.

#### MISSION GOODS.

The property of the Mission reported at last meeting as apparently lost has reappeared in good condition and in most opportune season at Aneiteum. The cause of detention has been laid before the Church, and, though far from being what could have been anticipated, your Board feel no great cause of dissatisfaction. Another shipment of Mission property, but homeward bound, caused some uneasiness, but this also has been happily removed. The box of heathen relics thus referred to came to Halifax last fall in good order, and is now under the charge of your Board. Its contents may be termed the *spiritual spoils* of your missionary's bloodless conquest.—They consist of wooden and stone idols of hideous and senseless shape, various articles of dress, ornament and manufacture, shells, coral, and last, but not least in interest and importance, the hair of a chief as worn during his heathen life, and cut off when he renounced heathenism and embraced christianity.—These articles possess very little intrinsic value, but when regarded as the objects of human worship by those who have been taught by our missionary to worship the one only living and true God, they possess a value to us beyond their bulk or weight in gold. It would be highly improper to allow them to remain neglected, or even hid from the observation of our people, and especially our students and ministers, who cannot

fail to have their missionary spirit aroused by seeing and handling these trophies of *Mission triumphs*.

#### EXPENDITURE.

As on former occasions your Board have peculiar pleasure in calling attention to the financial prosperity of the Mission. Your Treasurer's account will show that, without any special claim being urged on the Church, the funds maintain sufficient buoyancy to warrant yet more enlarged operation. Four missionaries in good standing will require a yearly salary of £400 stg., or £500 currency, besides contingencies.—The London Missionary Society allow an average of £150 stg. annually for each of their missionaries in the Polynesian field.

The engagements made during the past year involved an outlay of £160 currency, in addition to the salaries of Messrs. Geddie and Gordon. The nature of this outlay has been already explained.

It may be proper here to notice that the contributions for the "John Knox" have not yet reached the amount remitted, £150 stg. By the Treasurer's account the sum total received amounted to little over £148 currency. The youth of our Church should yet bestir themselves, so that Mr Geddie may have no cause to be ashamed of his confidence in them. Even the full sum of £187 10s. should not be considered enough. At least £200 currency should be secured for this most important undertaking.—The expense of maintenance will soon amount to a considerable sum, and Mr G.'s desire that, as his share of the Mission vessel has been procured by the Sabbath Schools of our Church, so should it be maintained. Moreover, the actual cost of the schooner delivered at Sydney is £320 stg., and, if to this be added the probable cost of transmission to the New Hebrides, a considerable addition will be necessary.

#### SUBJECTS OF REFERENCE TO SYNOD.

1st. Bye-Laws for insertion in Rules of Procedure to be adopted by Synod. These your Board have drafted according to direction, and hold themselves ready to submit for the approval of this Court whenever that may be required.

2nd. Designation and departure of Mr Matheson. In the foregoing report it will be seen that all the preliminary preparation which can readily be obtained

has been already acquired. Nothing remains but the visitation of the congregations not yet acquainted with him as their missionary, and this may be accomplished in a few weeks under proper arrangement.

The Board would suggest that, as the transit from Britain occupies nearly a year according to Mr Gordon's experience, it would be highly advisable that Mr M. leave Nova Scotia in time to sail by some of the fall vessels for Australia, and thence in time to arrive at Aneiteum about the end of May or beginning of June, 1858.

3rd. Messrs. Johnston and Murray.—The Board submit to Synod whether one or both of these candidates for the Mission be accepted. If both, or only one, what time should be set for their or his departure? It is suggested that another session at Theological study be required, and that a course of Medical study be prosecuted during the winter, and that the period of departure be the fall of 1858.

In fine your Board desire to close this annual record of their procedure in the spirit as in the language of Joshua to ancient Israel, and when straitly charging them to cleave unto the Lord their God, "As for you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand, for the Lord your God, he it is that fighteth for you, as he hath promised you. Take good heed therefore unto yourselves that ye love the the Lord your God."

#### LETTER FROM MR. GEDDIE.

We are happy to lay before our readers a letter from the Rev John Geddie to the Rev James Waddell of nearly three months later date than the letters to the Board formerly published. Our readers will rejoice to learn that the work still continues to make progress.

