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Jan: Mac Donald Teacher

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. 7.

JUNE, 1856.

No. 6.

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Home Missions. SHEET HARBOUR.

MR. EDITOR,—

At your request I beg to subjoin a *descriptive and historical sketch of SHEET HARBOUR and vicinity.*

Sheet Harbour is one of those beautiful and capacious havens for which Nova Scotia is so distinguished. To give an idea of its size, it extends about 8 miles inland, with an average breadth of about a mile. It is situated between 50 and 60 miles to the Eastward of Halifax; and is navigable for vessels of any tonnage up to its very head. It receives the waters of three Rivers—the East River, the North West River, and the West River. The first of these rises somewhere near St Mary's, and, after crossing the New Guysborough Road, empties itself into the Harbour about a mile and a half from its head, after a tumultuous course of upwards of 30 miles. This beautiful stream is settled only for about 7 miles. But the last homestead of any eminence is the residence of Alexander Fraser, Esq. The Alpine position of this pleasantly situated habitation attracts the notice of the traveller from afar. Four miles farther up is the settlement of Lochaber, comprising 5 families. Few sights in nature can rival the scenery that adorns each bank of this river for the first two miles. To describe these beauties would require a more experienced pen than mine. I can only record the *impression* produced on my own mind during a stroll along its margin on

a beautiful evening in the autumn of 1854.

The North West River has its rise somewhere near the settlement of Musquodoboit. About 3 miles from its mouth it expands itself so as to constitute a chain of Lakes extending for a distance of 3 miles—beautified on the one side by the hand of industry and the abodes of men—adorned on the other by an abrupt and elevated range of woody hills. This chain of Lakes terminates at a distance of some 150 yards from the head of the Harbour. Across this narrow and rocky declivity, “the waters of the river,” when swollen by melting vernal snows, or autumnal rains, rush with the most stupendous violence and rapidity, and with a noise that can be heard miles off.

The West River is a streamlet of very humble pretensions.

Sheet Harbour was first settled about 70 years ago by companies of the 33rd and 42nd Regiments. These received grants of land from Government as a reward for military services. At the time of their arrival there were two families residing in the place—one of the name of Lydiard—the name of the other I have forgotten. At this time Mr Lydiard had a Sawmill—the first ever erected in the place. A few years later this infant community received valuable accessions by the arrival of the Lowes, Frasers and Curries, and others from Scotland, and the Halls from England (the latter about the year 1798). A considerable proportion of these emi-

grants are still living: and both they and their descendants still occupy a prominent position in the community—a position to which they are well entitled, either on account of their industry and intelligence, or for their piety.

The late Rev Duncan Ross, of the West River, Pictou, was the first Presbyterian clergymen that visited Sheet Harbour. This was about 50 years ago. I believe the late Mr Graham of Stewiacke was the next. After this they were supplied for some time by a minister from the Church of Scotland of the name of Young. About 30 years ago the Rev Mr Sprott of Musquodoboit began to pay Sheet Harbour and adjacent settlements an occasional visit—which he has continued to do to the present day. But during the last 15 years other labourers in the mission field have traversed these shores, and I can certify that the lapse of years has not obliterated the remembrance of their services.

With respect to the *prospects* of our Church along those shores it is difficult to speak. There are about 35 Presbyterian families at Sheet Harbour; about 10 more at Taylor's Head and Pope's Harbour (10 miles to the West), and about 14 at Quaddy and vicinity (14 miles to the East)—about 60 families in all. These would require the constant labours of a minister; and were they so supplied, there can be little doubt that the adherents of our Church would increase. In addition to the Presbyterians there are a few Roman Catholic and Episcopalian families at Sheet Harbour. But I believe that both united constitute a minority of the population.

The *soil* of those settlements, though rocky, is far from being barren or unproductive. Both at Sheet Harbour and Quaddy, those who carefully attend to its culture raise good crops both of hay and grain. While at Beaver Harbour and Salmon River there are farms and fields of surpassing beauty. Nothing can exceed the *richness* of the *verdure* by which these settlements are beautified during the summer months. In the autumn of 1854, when the fields throughout the counties of Pictou and Colchester were scorched and withered to such

an extent that, in some instances, people were compelled to send their cattle to the woods, the fields along these shores afforded the most luxuriant pasturage. But still the soil is so *rocky* as to render the cultivation of it extremely difficult.

It may perhaps be proper to say something respecting the state of *practical piety*. Of course it is defective. But it is necessary to bear in mind that even in your *oldest* congregations, that have had the services of a stated ministry for almost a century, there is too much spiritual deadness, as well as instances of positive wickedness and immorality. Let not the God-fearing and the pious at Sheet Harbour then be either surprised or discouraged when they hear of "sins and crimes" committed amongst them. And it is but due to our adherents in this section of the mission field to say that, in proportion to their *advantages*, the state of practical piety among them will compare favourably with other sections of our Church.

As Sheet Harbour is one of the most commodious, it is also one of the most *beautiful* Harbours that this Province can boast of. In this respect, it is no exaggeration to say that it is not excelled either by Mahone Bay or the Harbours of Halifax and Shelburne. Of course, the two former are more improved by Art. But the pride of Sheet Harbour is, that it owes the most of its charms to the bountiful hand of *Nature*.

A sheet of water, broad and deep,
Each *fir-clad* shore does lie between;
While murm'ring streams, and mountains steep,

May yearly, day by day, be seen.
The sounding shore of ocean wide
Reminds the traveller, far from home,
Of that more *distant* shore whose tide
Receives us in the world to come.
Those woody hills and sunny vales
A meek and graceful aspect wear:
Those ships, impelled by summer gales,
Adorn the prospect far and near.

I would just add that the Presbyterians at Sheet Harbour have furnished themselves with a neatly-finished place of worship. When I preached there, the attendance would average about 90.

ROBERT GRANT.

April 14, 1856.

Foreign Missions.

NEW HEBRIDES.

LETTERS FROM MRS. GEDDIE.

We subjoin extracts of a letter from Mrs Geddie to the Rev James Waddell, brought by the same conveyance as the late letters from Mr Geddie:—

LETTERS AND GOODS FROM HOME.

It is a very long time since I have heard a word from you. You have no doubt written us, but alas! your letters have not reached us. The last letters we had from you were written in October last; and they were very old when they reached us. A vessel arrived here from Nova Scotia, but she had nothing for us but our Sydney supplies. Had the boxes from Nova Scotia been in Sydney she would have brought them. I hope nothing has happened to them, for we are in great need of clothing for our poor people.

We feel very grateful to the friends of the cause who have so generously contributed of their means for these poor people. I can assure you that the clothing formerly sent was much valued by them. I often feel deep regret when I ask a poor native, why he or she has not been at church, and they answer, "I have no garment, and I am ashamed to come."

DAILY LABORS.

I have been very busy all day cutting out garments for those who live in distant villages, and who cannot come to church for want of clothing. My dear sister, Mrs Inglis, has spared me two pieces of print out of her own stock, which will help to cover them until we get our own. We have been obliged to Mr and Mrs Inglis for many things of which we were out, they happily having received all their boxes from home.

