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# THE MISSIONARY REGISTER.

OF THE

## Presbyterian Church of Nova Scotia.

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

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Vol. II.

MARCH, 1860.

No. 3.

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### FOREIGN MISSIONS.

#### LETTER FROM MR. MATHESON.

*Aneiteum, Oct. 17, 1859.*

MY DEAR BROTHER:—

You are probably in the receipt of our last letters sent by China. It so, you will be aware that we have left our station upon Tana for some time, and also of the cause of our having returned to Aneiteum. As twelve months have now nearly elapsed since our settlement upon Tana, and as missionaries are generally expected to write an annual report of their labors, I embrace the present opportunity of forwarding you a brief account of the manner in which we have been employed during the past year. During the first month of our residence upon Tana, my time was wholly occupied with manual labour about the house and premises. After that we began to apply ourselves as closely as possible to the acquisition of the language, which is the first thing demanding attention after you have a house in which to live. We soon succeeded in gathering up a sufficient number of phrases to enable us to converse a little with the natives in their own language. Early in January we opened a morning school at our station, which I superintended, and another at

a village called Anuakaraka, about a mile distant, which was conducted by Talip, one of the Aneiteum teachers. As might be naturally expected, the attendance at each of the schools was but small and very irregular for several weeks. Their conduct however while in school was much better than we could have expected, considering that they know nothing of the nature of a school—had never before seen a letter, and could not perceive any temporal advantage that might be gained by attending the school. One of our chiefs named Viavia, who lives quite near us, attended regularly, and soon mastered the alphabet, which he considered a great achievement. He appears very anxious to learn to read, and often used to go into the school room and point out the letters (which were pasted upon the wall), to others equally desirous to read, but not so far advanced. On the Sabbath we had three places of public worship—the central one at our own station, in which we had service every Sabbath morning; one at Anuakaraka, and the third at a village called Kuamara; at each of those two stations we had service every alternate Sabbath afternoon. Having no Church, or even a large school house at our station, we were obliged to as-

semble in the yard on Sabbath mornings: but though all our doors afforded us ample church accommodation, yet it was not very comfortable neither in hot nor yet in wet weather, consequently the attendance upon public worship was not as good as we could have desired, nor even as it would have been had we but a building in which to assemble. To remedy this evil, we resolved upon building a church, though we evidently saw that it would be an undertaking not easily accomplished, as we had not any material at hand with which to commence, neither had we any suitable articles of barter with which to purchase the wood from the natives, and also to pay for its carriage. It is, however, a bad wind which blows nobody good, and at that very time there happened to be an old trading vessel wrecked in the harbour, having on board a large quantity of the kind of trade which we required. Upon hearing of it I immediately wrote to Mr. Copeland who was then living at Port Resolution, and requested him to purchase a quantity of knives, hatchets, &c., &c. He did so, and forwarded them the following day. The wood with the exception of some large logs had all to be carried some 4 or 5 miles, by the natives. The chief, from whom we received the wood, not only sent his men but also assisted them himself in cutting and carrying out, not only a part, but a sufficiency of wood to finish the church, which is a good substantial building, 24 x 48 feet. After the erection and completion of the house in March, the attendance upon public worship began to increase daily, and the average attendance in March and April was from 180 to 230—in the preceding months from 50 to 70. At Anu-akaraka the average attendance was about 40, and at Kuamara about 125.—We had also native worship in our own house four nights in the week, for the benefit of those who might feel disposed to attend. That meeting was very irregularly attended, some evenings there might not be more than 4 or 5 persons present, other evenings some 25 or 30.

Mrs. Matheson had also a number of girls and young women whom she was teaching to sew. Of them she might have had any number and for any length of time, but as the portion of mission goods that fell to our lot was very small, she was obliged to receive only a limited number, not having cloth for the half of

those who requested it. About the middle of March I began to find that my strength was not altogether sufficient to enable me to discharge all the duties necessarily devolving upon a person during the first stages of a mission.—During the month of April being unable to attend to all my duties, I was requested by Messrs. Geddie and Inglis to return to Aneiteum for some time, hoping that the change of situation as well as a cessation from labour, might prove beneficial. I complied with their request and returned in the last week of April, but did not rally very much for some 8 or 10 weeks. About the middle of July, by the blessing of God, I began to gain strength, and fondly hoped that we might soon be permitted to resume our labours: among those for whose spiritual welfare we would gladly spend and be spent. In August I intended to have returned, but the brethren here who are better acquainted with the nature of the climate and also of the difficulties to be encountered upon a heathen island, thought that such a step would be very injudicious, especially as we may be as usefully employed here as at our own station. We are now living a village called (Umej) Umetch, where Simeona the Samoan teacher resided. We will probably remain here until after the rainy season. We have also two Tanese lads living with us, from whom we are endeavouring to acquire a knowledge of their language, in order that we may be the better prepared for communicating knowledge if spared to return.