ANEITEUM, Feb. 2, 1857.

#### MY DEAR BROTHER,—

I send this letter by a ship which has called at this island on her way from Sydney to China. I see by a Sydney paper, which the Captain gave me, that the "John Williams" arrived at that port, from Melbourne, on the 6th day of last month. In the list of passengers I see the names of our beloved daughter Charlotte Ann and of Mr and Mrs Gordon. Had our dear friends known of the present opportunity they might have

been with us now. But the Captain was not sure when he left Sydney of calling at this island, and therefore did not advertise for it. We need not look for the "John Williams" here before the end of May, as she will visit Tahiti, Rarotonga, Samoa and other islands before coming here.

The Captain of the ship which has called at this island has given me English news up to the 12th of November. Here at a distance of 20,000 miles we know on the 29th day of January what was transpiring in England in November! It seems as if modern ingenuity were about to annihilate time and space.

I sent letters to the Board of Foreign Mission in September, and also in November, by way of China. These letters, if they reach you in safety, will furnish you with ample details of our labours and prospects. I have little at present to add to what I have already written. We continue to labour with encouragement, and the attention of the natives to the means employed for their good leads us to hope that our labours are not in vain. May God bless all the means in operation for the moral regeneration of this degraded island.

We have commenced printing the gospel by John. The first sheet has just come from the press, a copy of which I enclose. I hope you will receive copies of the gospel by Matthew, which I forwarded along with my letters. The clear and large type with which we now print our books has given quite an impulse to the cause of education on this island. Persons of all ages who have learned to read can now use them with comfort.

Our teachers on the neighbouring islands were well by latest accounts. We have at present a number of Tanese visitors. They come from a distant part of Tana and speak a dialect entirely different from that spoken in the part of the island where our teachers reside.— They appear not to have had intercourse with white men until they undertook their voyage to this island. When they saw my house they said it must have been made by the *spirits* and not by men. They seem much impressed with what they have seen on this island, and they are most anxious for teachers to live in their land. It is quite probable that an effort will be made to grant their request.

The highest chief of Anuia is also at

this island on a visit. His island lies between Tana and Fotuna, and is about ten miles distant from Port Resolution. The island is low and small and contains, as we suppose, about 600 inhabitants, who speak the same language as the Fotunese. We look on this chiefs' visit as quite providential. About a week before he landed two teachers had been set apart for his island. They will go by the missionary ship when she arrives.

There is also a party of Fotuna natives here, among whom is a chief who has been kind to our teachers and in whose district any missionary going to that island will reside.

Our natives seem to take a deep interest in the evangelization of the neighbouring islands. They are now preparing to make a contribution for the work of God in the lands of darkness when the "John Williams" arrives. They cannot give money, because they have none, but they will give what they can. The contribution will consist of cinet for making the houses of missionaries and teachers, mats and women's native dresses. After giving teachers what they need of the above articles the surplus will be given to the chiefs and people among whom they are located. All the teachers and their wives in my district are now employed in making mats for Mr Gordon's house, and, I have no doubt, but he will be furnished with a supply that will last for years to come.

It is probable that six or seven additional teachers will be sent to the neighbouring islands from Aneteum when the "John Williams" arrives. Though we have already parted with some of our best natives for foreign labour, the cause at home appears not to have suffered by the loss, for God has raised up others to take their place. I have no fear that our island will become spiritually impoverished by our endeavouring to extend to others the blessings of salvation.

It is a matter of deep lamentation that Mr Gordon comes alone to the Mission field, when the Church is willing to support another and when the call for missionary labour is so great. Can no means be employed to induce right-hearted men to engage in the missionary work. I read with deep interest the "Resolutions of Synod with regard to the means to be adopted for obtaining missionaries" in *Missionary Record* of the United Presbyterian Church for September, 1855. Might not our Synod adopt some such

Resolutions. It would I think be an improvement on the third Resolution to invest the Board of Foreign Missions with power to call persons whom they may deem qualified to engage in the missionary work. Such a call would in all probability bring some into the foreign field who find it difficult to decide between the claims of the heathen and the claims of the destitute at home.