I can assure you it is very tiresome work in this climate to sit and teach all day. I call Monday (to-day) my own day, but I do little for myself. I have been engaged all day preparing work for the teachers' wives who live at a distance. I have cut out and tacked fifteen or sixteen garments, beside attending to domestic duties, and a meeting for singing in the afternoon. To-morrow the women of the place come to sew. Often as many as thirty attend, and it keeps me very busy to keep them all going. On Wednesday I cut and tack, and meet the female teachers' class in the after-

noon. On Thursday the women again come to sew, and on Friday I have the teachers wives from a distance. In the afternoon there is a public service. Saturday I devote to my household duties. So you see we have not time to be lonesome. This is the place to cure *ennui*.

VISITING.

In April we visited Umeteh (a part of our district about five miles distant) and spent two weeks among the people. We have a Samoan teacher settled there.—He and the people have built a nice lime cottage for us. We spend a pleasant, and, I trust, not unprofitable time among them. I accompanied Mr Geddie for the first time to a village in the heart of the island, one of our outstations. We had two rude palanquins made in which to carry me and the children. We left Umeteh at daylight with a large party of men and women. The road, if it deserved the name, was for a great part of the way along the edge of a mountain torrent. Sometimes we were creeping along the edge of a steep bank and holding on by the creepers that hung in festoons over our heads, at other times climbing over huge boulders over which the angry torrent was dashing with the greatest fury—and again descending a precipice over which it was frightful to look. Yet I would not have missed that journey for a great deal. The beautiful wild scenery of rocks, torrents, splendid little waterfalls, and the various and beautiful ferns, creepers, &c., were a perfect feast to the eye. Our party added not a little to the scene. Mr Geddie was before (uhup as we say here) with two able men to assist him over the most difficult places, after them your humble servant, in a palanquin borne by six or eight men, and twice that number following to relieve them, and all singing as loud as they were able. (Natives always sing when they are carrying a burden.) Afterward came Miss Elizabeth and Master John Williams in the same style. The natives were most attentive to me during the journey, two or three going before to break off any branches that might come in contact with my bonnet. How they managed to carry me over such a road I do not know, but they would not allow me to get out. Since this visit the people have succeeded in making a pretty good road. The people

are all busy in different parts of our district in making roads for our convenience. They have done this of their own free will. We never even mentioned such a thing to them.

The Umeteh people were delighted to have us among them, and did every thing in their power to make us comfortable. While we were there the people collected and dug and planted a large taro plantation for us. We knew nothing of it until the chiefs sent for us to go and see the taro tops, that had been collected from the different lands to plant in it.

The old chief Paulo was very anxious to accept a large plantation of taro nearly ripe from him, but we did not think it right to do so, as the people have done so much for us. When our people at Aneligaubat heard what the Umeteh people were doing for us, they were quite alarmed lest we should remain altogether at Umeteh, and when we returned they were greatly delighted, and crowded to welcome us home. There is not nearly so much food here as at Umeteh. The land there is much more fertile and more easily worked. Here the land is generally poor and hard to dig. The people here are generally fishermen, while the Umeteh people are agriculturists.

Last week we returned from Anama, where we had been spending a week with our dear friends Mr and Mrs Inglis, or rather I should say, I had been spending a week with Mrs Inglis, for our good husbands were visiting the outstations together, and I with the children staid with Mrs Inglis.

CHARLOTTE ANN'S RETURN TO SOUTH SEAS.

You will perhaps be surprised to learn that we have written to Charlotte to come out to us. She has again and again expressed an earnest wish to come and assist in teaching the heathen, and after much thought and prayer for direction we have thought it our duty to send for her. Our excellent associate, Mr Inglis, whose opinion we highly value, quite approves of the step we have taken. We feel more deeply every day the trial of being separated from our dear children. We also think it would be a great risk for Charlotte to go to so cold a climate as Nova Scotia, as she is not very robust. She can be very useful here. It is impossible for me to give as much attention to the instruction of the young females as they require, without neglecting my own family; but if dear Charlotte were

here, we could between us conduct a large boarding school. The young men we have employed as teachers do comparatively little good if they have not suitable wives; and both Mrs Inglis and myself find that the girls who have been in our boarding schools make by far the most efficient teachers.

EXPECTED MISSIONARIES.

I trust that long ere this the new brethren are on their way to us. I hope they are not waiting for the "John Williams." If they do it will be a long time ere we see them.

SUPPLIES FOR THE MISSION FAMILIES

You will wish to know how we are in regard to the necessaries of life. I am thankful to say we are not reduced to the same straits as we were during the first years of our residence here. Our expenses in Sydney during the last two years have been very great, owing to the enormous prices of everything. This year they are even more than last. Our flour costs us this year £2 2s. stg. per 100 lbs. It is not easy to say what our average expenses are, while prices are so fluctuating in the colony; but we think our present salary sufficient, or it will be so when prices are more settled. Our expenses have been above our salary for two or three years. In former years we were not able to expend the whole, not that we had more than we needed, but because we could not procure what we really wanted, and we suffered in consequence. The head of the Sandal wood establishment would not allow his vessels to bring us our supplies, neither would he sell us a mouthful of food, but *Providence* provided for us.— Often have I baked the last of our flour as I thought, but before we had used it, a vessel would come in and spare us a little. A Scotchman who was in his employment often sent us a share of his small rations, and received ill treatment from his employer for so doing. We had native food, *i. e.*, taro, and this is very good; but we could not have subsisted long upon it without losing our strength. But you must not think that I am complaining. Oh no, these dark days are past, and dark indeed they were, when the people were all in heathenism, and the foreigners hating us because they could not be as wicked as before we came, and we ourselves dull and discouraged. But a brighter day now shines upon Aneiteum. Pray, my dear friends, that the beams that are chasing

away the darkness of this once benighted land, may extend their brightness, until all the islands of this group, yea of these seas, rejoice in the light of the gospel.

PROGRESS OF THE NATIVES.

We are engaged in a great and responsible work, my dear friends, and I trust you often pray that we may be strengthened for it. While we hope and believe that there is an inward change in many of these people, we see a very decided outward improvement, not only in their personal appearance, but in their houses, &c. At nearly all our outstations they are building lime school-houses.—Several of the principal chiefs have nice plastered cottages. The Mission premises are improving in appearance. Beside our own house, our boys and girls' houses, Mr G.'s study (just finished and detached from the house), the Printing Office, Simeona's house, and our new church, there are four other lime houses, belonging to our chiefs and others. Our chief, Nohoat, has had a neat lime cottage built for him near us. Very soon lime houses will become all the fashion, as these people are fond of imitating all they see; many of them have coralled walks leading to their houses in imitation of ours.

OCTOBER 15, 1855.