I have also read somewhere that one of the Synods in the United States has passed a Resolution to make every effort to raise the number of its missionaries abroad until they equal the settled pastors at home. I am not without hope that the time is coming when even single congregations in our own Church will support their missionary abroad as well as minister at home. May such a time speedily come. Had any congregation the courage to make the effort the noble example would be followed by others.

We long to hear about the "John Knox." All the information we have about her is comprised in two or three sentences in a letter which Mr Inglis received last year. We hope that she is in Sydney by this time, and hence we have given Dr Ross such advice as we could about her transmission to this island. She will be an invaluable appendage to the Mission when she comes— We almost regret that she is so small, but we are truly thankful for her, small as she is. If the missionary work extends on these islands, as I hope it will, it is quite probable that the "John Knox" will be superseded by a schooner of larger size. Such a vessel might be built in Nova Scotia, and I am sure she would be an object of interest to the friends of the cause. But in the meantime the "John Knox" will answer our

purpose, and it seems vain to open up new islands for missionary enterprise unless men can be found to occupy them.

I may mention that the Committee of Missions of the Reformed Presbyterian Church, Scotland, have agreed to give Dr Ross some expression of their gratitude for his kindness to their missionary. But he has been no less kind to your missionary than to theirs. Might not the Board of Foreign Missions in some shape or form let him know that they also appreciate his kindness. Our agency in Sydney gives him considerable trouble.

You will be glad to hear that we are all well. Both the Mission families have thus far escaped fever and ague this year, though it prevails among the natives around us. Mrs Geddie's constitution received a most serious shock last year. At one time I had faint expectations of our recovery. But God has been good to us beyond what we could expect. She has to a great extent regained her health, but I do not think she will ever be so vigorous as she was before her illness. I wish our dear Charlotte Ann were here to relieve her mother of some of her duties. Besides attending to her children and household duties she superintends a large school.

Remember me to your beloved wife, also to Henry, Jane and the other children. Mrs G. cannot write now, but she also unites in warmest remembrance to you all. It will give us great pleasure to hear from you when you can write.— Letters from our dear friends are a treasure here.

I remain, my dear brother,  
Ever yours, &c.,  
JOHN GEDDIE.

Rev James Waddell.

## India.

### BENGAL PRESIDENCY.

(From Mr Leod Wylie Esq.)

CALCUTTA, June 1, 1857.

When I wrote for the *News of the Churches*, last January, I referred to Britain's position in India as differing widely from that which we held with no little anxiety after the destruction of our army in Afghanistan, and when we had

to send another army out of the country (in 1842), while Runjeet Singh's powerful Sikh army chafed in inaction in its rear, and the well-disciplined army of Gwalior was unsubdued, in close proximity to Agra. Having reference to the subsequent defeat of both these hostile powers, and the pacification of the Punjab, and the successful termination of the war in Pegu, I said that I believed that

our authority had never been so firmly established as at the commencement of this year. Nothing has occurred to shake that opinion; and I shall indeed be sorry if the present temporary panic spread homewards, and produce any popular alarm for our Indian empire.

We have had an extensive mutiny in the army. This letter will not be published till the 1st August, and it is impossible to tell what further tidings may by that time have reached you. But if you will observe how promptly and cordially the Maharajah of Gwalior, and the Rajahs of Puttiala, Bhurtpore, and Rewah, have turned out with their forces, and assisted in preventing the extension of the insurrection, you will see ground to believe that our hold on the country is very strong, and that these chiefs well know it.

I would not underrate the importance of the calamity. It will entail enormous losses and expenses on Government; it has occasioned, and will occasion, a great amount of private suffering; and it involves the necessity of a total remodelling of the Sepoy army. I believe, too, that it raises questions to which the people of England will require satisfactory answers. Why, after the annexation of Oude, had we three European infantry regiments less than before? Why was the Mussulman mind after that annexation further excited by a Persian war? These are questions for the Home Government, and there are others to which I will not advert. But, putting these matters aside, and considering not the causes of the outbreak at present, but its prospects, I see little reason for apprehension. Whatever may be the condition of the *people* in Bengal, I believe that there, and in the upper provinces, the landholders generally have now a valuable interest in the land which would be perilled by a revolution; and that a vast number of natives, from the influence of trade, and from having invested property (to the extent of thirty millions sterling) in the public loans, have a direct interest in the maintenance of public tranquility. But more than this, England's position in India, as the centre of Asia, is of Divine appointment. The hand of God has controlled most conflicting and hostile influences heretofore, and His counsels, I am deeply persuaded, have provided for England, in this country, a work which

must be accomplished, by whomsoever it may be resisted.