As there is a vessel here now going to Sydney, we gladly embrace the opportunity of sending letters to our dear friends. Since writing the first part of this letter we have all been well, with the exception of Mr Geddie, who has lately had fever and ague. He was very unwell for three weeks, but he is now going about again. Had we had Quinine he would probably have had nothing more than two or three slight turns, but we were unfortunately out. This is a most valuable medicine here, and one we should always have a good supply of. I am sorry to say we are out of all the most useful medicines.

Since the first part of my letter was written we have visited our outstations twice. We have also visited our fellow laborers Mr and Mrs Inglis. They have a very nice place, and as many buildings as we have; but they live on a flat, and their station does not look so well as ours. They left us last Friday, after spending a few days with us.

I have two little motherless infants to look after, the one is the infant of a woman who lived beside us. She died when

her babe was only three days old. The other child is from one of our outstations. We have had it brought here for the benefit of the goat's milk. Mrs Inglis has two little children under her care too. One is motherless, and the mother of the other was ill a long time, and when she recovered she could not nurse her babe. In the days of heathenism motherless infants, with few exceptions, were put to death and cast into the sea with their mothers.

You will be sorry to learn that we have not yet received the boxes from Nova Scotia. We have not had an arrival from Sydney since May. We do not know even whether they arrived safely in the colony or not. We are very much in need of clothing. We have parted with all of our own that we can spare, and some indeed that we cannot well spare.

We have been expecting a visit from the Bishop of New Zealand for some time. He went to England two years ago. We saw some time ago that he had left in his new missionary vessel for New Zealand, and he has had time since then to have arrived in the colony, and visited the Islands; but perhaps he will not visit this year as he has been so long away from home, although when he left, he intended to visit the Islands immediately on his return.

The new Mission on Mare has suffered a severe shock in the death of Mrs Creagh. She died of the effects of a cold after a few days illness. When here in the "John Williams" she was the picture of health. She was a very superior woman. During the few days I had the pleasure of seeing her, I became quite attached to her, and we parted promising often to write to each other; but alas! the first letters we had from them after they settled on Mare conveyed to us the sad tidings of her death.—Poor Mr Creagh appears to be greatly affected by his loss. He says in his letters to us, "I cannot be said to bear it, I only endure it." I do pity him and his dear motherless little boy.

LETTER FROM REV. J. INGLIS.

ANEITEUM, NEW HEBRIDES,
December 14 1854.

MY DEAR SIR,—In my last letter I gave you an account of the progress of the mission on this island up to the present time. In this communication, after some brief notices of other matters, I shall

inform you of what we have attempted for Futuna and Tana.

EASTERN POLYNESIA.—From the brethren in the *John Williams* we learned that the French Government in Tahiti are as intolerant as ever towards Protestantism—that it appears to be a part of their systematic policy to “wear out the saints of the Most High” on that island. In Samoa there was every appearance that the long and disastrous war, which has so seriously retarded the progress of the mission, will soon be brought to an end. In Rarotonga and the adjoining islands, the Rarotongans continued to prosper, and the brethren there had succeeded, in a very providential manner, in introducing the gospel into Penrhyn’s island. In her last visit, the *John Williams* took native teachers from Rarotonga, who were located, under exciting and encouraging circumstances, among those remarkably fine-looking, but fearfully savage and greatly dreaded islanders.

H. M. S. HERALD—MR BOYD.—A fortnight ago we had a visit of *H. M. S. Herald*. Captain Denham was on his way from Feejee to the Solomon Islands, in search of Mr Boyd, whose mysterious disappearance in that group, about three years ago, caused a great excitement in Sydney and the Australasian colonies.—Mr Boyd was a Scotchman, a native of Galloway, and belonged to the neighbourhood of Newton-Stewart. He was one of the most enterprising settlers, and, I believe, one of the largest stockholders in Australia. He was returning from California to Sydney, and was visiting these islands for some commercial objects. He landed, along with a boy, on Guadalcanar. The captain of the vessel waited for his return, but he did not make his appearance; they sent a boat on shore, and saw his footsteps and appearances as if a great struggle had been going on, but no further intelligence of his fate could be obtained. The vessel was kept hovering about the island for a fortnight; but as no further traces of either Mr Boyd or the boy could be discovered, the parties on board concluded that they must have been killed by the natives, and the vessel sailed for Sydney. But as no positive proof had been found of Mr Boyd’s being killed, many were disposed to think that instead of being murdered by the natives, it was probable that he was retained in captivity, and perhaps made a chief among them. So

much interest did his case excite, that both the British and French governments instructed their respective naval officers commanding vessels in these seas to lend every assistance in their power to effect his recovery, should any thing be heard respecting him. Some time ago, a report came to Sydney that a white man and a boy were living among the natives on Guadalcanar; the man was said to be bald, and to have a long beard. The trees along the coast, it was also said, were many of them marked with Mr Boyd’s name. So much credit was attached to the report in Sydney, that a meeting of the merchants was held, and a subscription was raised to fit out a vessel to go in search of Mr Boyd. When Captain Denham heard that it was probable Mr Boyd was still alive, he immediately, in accordance with his instructions, suspended his surveying operations in Feejee, and at a great sacrifice to the interests of the expedition, hurried away for the Solomon group. The interests of commerce and science were instantly abandoned at the call of humanity. At our request, Captain Denham very kindly agreed to touch at Futuna, and land a teacher and his wife, whom we were sending thither to reinforce the mission on that island. When the *Herald* left Aneiteum this time twelvemonth, Captain Denham spent about a week making surveys of the coast of Futuna. To strengthen our infant mission on that island, he made particular inquiries after our teachers, had them on board, and made it appear to the natives as if to inquire after and see the teachers had been the principal object of his visit.

MISSION TO FUTUNA.—When the *John Williams* was here in 1853, we appointed two teachers, Waihit and Yosefa, with their wives, from this island; and the Samoan brethren and Mr Geddie located them on Futuna. At first they were well received, but after some time a sandal-wood vessel called at Futuna, having a number of Tanese on board.—The Tanese stirred up the natives, and made their minds evil-affected against the teachers. They persuaded them that the new religion would bring disease and death. The consequence was, that the natives nearly all forsook the teachers. By and by the impression of this visit wore away, and we heard more encouraging accounts of the mission. Three natives of Futuna, who had lived for a

length of time on this island, at Mr Geddie's station, and had embraced Christianity, returned to their own island, joined themselves to the teachers, and strengthened their hands greatly. The teachers had much to try their faith and patience; but their success has been, upon the whole, fully more than could have been reasonably expected. This year the deputation in the *John Williams* engaged to visit Futuna, and take our teachers their next year's supplies of clothing, &c.; and if it should appear expedient, they intended also to strengthen the mission by the settlement of a Samoan teacher. From some cause which we have not learned, the *John Williams* did not call at Futuna, and, in consequence of the vessel not calling, I am sorry to say, one of our teachers, Yosefa, has been drowned.

VISIT TO FUTUNA AND TANA.—A month after the *John Williams* left this island, as she was not to return here, we sent Pita, the Samoan teacher formerly on Tana, with a strong select crew of natives in our best boat, to visit our teachers on Futuna and Tana. The voyage occupied a fortnight, but the actual sailing was performed in three days.

TEACHER DROWNED.—On their return, we learned that ten days before they reached Futuna, a white man who lived there had left Futuna for Aneiteum, and that Yosefa and two other natives of this island, besides some natives of Futuna, had accompanied him in his boat. Yosefa was coming over to this island to obtain supplies. As the *John Williams* had not called at Futuna, the teachers' supplies of clothing, fish-hooks, &c., had been quite expended, and as food was scarce on the island, a supply of fish-hooks especially would have helped them much to obtain food. Pita and the natives afterwards ascertained that the boat had not been heard of either at Tana or Eromanga. The only conclusion, therefore, which we could draw was, that as the boat had not come here, it must have gone down at sea, being probably upset in a squall, and all in her had perished. We also learned from them that two canoes had been lost about the same time, one coming from Futuna to this island, and the other going from this island to Tana.

GREAT LOSS OF LIFE.—In the boat, in these two canoes, and in another canoe lost some months ago, going from Aneiteum to Futuna, no fewer than *eighteen*

men, belonging to my side of the island, have been drowned, besides the white man, and ten or twelve natives of Tana and Futuna. In all, about thirty men have met with a watery grave. This reckless mode of sailing from island to island in native canoes is an evil thing of long standing, and this fearful loss of life at this time, and so recently, has furnished Mr Geddie and me with an opportunity of calling the attention of the natives to the nature of the evil, and the means of preventing it.

NEED OF A LARGE BOAT.—As we shall have occasion to visit our teachers frequently in these islands, we are very desirous to procure a large boat, partly or wholly decked, and in which, in ordinary circumstances, there would be no danger in sailing to Futuna, Tana, and Nyua. We should draw our crew from among the most active and skilful native seamen. In such a boat some of our most influential chiefs would have an opportunity of visiting the adjoining islands, and bearing their testimony in behalf of Christianity. In this way the classes that invariably get up these expeditions would get their love of travel gratified, and the temptation to embark in their fragile canoes would be greatly removed. We should not think of getting a boat for this purpose alone; but while the primary object is to maintain a regular intercourse with our teachers, the other object will, we think, be also, in a great measure, gained. The boat which was bought for us in Sydney would have suited this object in a good measure, although it was not intended for this purpose, but to be placed on Tana, principally to furnish the teachers with the means of returning to this island in case of an emergency; subsequently, this arrangement was not thought necessary. But when the *John Williams* reached Samoa, the brethren who were waiting there to proceed to the Loyalty Islands having been disappointed in procuring a boat from Sydney, and seeing ours to be so suitable, as they thought, for their station, they were eager to obtain it; and thinking that a much smaller boat, which was for sale in Samoa, might probably suit our purpose, they bought it and brought it with them. When they arrived here, we felt it to be our duty, in their peculiar circumstances,—about to commence a new mission and with no other boat,—at once to pass over our large boat and the benefaction of our

Sydney friends to the new brethren, whom they are supporting, and to accept of the small boat instead, which, when fully rigged, will cost £30. It is an excellent boat, but quite too small for visiting the adjoining islands, and in the meanwhile we must use our whole boats for this purpose.

TEACHERS—YOSEFA.—But to return to the teachers. Poor Yosefa has left a widow and an infant son to lament his loss. He was a highly promising young man. He belonged to this side of the island, but before our arrival he had lived a good part of his life at Mr Geddie's station, for the sake of the gospel. After our settlement here, he was diligent and constant in waiting upon every means of instruction. He introduced the gospel into Unka, a small inland settlement.—He used to go every evening and make family worship with a man and his wife, who were anxious to know about the true God. Afterwards a few others joined them, and with their assistance he erected a small school-house, and I appointed him to be their teacher. The work has gone on there, and a few weeks ago I opened a new school-house in that settlement, much larger, and in every way superior to their first one. Yosefa's marriage was the first that I celebrated on this island. It was conducted with great publicity. It was performed on the shore, in front of the mission premises, in presence of a great concourse of natives.—Mr Geddie, the Samoan brethren, Captain Morgan, and a number of the men from the *John Williams*, were all present. As soon as the marriage was over, the young couple were hurried into the boat, put on board the *John Williams*, and the next morning landed on Futuna. His appointed period was short. May the Lord sanctify the loss.

WAIHIT.—Waihit, the other teacher sent to Futuna, is a somewhat extraordinary character. In heathen times he was a sacred man, a great disease maker, and a furious savage; and hence a man of great influence among his countrymen. He became one of the first converts to Christianity. No sooner was he converted himself, than he sought, with all the energy of his character, to bring his countrymen out of the darkness of heathenism into the blessed light of the gospel. Mr Geddie is of opinion that the first great impression in favour of the gospel over this island was made chiefly by Waihit. He has evinced the same

earnestness and decision of character on Futuna. He has lately exposed himself to considerable danger by his fidelity.—The natives of Futuna have a cruel and barbarous practice, when a scarcity of food occurs, which, I suppose, will be generally once a year, before the bread-fruit season comes in. They kill a man, as a sacrifice to propitiate their deities and secure an abundant harvest of bread-fruit. The chiefs assemble, fix upon the individual, and immediately thereafter kill him. When Waihit heard of their intentions, he remonstrated with them to the utmost of his power, but it was of no avail; they were only angry with him, and several who professed themselves favourable to Christianity left off coming near him. As the poor victim had been killed only a short time before our boat was there, our natives returned quite shocked with the horrid deed, and apparently more impressed than ever with excellencies of the gospel. Waihit had also severely reproved some natives of Aneiteum, living on Futuna, for their wicked conduct. One of them was so angry at him for this, that he advised the natives to kill Waihit. When Waihit heard that his life was threatened, he firmly replied, "Oh, I am not afraid; they may kill my body, but they cannot touch my soul."—*To be Continued.*

From Missionary Magazine and Chronicle.

POLYNESIA.

NENGGONE, LOYALTY ISLANDS.

"In our number for February we inserted a notice of the encouraging events which had signalized the entrance of Messrs. Jones and Creagh upon this new and interesting field of labour.

Mr Sunderland, who had accompanied these brethren to Nenggone, writing under date 16th of August, gives the following additional particulars respecting the erection of a chapel, and the organization of a christian Church at Neche, the station occupied by Mr Creagh.

"I inclose a rough sketch of the chapel at the Neche Mission Station. It is a good stone building, 60 feet by 34. It was erected in 1854, and reflects great credit upon the native teachers and people, by whom it was built. The former chapel was lath and plaster; it was blown down by a strong gale in 1854, and the people resolved that their next chapel should be a strong substantial building. The teachers drew the plan, and the whole district assisted in the building—

men, women, and children were all employed. The men cut the wood for the roof, the women and children collected stones for the walls; during the erection the village was like a bee-hive—all ranks, all ages, both sexes, were employed, and in about three months the building was finished. It has a double roof, is seated with benches, and will hold about 800 people. It is well filled every Sabbath day. It presents a striking contrast to their own houses, and the chapel is always an object of interest to parties from the heathen districts. They wonder at its size, and it is with difficulty they can be induced to enter into the 'sacred house,' lest some evil should befall them for having dared to trespass on what they consider sacred ground. I have observed some of the heathen, who had been induced by persuasion to attend a service, tremble exceedingly, and appeared only to breathe freely when they got outside of the chapel.