In looking back, it is indeed easy to see where we have failed; and that God's judgments might be expected to mingle with his mercies. It is notorious how grossly nominal Christians have often dishonoured their profession in the country, and caused the heathen to blaspheme. The Government, indeed, boasts of its "strict neutrality," but it is a matter of simple historical fact, that too often it has patronized Hinduism and Mohammedanism, and opposed Christianity. There stands in the regulations still the provision for the careful administration, by government officers, of all Hindu and Mohammedan endowments; and it was not without a most vigorous struggle at home, that the Court of Directors were compelled to alter their system. Honours were publicly paid by the British to Hindu idols; and Sir Peregrine Maitland was compelled, for conscience' sake, to relinquish his command at Madras, rather than persist in the practice. Offerings were made (not long ago) in the name of Government, at celebrated shrines; Brahmans were paid to pray for rain; and worship was paid to the Hindu goddess of Fortune for success on the Company's trade in salt and opium.

Nor was this all. I have now before me the narrative (first published in England, I believe, in Wilkinson's *Christianity in Northern India*) of the conversion of a high-caste Sepoy, Prabdu Diu, a naiek or corporal of the 25th Regiment of Native Infantry. The excellent chaplain who baptized him (the late Rev H. S. Fisher) was handed to the bishop (Bishop Middleton); the major commanding the regiment declared that the event had filled his corps with consternation. A Court of Inquiry was held under the orders of General Sir G. Martin-dell, and the guilty man removed from the army, though allowed to live on his pay. This was in 1849, when the Marquis of Hastings was Governor-General and Commander-in-chief. The convert was admitted to be a fine soldier, and highly esteemed in the regiment, but he was never restored to the service. Since that time, missionaries have very seldom had opportunities of preaching to the Sepoys. It is understood that they are not to enter the lines; and, on the other hand, all the whims and superstitions of the soldiery have been humoured almost as if they were not men but children.

But the Government proclaims not only that it will adhere to its strict neutrality, but also to its policy of "respecting all the scruples of caste." It gives this assurance in answer to an address from the Calcutta Baboos, of whom many have "ceased to be Hindus," and few of whom allow these scruples of caste to interfere with their eating meat and drinking wine and brandy. I may be allowed therefore to regard it as a rather superfluous declaration.

And how does it accord with "strict neutrality?" To respect "all the scruples of caste," is virtually to uphold Hinduism. For what is caste? It is not a civil but a religious institution. Of the four original castes, the Vaisyas are extinct; the Khetriyas exist (if at all) in very small numbers; and it is not pretended that the Sudras are a pure class. It is known that they are descendants of all descriptions of impure and mixed races from intermarriages. The Brahmans alone exist as they were. The theory is, that they are divine—"twice-born"—a race superior to all others in origin, in sanctity, and in natural rights; and this theory, which involves our acknowledgment that we are ourselves a defiled, polluted, and inferior race, we are called on to recognise and act upon.

The Shastras, from the Veds downwards, are replete with texts like these. (I quote from an article in the *Calcutta Review*, by a learned author, who gives the original Sanscrit):—

"The Brahmans are our superiors.

"The Brahmans alone existed in the beginning.

"I have created the four castes according to their gratifications and acts.

"There sprang from Brahma's mouth beings endowed with the quality of goodness; others from his breast pervaded by the quality of foulness; others from his thighs in whom foulness and darkness prevailed; and other from his feet, in whom the quality of darkness predominated. These were, in succession, beings of the several castes,—Brahmans, Khetriyas, Vaisyas, and Sudras.

"The Brahmans are my mouth, the Khetriyas my arms, the Vaisyas my thighs, and the Sudras my feet. Their powers decrease in gradation."

"Since the Brahman sprang from the most excellent parts, since he was first born, and since he possesses the Veda, he is by right the chief of this whole creation."