"Small parties from the various heathen tribes are continually visiting this station; we have thus an opportunity of speaking to them about christianity.—They all acknowledge what we say is very good, and that our religion is a very good one, because it teaches people to be kind; but that the various tribes are so jealous of each other, that if they wish to receive the gospel, or *word* as they call it, some stronger tribe would fall upon them and kill them. They say to us, 'Try to get over the *word* to the strong tribes, then the weaker ones will follow.' There is truth in what they say, and we keep this in view in our plans of operation. Some of the Si Guama people go occasionally and speak to the principal tribes which still keep aloof; they have always been well received, but they still put off to a more convenient season the reception of the gospel.

"The people at this station are exceedingly attentive to the preaching of the truth, and most anxious to obtain the word of God. We hope we shall soon be able to put into their hands a complete book; at present they have only a few chapters of the gospel by John, which many of them have got by heart. We are printing the gospel by Mark, and hope in about a month to have it ready to put into the hands of the people. We get on slowly, because we can only print four pages at a time.—Brother Creagh composes the pages, and the native teachers print off the forms.

We are glad, however, that we can print the book; though it takes so much time, it will be a great prize for the people when it is completed.

"We had the pleasure of forming a church at this station last month. On the 15th of July we had the ordinance of the Lord's Supper. It was a deeply solemn and interesting occasion. When we thought what these people were but a few years ago, and think what some of them profess to be now, it was indeed an interesting scene—one on which angels no doubt looked with astonishment; and which furnished another proof of the wonders of redeeming love, the power of Divine grace, to cleanse and purify the heart of the vilest of the sons of men.—The infant church is composed of fifteen members—thirteen males and two females. There are many more who will shortly be admitted to the church. Brother Creagh and I took the services between us. Brother Jones has also formed a church at Si Waeko. May the blessings of the great Head of the church rest upon the infant churches on Nengone."

In a later letter, dated 9th October and written after his arrival in Sydney, Mr Sunderland gives some further and very interesting particulars concerning the Nengone Mission, and also notices the signal providence by which he and Mrs Sunderland had been preserved amidst the perils of a storm at sea.

"I embrace an early opportunity of informing you of our arrival in the colony. The term of our appointment to the West having expired, and the object of our Mission there accomplished, after consultation with brother Creagh, we engaged a passage in a brig bound for Sydney. Our ten months' residence on the island of Mare (Nengone) had been long enough to cause us pain at parting. We felt attached to many of the people, and the falling tear and the warm expression of their feelings at parting showed that the feeling was mutual.

"The work in Mare is in an encouraging state. Our brethren have full scope for all their talents, both physical and mental. There are upwards of 2000 people looking up to them for instruction. There are about 300 candidates at both stations, seeking for baptism and the ordinance of the Lord's Supper.—There are a number of very interesting young men in the course of training, whom we hope will be useful hereafter as native teachers. They very soon ac-

quire the art of writing and reading.

"The people are kind and attentive to their missionaries. What they have they freely give. They consider it their duty to keep the teachers and the missionaries well supplied with yams.

"The two principal chiefs at the station are members of the church. They are both very consistent men, and, by a long course of consistent acting, have proved their attachment to the truth.—Esekiu, one of the chiefs, I am sorry to say, is in a poor state of health. When we landed we found him unwell. He took a course of medicine, and got up his strength again; but before we left he was again complaining, and I fear his time of departure is drawing nigh. He speaks of his state, says he feels that he must soon die, but that he puts his trust in Jesus. He was a man, when the people were living in heathenism, greatly feared by them. A pile of human bones, a short distance inland of the village of Neche, is pointed out as a mark of his love of human flesh and his cruelty.—But he early embraced christianity after the landing of the teachers: and for many years he has been their faithful friend. We all think highly of him, and have been pleased with his modest behaviour, his uniform kindness to the missionaries, and his anxiety to promote the interests of the Redeemer's kingdom amongst his own and other tribes. I have often felt refreshed at our prayer meetings by his prayers, and astonished at the clear views of Divine truth which he possessed. When he dies, his loss will be greatly felt by all parties.

"The other chief, Naisilini, is a member of the church. He also bears an excellent character. A few months ago, he in company with some of the candidates went to visit a heathen tribe, and to converse with them on the subject of religion. They arrived at the village and found the tribe making preparations for war with a neighbouring tribe. He spoke to them of the evil of war and the blessings of peace, and referred to the advantages which christianity had conferred upon his own people. This heathen tribe, having received a challenge, felt called upon to go to the fighting ground. Naisilini and the christian party said they would go with them to the scene of conflict, and they did accompany them the next day. When the hostile parties were in sight of each other, not more than 100 yards apart, Naisilini

said, 'You stay here; I will go over to the other tribe and speak to them, and try and induce them to live in peace.'—Some of the leading men said, 'If you go over to that party, they will very likely kill you and eat you.' He replied, 'I am a man of God; I don't fear man.'—They entreated him not to go; but he would not listen to them. He and his friends went to the other tribe. The old men assembled; he said he wished to speak to them. They listened with attention to what he said. The opposite party were looking on with deep interest, fearing for the result; but their fears were disappointed. The principal chiefs of this tribe said, 'Tell the fighting men to give up the war to-day. Let all the young men return to their village, and we will all go to our large house and listen to the message of the christian chief.' They all returned home. Fighting was postponed that day. Naisilini, in giving a description of his interview, said that this tribe behaved with great respect.—They gave food to him and his party: and in the evening they conducted worship in the large house, at which there was a numerous attendance. The people behaved most respectfully to them during their stay, and said they should be glad to see them again: that they thought that the *lotu*, or religion, was a good thing: but that they were afraid to receive the word at present: but they said they might repeat their visits. This we consider a great step in advance. On former occasions, they had received insults when they visited the heathen: but there is a change taking place now among all the tribes. They seem glad of the visits of the christians. We hope that the light of the gospel is breaking in upon the darkness in which they have been involved, and that ere long we shall hear that our brethren have been able to place teachers amongst all the tribes on the island of Mare. It is very delightful to see the interest the christian natives take in their visits to the heathen, to preach to them the truths of the gospel. They are always willing to go, and they return with gladsome hearts when they have met with encouragement, or see any hope of the introduction of the gospel amongst their benighted neighbours.

"We left Mare on the 27th August. Parting from our friends with regret, we went on board the brig which was bound for Sydney in the afternoon, and sailed next morning.