"A Brahman, whether learned or ignorant, is a powerful divinity; even as fire is a powerful divinity, whether consecrated or popular.

"All Brahmans are excellent, and always to be honoured without discrimination, whether they are learned or unlearned. These excellent Brahmans, who are guilty of such crimes as theft, are offenders against themselves, not others.

"He who does not immediately bow down when he sees his tutor or a Brahman, or the image of a god, becomes a dog on the earth!

"Whosoever bears but a drop of water which has been in contact with a Brahman's foot, all sins in his body are immediately destroyed. Whosoever carries on his head the holy things touched by a Brahman's foot, verily, verily, I say he is freed from all sins.

"Even wicked Brahmans are to be venerated, but not Sudras, though of subdued passions. The cow that eats foul things, is better than the pig with good dispositions.

"A king, even though dying from want, must not receive any tax from a Brahman learned in the Vedas.

"Never shall a king slay a Brahman, though convicted of all possible crimes."

These things illustrate the system. In its practical development, a man of low caste would "scruple" to tell the truth in giving evidence, if truth affected a Brahman; and a Brahman would scruple to allow an inferior to read a sacred book. Indeed, by the Hindu law, such sacrilege would entail on a Sudra the punishment of exquisite tortures.

And, further, if the Governor-General himself were to touch the eating or drinking vessels of a Hindu of caste, those vessels would be regarded as polluted. And probably the lower the man's caste might be, and the more ignorant the man, the more scrupulous he would be.

And then a man's "caste" forbids him to destroy animal life. Perforce, however, he does so every time he drinks water, or treads upon the ground. The grant of God after the deluge most significantly recognises the right of man to animal food, and our New Testament as emphatically again recognises the claim. But Hinduism commands to abstain from meats, not merely occasionally, but always, and imposes, as a religious duty, this obligation of abstinence.

In practical life, of course, so unnatural

ral a system fails. A Hindu should not wear leather shoes, or use leather for any purpose. And many medicines which are almost necessary, in some diseases, are equally forbidden to him. But he finds that, insensibly, he is led on by the progress of civilisation, and that his scruples must give way. Then in steps the powerful British Government, and sanctions and encourages the maintenance of the absurd system, talks of its respect for these scruples, and stoops to a recognition of the theory which elevates the Brahmin to divinity, and treats the patient, industrious out-caste as an impure and degraded being!

But the case of the Sepoys is peculiar. It is in reference to *their* disaffection that the government offers these assurances. It is said that the Sepoys are jealous for their religion, and that their minds must be soothed. But how stands the fact? There is one class in the community to which no missions have been directed; one class which is almost entirely untouched; one class which has all along been jealously shielded from Christian instruction. That class is the body of Sepoys. Nearly all of them are from Oude, where there has never been a Christian mission. They go on furlough in great numbers yearly, and attend the shrines and temples where pilgrims resort, without let or hindrance. They are not sent out of India, in deference to their scruples. Of Christianity they ordinarily know nothing more than that it is the nominal religion of their officers, and they eat beef and drink wine.—Whoever may have reason to complain that his religion has been interfered with, the Sepoy is not the man.

But do they in fact say that they have reason to complain of missions? Not in the least. The mutiny first broke out at Berhampore. There is there a mission of the London Missionary Society. The 19th Native Infantry, when excited and under arms there, might with ease have destroyed the mission premises, and murdered the missionaries. They never threatened either. They were brought down to Barrackpore and disbanded; and, soon after, the 34th were disbanded there too. Both regiments were let loose on the country. Opposite Barrackpore is Serampore; a short way further up is Chinsurah. At both places there are missions. The men went roving up the country. They passed an unprotected mission at Burdwan; they could easily

have reached the equally unprotected mission stations at Kishugar and Cutova. As they went on, they might have reached others. But they neither threatened or touched one of them. So at Meerut and Umballa. Before this outbreak there were preliminary symptoms of disaffection in various acts of incendiarism; but not one in the mission premises.

But the most remarkable case is that of Benares, that bigoted "sacred" city, with the head civil officer a zealous Christian, with a considerable body of active missionaries. Here were two disaffected native regiments, a Sikh corps, on which it was at first doubtful if reliance could be placed, and 200,000 people supposed to be impatient of missions. Yet up to this time, without any European force (the heroic Commissioner having pushed on to Cawnpore the first Europeans who went up the country), the city has been preserved in peace, and not a hair of the head of a single missionary has perished.

Far be it from me to overlook, as the efficient cause of this, the guardian protecting care of Him whose these men are, and whom they serve. He has said—"Call upon me in the day of trouble, and I will deliver thee." And not only have these, His servants, sought His succour, but I know that the sympathies of others have called forth much prayer on their behalf. Most signally, in answer to these intercessions and supplications, He has manifested His restraining power, and His love to His own beloved people.—But, at the same time, it is plain that if there were in the hearts of the population that animosity to missions which some suppose to exist, the missions would not have been overlooked by the disaffected in this way, and we should at least have had some tokens of the popular ill-will.

But another cause for the insurrection, and that which with the greatest probability is now surmised, is the secret work of Mohammedan emissaries, instigated by the Princes of Lucknow and the Persians. This will probably be made plain ere long. One sign of it is the extensive diffusion of the same kind of stories—that Lord Canning was pledged to the Queen to make the people Christians in three years; that the English required the Sepoys to fight for them with the Russians, in China and Persia, and that in order to qualify them for leaving India, it was necessary first to destroy their

caste, and that this was intended to be done by introducing a greased cartridge into general use. The Hindus have been the first actors, but they have been tools of others behind the scenes. We now see the crisis at Delhi; a son of the Mohammedan pensioned king there placed on the throne; the Mussulmans all armed flocking to the green standard; a Mussulman chosen as leader; and prayer for success of the rebels offered in the Mussulman places of worship in various parts of the country. The result of this development will probably be the cordial union of the Hindus in the Upper Provinces, and especially the Sikhs, in one power.

I believe that we have no cause for fear as to the ultimate issue. England's mission has yet to be accomplished; and for the sake of those among her people here who desire to win India to the Saviour, the victory will soon be given to our country: "the holy seed is the sub-

stance thereof." I believe farther, that this movement shows that the kingdom and powers of darkness are shaken: and further still, that the banner of the False Prophet having now been raised, our Lord, for His own glory's sake, will overthrow the adversaries. And then, will not these events attract more attention to India? Shall we find henceforth that the inquiries of our Legislature into her condition, will be limited to the appointment of a committee, as heretofore, only once in twenty years? Shall we not see the claims of India, the duty, the wisdom, and the true policy of enlightening her people, better understood and realized? And will not the mercy of the deliverance of our Indian empire from this sudden and imminent peril, awaken the gratitude of all the Lord's people, and rouse them to exertion for India's welfare, while still she remains our own possession, and her gates are open to the gospel?—*News of Churches.*

## News of the Church.

**NEW CHURCH OPENED.**—The new Church recently erected on the West Branch, East River, by the congregation in connexion with the Presbyterian Church of Nova Scotia, was opened for divine service on Sabbath, the 26th ult. The Rev George Walker of New Glasgow preached in the morning from Gal. vi. 9: "Let us not be weary in well doing, for in due time we shall reap if we faint not." The Rev Angus McGillivray of East Branch followed in Gaelic, preaching from Exod. xx. 24, last clause: "In all places where I record my name, I will come unto thee and I will bless thee." The Rev George Patterson of Green Hill preached in the afternoon from Psalm cxxii. 1: "I was glad when they said unto me, let us go into the house of the Lord." A large concourse of people assembled on the occasion. Although the Sacrament was dispensed by ministers of the Established Kirk of Scotland in the immediate vicinity, yet the house was filled through all the services by a deeply interested audience. The Church thus opened is a large and handsome edifice, and reflects much credit on the congregation which, though small in numbers, has put forth most creditable exertions in its erection. It is 75 feet long by 45 wide, is completely finished, with an end gallery, and is calculat-

ed to seat 700 persons. We understand that the total cost has been £900, of which about £800 have been already paid. May the Lord count, when he writeth up the people, that this man and that man were born there.

At the last meeting of the Presbytery of P. E. Island, Mr James A. Murray having delivered all the exercises assigned him as trials for license to the satisfaction of the Presbytery, he was unanimously and cordially licensed to preach the everlasting gospel.