“We had a very heavy gale on our way down to Sydney. We felt considerable anxiety, and were exposed to great danger. A vessel about fifty years old; not even a good roap on board, but three hands before the mast; a chronometer on board, but of no use because it was allowed to run down: sailing by dead reckoning, and in the neighbourhood of reefs and exposed to currents, we were under considerable doubts as to what might be the consequence. We felt sustained by the thought that we were Christ's servants: we felt the value of precious faith in Jesus, and left the result with Him; feeling that all is well with the christian, either in life or death. At the commencement of the gale the main trysail-sheet carried away the *horse*, and struck the captain on the temples. He fell senseless on the deck. He was carried below. I bled him and did all I could for him; but he lay senseless for two days, during which time the gale continued with great fury. It was, indeed, a most wonderful thing that he was not struck dead: he has not yet recovered from the blow. In addition to all this, think of our ungolly crew—not one on board but ourselves, and two natives we

had with us, seemed to care about God; but in the very height of the storm you could hear the most dreadful oaths from the men as they were attending to the ropes. The elements appeared to be at war with us. The lightning flashed, and at times the heavens seemed to be in a blaze: the sea rose before us in apparent wrath, now and then breaking over us and deluging the deck of the vessel; and the winds howled through our rotten ropes: yet, amidst all that was calculated to awe and humble the spirit, man defied his Maker, and tried to provoke the thunderbolts of God's wrath to break upon His creatures, and punish those who, in circumstances so critical, could use the most awful language. Never did I feel so much the truth, ‘That our God is merciful,’ not desiring the death of a sinner: else, surely, His vengeance would have fallen upon our crew. God was gracious, and He brought us through the storm in safety, and we were permitted to reach Port Jackson on the 22nd September. We met with a kind reception from our friends; and we have been engaged in preaching and advocating the cause of our Mission since we arrived.”

Other Missions.

FRENCH CANADIAN MISSIONARY SOCIETY.

(Concluded.)

CATECHISTS.

Seven Catechists have laboured in connection with the Society in as many different stations. These are all resident Missionaries, who assist the Ministers in their labors, and supply their place where the work has not acquired sufficient extension to demand the permanent services of a resident clergyman.—They are, without exception, married men, whose houses are open to visitors, and whose earnest piety, and irreproachable behaviour command always, ultimately, the respect even of enemies; while their faithful testimony, their unremitting protest against Rome, and readiness to be instant in season and out of season, cause many to lay aside a delusive religion and cling to Jesus Christ.

TEACHERS.

This fourth class of Missionaries is sta-

tioned partly at the Institutes of Pointe aux Trembles, and partly at the local schools of the several stations in connexion with which their labors will be noticed. Whilst engaging extensively in the work of education, this Society should be distinctly understood to encourage it, not as an end of itself, but only as a means of promoting the great object it has in view—that of imparting to the people the knowledge of Bible truth, and of leading them to the fountain of life and salvation. This consideration we urge upon our teachers, lest while absorbed in imparting secular instruction, they may lose sight of the one thing needful, the good part, which is in Jesus, and which we expect them to strive in procuring to all who come within the reach of their influence.

Although our schools have generally but a small attendance, yet in several localities they are indispensable to the consolidation of the missionary success obtained, inasmuch as the Government

schools of Lower Canada are essentially of a sectarian character, and isolated French Canadians would have to send their children where the Romish catechism is the prominent object of teaching, unless provision were made for them by this Society. As will be seen afterwards, new schools have been opened this year in two of our stations.

The Report then proceeds to give a detailed report of each department of their operations, and an account of the several stations. We have only room for a condensed statement of the Educational Institute.

POINTE AUX TREMBLES.

Ten miles east of Montreal, on the North shore of the St Lawrence.

It will be recollected that a short time previous to our last anniversary, important changes had been introduced into our educational establishment at Pointe aux Trembles. It had been divided into four distinct departments, viz:—The Boys' Institute, the Girls' Institute, the Farm, and the Pastorate, each under the direction of a special head, reporting directly to the Committee, while the whole establishment was to be superintended on behalf of the Society by the periodical visits of the Secretary. These systematic arrangements have now received the test of experience, and have proved most satisfactory, having fully met the expectations of the Committee.

The highest number of pupils, during the year, in both institutes was 111, there are at present 74 scholars, of which, 51 are at the Boys' and 23 at the Girls' Institute.

BOYS' INSTITUTE.—The branches taught are, Reading, Writing, the English language, French Grammar, Geography, Arithmetic, History of Canada, Recitation, Composition, Discussion, Drawing, and Singing, but the branch which receives the prominent place is the study of the Word of God. The number of lessons given is 95 a week, 20 by Mr Roux, and 75 by the pupils.—These lessons are so distributed that while the members of the superior class are teaching, the Principal is disengaged and can superintend the lower classes, examine the pupils, and also aid and advise the young teachers. The general progress of the scholars is satisfactory.—They display great zeal in reading the Scriptures, and exhibit on religious subjects a remarkable intelligence of the

things of God, as well as a good knowledge of the errors of Rome.

Mrs Roux and Miss Shea have continued effective in the laborious duties entrusted to them.

GIRLS' INSTITUTE.—In the absence of a successor to the late Madame Tanner, Mr Vernon was charged for a great part of the year, with the superintendence of the Girls' institute, until at a recent date, Madame Moret, at the urgent solicitations of the Committee, consented to leave her home for a season, and, assisted by Mr Moret, to assume the direction of the School. We are in a position now to announce with great satisfaction, that a Christian lady of decided piety and long experience in the department of education has agreed to come and undertake the charge of this Seminary.

Of 46 girls received in the establishment during the year, 40 were French Canadians, 2 French, 2 Swiss (children of Missionaries), and 2 Indians; ten of them paid in part for their board; forty-two were born of Romish parents, and 10 of them professed to be Romanists at the time of their admission to the school; three have remained indifferent to religious influence; two have joined the church, while nine more give decided evidence of piety, and are strongly attached to the Gospel. The rest have given general satisfaction. Six belong to the superior class, and qualify themselves to become teachers, Twenty-three in all are now placed under the direction of Madame Moret.

FARM.—Great praise is due to Mr Vernon for the very able and efficient manner in which he has managed the Farm entrusted to him, and made it contribute largely towards the support of the Institutes. The whole expenses for the cultivation of the Farm, including board and wages of servants, were covered by sales of produce, while the amount of provisions supplied to the Institutes, and the various services rendered by the department, represents at a low valuation a nett profit of over £160. In addition to this the gardens of the establishment which form a distinct part of the Farm, supplied the two houses with produce to the amount of at least £40. Thus were the expenses of both Institutes diminished to the extent of two hundred pounds by the proceeds of the Farm.

FINANCES.—The contributions to the Society have amounted to £2,644 0s. 8d.,

which is less by £600 17s. 3d. than the previous year. This deficiency in the supply of funds is easily accounted for, when it is not noticed that it bears entirely upon remittances from Great Britain, and from the United States. Being deprived for most of the year of the services of a General Agent, neither of these countries could be visited as previously, for the purpose of taking up collections. Moreover, while a diminution in our resources from Great Britain might have been anticipated on account of the war, only a portion of the annual grant of a thousand dollars, voted to this Society by the American and Foreign Christian Union, of New York, has yet been received.