**ASSOCIATE REFORMED CHURCH OF THE UNITED STATES.**—This body is so thoroughly pervaded with the missionary spirit that though numerically small and weak it has already a pretty strong staff of missionaries in the Foreign field. Its principal station is in DAMASCUS, Syria. The following extract from the Philadelphia *Christian Instructor* will be read with pleasure by Presbyterians here:

At the meeting of the Board in August last, attention was directed to Dr Alex. Hattie—a young man who was a native of Nova Scotia, had early united himself with the Presbyterian Church of that Province, and afterwards with the First A. R. Church in Philadelphia,

and had pursued his studies mainly in the Medical Department of the University of Pennsylvania, in this city. He is a young man who is highly respectable and gives promise of being a skilful and able physician. He has been engaged in Sabbath school labour, and the leading desire in view throughout his course of study has been that he might prepare himself to do good in the world.

It affords us great gratification to learn by a late communication from him, that after prayerful deliberation and much conference with his parents and friends, he has been led to see the path of duty clear, and will prepare at once for his departure to Syria. The Board have promptly responded to his acceptance of their appointment, and will afford him every facility for his early entrance upon his good work.

We had the pleasure of meeting Dr HATTIE in this city on Tuesday last, on his way to Philadelphia. He proceeded to Boston in the *Eastern State* which left this port at 11 o'clock on Wednesday. Dr Hattie, expects to leave for Syria in about a fortnight.

Dr HATTIE is a native of St. Mary's, Guysboro, and received most of his education in Pictou Academy and the West River Seminary. Our readers will be glad to learn that he has consented to be one of our occasional correspondents.—*Witness.*

### POSTSCRIPT.

LATEST NEWS FROM THE MISSION — Rev P. G. McGregor received on the 28th ult. a letter from Mr Geddie dated April 23rd. The mission families were then well. It had been determined to erect in Aneiteum a large Stone Church, and Mr Geddie is anxious that a Box of suitable Tools should be forwarded as soon as possible. 1st. *Mason's tools*—such as stone hammers, trowels, &c.: 2dly. *Plasterer's tools*; 3dly. *Carpenter's tools*. Cannot such a Box be made up before Mr Matheson's departure?

### Notices, Acknowledgments, &c

Monies received by the Treasurer from 20th July to 20th August, 1857:—

1857.	<i>Home Mission.</i>	
Aug 17—	Donation from a Friend to Missions,	£1 0 0
	<i>Foreign Mission.</i>	
Aug. 20—	Young Ladies' Bazaar, Prince Street congregation, Pictou,	11 0 0

J. & J. Yorston acknowledge receipt of the following for the Foreign Mission:—  
Cash, £12 9s. 6½d.—being proceeds of

Missionary Tea Meeting, Pine Grove Saw Mill; and £1 17s 0½d. from Ladies' Penny-a-week Society, Scotch Hill—per Mrs John McKenzie.

A bale of Goods from West St Peter's, P E Island—value £5.

A Military Coat. from Mr James Dawson for Nohoat, Chief in Mr Geddie's district, Aneiteum.

Cash, 5s. 7m Elizabeth Grant, Scotch Hill.

The Treasurer of the Mission Education Fund acknowledges the receipt of the following sums:—From Miss Christiana Little, Pictou, 5s.; and from Miss Janet Collic, 3s. 1½d.

It is expected that Mr Matheson will leave for the Mission Field about the second week of October. All clothing and other material supplies destined for the New Hebrides should be forwarded to the Receivers of Goods, by the first of October, in order to secure safe and speedy transmission under his immediate oversight.

Rev W. McCulloch acknowledges the receipt of £2 from the Ladies' Society of New Glasgow, in aid of the French Mission. Truro, 10th August, 1857.

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

Mr Reynolds	£0 5 0
Rev R. Blackwood	1 0 0
Samuel Johnston	1 2 6
Andrew O'Brien	1 11 3
Mrs Davidson	5 0
C. W. H. Harris	2 6
Robert Gordon	1 7 6
Rev A. P. Miller	3 5 0
Peter Ross, Esq.	15 0
Rev John Scott	10 0
Mr David Freize	3 0 0

### Terms of the Instructor and Register.

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

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

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