The contributions from Canada, on the contrary, show an increase over all preceding years, a most gratifying proof that our mission gains more and more the confidence and sympathy of the churches in this Province, which being nearest, can best appreciate the importance of our field and the progress of the work. Donations from Canadian sources have reached this year the sum of £1,886 1 9d., being not far from three quarters of the whole amount contributed. In this sum Montreal has contributed about £640. After such liberality displayed at home, we can the more boldly turn to the Christians out of the Province, and urge them to assume their part of responsibility in carrying the light of the Gospel to French Canadians, and establishing the Word of God in the midst of this great stronghold of Romanism in America.

It will be seen with regret from the Treasurers' account, that we are indebted to the extent of £337, 7s. 3d. When it is considered that this Society has been now for nearly two years, more or less in debt, that thus its operations are crippled, and that new missionaries, needed for the urgent demands of the field, cannot be procured, the friends of the cause will undoubtedly feel the call for renewed exertions.

CONCLUSION. — To sum up the

operations of the Society, it might be stated that this Mission reckons at present eleven Stations provided with resident Missionaries; that it has sustained during the year 4 ministers, 7 catechists, 8 colporteurs, and 10 teachers. It has established 4 Schools in various parts of the country, and supports at Pointe aux Trembles 2 large Educational Institutes, in which a numerous youth is trained for future usefulness. Over 300 French Canadians attended on Sunday at the several Stations, the services held by the Missionaries; while in addition, a considerable number of isolated families that have withdrawn from Rome, worship God in spirit and truth. Such are some of results already obtained, which, however, are only the first instalment of larger blessings in store, if we are not wanting in faith and perseverance. While some organs of Romanism affect to treat with contempt our humble instrumentality, the whole Romish clergy is alive—and probably more so than are many of our friends—to the importance of this Mission. They labour hard against it; cease not to warn their people from our missionaries; are foremost in destroying religious books and burning Bibles, and preaching incessantly against those whom they misrepresent as “False prophets.”

Let the appreciation in which they hold these efforts be stated by themselves. In the annual report for the Propagation of the Faith in the District of Montreal, an official document emanating from the Romish Hierarchy of this Province, is found the following:—“Heresy now works with an energy truly diabolical to seduce the Catholic population away from their allegiance to the ancient faith of their fathers.” It scarcely need be said that this so-called heresy is nothing else than Evangelical and Spiritual Christianity, as proclaimed by our Missionaries; and it must be a source of unfeigned congratulation to all the members of this Society, that the energy displayed in this cause, makes the enemies of the Bible tremble.

News of the Church.

PRESBYTERY OF HALIFAX.

The Presbytery of Halifax met at Shubenacadie on the 20th inst. Present—

Rev Messrs. Sedgewick (Moderator), Murdoch, McGregor, Cameron and McLean; and Messrs. S. Archibald, Alex.

James, and — Landalls, Ruling Elders.

Mr John McKinnon, Student in Theology, delivered a discourse, and read a portion of the Epistle to the Hebrews in Greek. Both of these exercises were approved. Mr McKinnon informed the Presbytery of his intention to proceed to Scotland to prosecute his studies. The Clerk was directed to furnish Mr McK. with a suitable testimonial.

Reports of missionary work, by Mr Spratt at Kempt, and by Mr Grant at Sheet Harbor, were read with interest and approval. Members of Presbytery reported fulfilment of appointments to preach at different parts of the Railway, from which it appeared, that since last meeting divine service had been held on eight different Sabbaths, at different localities, which were gratefully received, and the expenses incurred in travelling defrayed. It appeared farther that Mr Matheson, preacher, had been employed in the same field of usefulness from the first Sabbath of May. It was agreed that Mr Matheson be left to divide his time among the different sections, according to his own judgment, after seeing the whole extent of the demand. The Clerk was farther instructed to correspond with the Presbyteries of Truro and Pietou, and invite their assistance, as one laborer is entirely inadequate, and the members of this Presbytery too few to give the amount of supply which they would wish to furnish, and which seems to be required.

Rev Hugh Ross was recalled from Cape Sable Island and directed to take part with Mr Matheson in the Railway mission from the date of his return until the meeting of Synod—Mr McGregor to give directions to Mr Ross on his arrival from Shelburne.

Mr McCully was continued at Annapolis until the meeting of Synod.

The committee appointed to correspond with the Managers of Yarmouth congregation, stated that they had written as directed, but had as yet received no reply. The subject involved in the correspondence was therefore necessarily delayed till next meeting.

An appeal to Synod from a decision of session of Poplar Grove Church, by one of its members, against refusing admission to the membership of the Church to persons of acknowledged christian excellence, or to certified members from other christian Churches, who may seek admission, because they may have conscientious scrup-

les against giving an *unqualified* assent to the Formula of admission, was read, and after consideration transmitted.

Next meeting to be held in New Glasgow on the fourth Tuesday of June.

BELLE VUE, R. JOHN,

May 15th, 1856.

Dear Sir,—Enclosed you have Fourteen Pounds and Ten Shillings to the credit of our Foreign Mission Fund.—This sum comes from the congregation of St Andrew's Church, in St John, New Brunswick, under the pastoral charge of the Rev William Donald, A. M., of the Established Church of Scotland;—and has been forwarded by our former Treasurer, Dr Waddell, who is at present connected with that congregation. Various circumstances render it peculiarly pleasing to me to be made the channel of communication with you on an occasion so interesting.

The money comes most opportunely, as we have been making exhausting disbursements for the outfit of our young brother Gordon, and for the furnishing of supplies to our mission family, per the "John Williams," about to sail from Britain for the South Sea missions.

But the contribution is rendered increasingly valuable as it comes to our aid from brethren in Christ Jesus who have no share in the responsibility of our mission, but who send us fraternal greeting, and thus kindly contribute to its support. Surely we may thank God and take courage when we find portions of the Presbyterian family, beyond ourselves, making common cause with us, and, unsolicited, coming to the help of the Lord against the mighty. Is it not indicative of better coming times to see an elder of our Church associated with a congregation in a sister Church (or mother, if you will), and that congregation stretching out a helping hand to aid in our most interesting Foreign Mission Scheme?—Shall we not have more and more of such exhibitions of mutual love and mutual co-operation?—Sure I am, the congregation of St Andrews will not regret that they have been forward to afford the testimony which they have given, and most heartily do I pray that they may realize that "it is more blessed to give than to receive."

The transmission of this valued contribution calls up very pleasing reminiscences of a passing visit which I paid, some five years ago, to friends in St John,

when I preached to the congregation of St Andrews Church, and enjoyed much pleasing intercourse with their worthy pastor. I have reported their liberality to our Board of Foreign Missions, and am instructed to convey to them our cordial acknowledgments of their kindness, and to say how delighted we are to hail them, with their esteemed pastor at their head, as co-workers with us in our noble enterprise. My very agreeable commission extends farther than this,—and embraces an expression of great pleasure, on the part of our Board, at finding our former associate in office, Dr Waddell, again appearing prominently engaged in promoting the good work. We cherish a hope that this is but the beginning of good and great things in that quarter, and have appointed him to act as our agent in New Brunswick, assured that though removed from our midst, his love will not be allowed to cool, nor his zeal to flag, in a cause in which formerly he took so conspicuous a part.

How pleasing will it be to the minister and congregation of St Andrew's Church—how gratifying to us, and how honoring to our common Lord, if we find that their zeal shall have provoked very many to go and do likewise. Contributions from friends of the Redeemer in New Brunswick may be handed to the Doctor, and will be gratefully received, and faithfully applied to the extension of His kingdom in the regions beyond.

I am, dear Sir, yours truly,
 JAMES WADDELL.

To A. Patterson, *Synod Treasurer.*

Notices, Acknowledgments, &c

The new Schedule of Statistical Questions will before this date be in the hands of the Moderator of each Session. We trust that the blanks will be filled up promptly and carefully, and lodged with the Presbytery Clerks, so that these officers may hand them over to the Synodical Committee on Statistics, immediately after their appointment. Of late years, these returns have been highly creditable, as well as most useful, to the body. Let there be no falling off during the present year. Hitherto there have been *two* sets of Questions, the one being addressed to Sessions, and the other to Managers. Now they are combined, and forwarded to the Session, with the understanding that the Session will seek the aid of the Managers in filling the blanks which relate to Congregational Finance.

P. G. MCGREGOR,
 Synod Clerk.

May 30th, 1856.

The Synod of the Presbyterian Church of Nova Scotia will meet in Primitive Church, New Glasgow, on Tuesday 24th instant, at 11 o'clock, A.M. Sermon by the Rev John Cameron, Moderator.

The Committee of Bills and Overtures will meet at James' Place, New Glasgow, on Tuesday, 10th inst, at 11 A.M. All papers intended to be laid before the ensuing meeting of Synod must be forwarded before this date, unless special reasons can be assigned satisfactory to the committee.

JAMES BAYNE, Convener.

Our next number will be delayed a few days to include in it the proceedings of Synod.

The Church Building Committee of Tatamagouche Bay gratefully acknowledge the receipt of £14 collected from friends in Truro by Mr Samuel Henderson of Greenfield.

The Mission station of Baddeck acknowledges the receipt of One Pound from the Rev David Roy toward their Church Building Fund.

Appointment of Probationers for June.	
<i>Probationers.</i>	<i>Presbyteries.</i>
Rev Daniel McCurdy,	Truro.
" Hugh Ross,	Halifax.
" James Thomson	P E Island.
Mr Robert Grant,	Pictou.
" Samuel McCully,	Halifax.
" William Kier,	Truro.
" John Wm. Matheson,	Halifax.
" John Currie,	Truro.
" Alex. Cameron,	Pictou.

CHILDREN'S OFFERINGS FOR THE PURCHASE OF THE MISSIONARY SCHOONER, THE "JOHN KROX."

The following sums have been raised in Rev Mr Patterson's congregation:—

GREEN HILL.	
Master John W McKenzie, col.	£1 19 0
Miss Mary J Halliday "	16 3½
" Margaret Munsie "	1 0 0½
Master John Geo. Cameron "	11 10½
	<hr/>
	4 7 2½

L. END MID. RIVER.	
Master John Bryden, col.	£0 13 0
Miss Jane Geddie, Douglas, "	11 9
" Janet A. Crockett, "	7 2
	<hr/>
	1 11 11

MID. SETTLEMENT MID. RIVER.	
Master T. McCulloch Fraser, col.	£0 12 4
Miss Sarah McDonald "	10 7½
	<hr/>
	1 2 11½

UPPER SETTLEMENT MID. RIVER.	
Miss Isabella Collic, col.	£0 14 0

Miss Hannah M Murray, col.	8 0	Mrs Monaghan	1 6
	<u>1 2 0</u>	Miss McIntosh	1 6
MILL BROOK		Hiram Smith	5 0
Master Thomas Fraser	£1 10 7½	Philip Harvie	5 0
U. END WEST RIVER.		Mrs Wilson	5 0
Miss Mary Ann McLean	£0 16 8	Mrs Joseph Tweedie	5 0
" Frances McLeod	1 3 2½	William Hay	5 0
Master James Wm. McGill	19 4½	Thomas Little	5 0
	<u>2 19 3</u>	George Runciman	5 0
		John Cameron	5 0
		Rev Dr Keir	4 0 0
		Mrs Davidson	5 0
Total,	12 13 11½	Thomas McCulloch	5 0
		Miss Gentles	1 6
		William Mulroy	5 0
		Robert Smith	1 13 9
		Charles Pitblado	5 0
		Rev J Campbell	2 12 6
		James Fraser	5 0

The sum of Seven Pounds Five Shillings have been raised by the juveniles in Poplar Grove Church, with the aid of their friends.

Monies received by Treasurer from 20th April to 20th May, 1856:—

Foreign Mission.

Hugh McDonald, Esq. S R Antigonish, for London Missionary Society	£1 0 0
Legacy from the late Jas Wells, Cascumpeque, P E I c'y	£5 4 3 4
P McGregor, Esq, lot No 19. educating native teacher, Aneiteum, 18s, P E I c'y	15 0
Mr N P Olding, junr, per Rev George Walker	5 2½
Wm Mathers, Esq, Toronto, C W, per Rev Dr Taylor	1 5 0
Miramichi congregation, per Rev John McCurdy	8 14 6
Ladies' Religious Society of do for Mrs Geddie's private use	2 0 6
Fall collection Cascumpeque congregation, £8 1s, P E I c'y	7 2 6
Missionary, Bible and Educational Society of do £10	8 6 8
Wm Matheson, Esq, Pictou	5 0 0
A Friend, per Rev A Fraser, Esq, New Glasgow	5 0
A Friend, per do, for Mission schooner	5 0
St Andrew's Church, St John, N B, per Rev J Waddell	14 10 0
Collection Prince Street Church, Pictou	17 13 7½

Home Mission.

Missionary, Bible and Educational Society, Cascumpeque	6 16 3
Wm Matheson, Esq, Pictou	5 0 0
<i>Seminary.</i>	
Missionary, Bible and Educational Society, Cascumpeque	6 16 3
<i>Register.</i>	
Rev D Roy, balance for 1855	1 1 3

The Agent acknowledges receipt of the following sums as payment for *Instructor* and *Register* for 1856:—

Mr Reynolds	£0 5 0
William Porteous	5 0
William Graham	2 0 0
Hon S Creelman	5 0

Foreign Missionary Wanted.

The Board of Foreign Missions having been directed by the Synod to endeavor to secure the services of a Missionary to labor in the South Seas. are now prepared to receive applications for that service, from Ministers and Licentiates of the Church in Nova Scotia, or the United Presbyterian Church in Scotland, or its branches in the Colonies. Applications to be directed to the Rev James Bayne, Secretary of the Board, Pictou.

Boards, Standing Committees, &c.

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

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

Terms of the Instructor and Register.

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

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

Orders and remittances to be forwarded to Mr Charles Robson. Remittances may also be sent to the Synod Treasurer.