The Samoan teacher conducts school at this station every morning, (Saturday excepted), or rather family worship, as the exercise consist simply of praise, prayer and the reading of a chapter.—In the afternoon we have school four days in the week. On Wednesday prayer meetings, and Saturday the natives consider as their own day. In the forenoon they gather food and wood for the Sabbath, and in the afternoon prepare their food, thus avoiding all cooking upon the Sabbath day.

I need not tell you that leaving our much loved station upon Tana, was to us both a very sore trial. During the six months that we were permitted to labour there we became very much attached to the natives, and many of them apparently so to us; and we had entertained the hope of being instrumental in the hand of God in doing something for

that poor and degraded, though deeply interesting people. Our hopes have however been blasted for the present, and how long they may continue so we know not; only of this we are assured, that God reigneth, and that if it be for the promotion of his glory that we ever be privileged to return to the scene of our former labours, he will so overrule in his own good time and way; meanwhile we would patiently wait the dealings of God towards us, remembering that health and sickness are his agents—that he saith to the one go and it goeth, to the other come and it cometh; therefore instead of murmuring or repining at the afflictive dispensations of God, we would rather endeavour to trace in them the hand of a kind Father, and in doing so we cannot fail to discover wisdom and goodness in all his ways of dealing. Trusting that we have an interest in the prayers of the church, and praying that the spirit from on high may be poured on us all.

I remain,

Yours truly,

J. W. MATHESON.

Rev. James Bayne.

#### MISSIONARY INTELLIGENCE.

The friends of our mission will peruse with deep interest the following letter from Mrs. Paton,—the last she ever wrote. We append also some extracts from the letters of her husband. They are interesting, as evincing her unwavering devotedness to the interests of the mission, as well as the peculiarly distressing circumstances of loneliness and danger in which her husband has been left. It should have been mentioned in regard to the letter from Mr. Paton, which appeared in our last No., that like what follows, it was but a few detached extracts. These letters are not to the Secretary, nor written for the eye of the whole church. They are private correspondence, and we beg to thank those friends who have placed them at our disposal, as the extracts we append are fitted to be exceedingly useful, and give some details in regard to the work in Tana.

EXTRACTS FROM MRS. PATON'S LETTER.

*Port Resolution,  
Tana, 20th December 1858.*

My dear Father, Mother, and Sisters,

—When I wrote last, we were just about to leave Aneiteum for Tana, the sphere of our future labors.

After bidding farewell to our kind friends in Aneiteum, we (Mr. and Mrs. Matheson, Mr. Copeland, Mr. Paton, and I, along with Mr. Geddie), left its peaceful shores to enter into the trials and difficulties of missionary life. One can have no idea of the dark and degrading state of these poor heathen, unless really among them. Still, we trust, that the cloud which has so long enveloped Tana, will now be rolled away, and the light of the Sun of Righteousness irradiate this dark land. We have been here about two months, and so far the people among whom we live appear friendly. An extensive priesthood reside in the neighborhood of the volcano, from whom we anticipate much opposition, as they know whenever the missionary gains a footing among the people, their influence is lost. A great many of the Tarese speak very good English, from their having so much intercourse with foreigners; but that only makes them the more difficult to manage, for they learn all their vices, but none of their virtues (if those whom they meet with possess any). They are very avaricious. If one renders the least assistance, he demands a most exorbitant pay, indeed, we can hardly satisfy them. We have a number of male, but few female visitors, the latter being just slaves, and do all the work. The gentlemen disfigure their faces with red and black paint, and always carry spears and clubs.

At first I was quite shocked with their appearance, but one soon becomes accustomed to such sights. They likewise possess money and muskets—guns and tobacco being the chief objects of their ambition. Indeed, such is their degraded condition, that were not the power and grace of God all-sufficient, one might almost despair of making any impression on them. All the natives are in a state of entire nudity, with this exception, that females wear short petticoats made of grass.

Young girls are very fond of beads, and sometimes have their necks quite covered with them. They likewise bore large holes in their ears, from which they suspend rolls of tortoise shells. Two or three little girls come about me, who I am teaching to sew and sing, but no great good can be accomplished

until we master the language. We have picked up a good many words, and I trust, with the blessing of God, will soon be able to speak to them of things pertaining to their everlasting peace. Port Resolution is a most beautiful bay. I have never seen such a lovely spot. Indeed, everything around delights the eye, but only *man, man is vile*. Our house is situated at the head of the bay. It is built on the foundation of Mr Turner's house, from which he had to fly fifteen years ago. The sea at full tide comes within a few yards of the door, so that we have only space for a small garden in front, though plenty behind and around the house. We are busy arranging and putting things to right. Mr Copeland is staying with us at present. During the rainy season he is to be sometimes with us, and sometimes with Mr Matheson, as the latter is in delicate health. Mr Copeland is a strong vigorous man, both in regard to *head and hands*.

I am beginning to collect shells, &c., for the home box. Mrs and Mr J. Turner are going home with the "John Williams" next year. The weather is very hot. The thermometer averages from 80° to 85°. The rainy season having now set in, it is not likely we will have many opportunities of either receiving or sending letters for at least three or four months. I am wearying very much to hear from you. I can hardly realise that nine months have now rolled away since I left "bonny Scotia." How many changes will take place before I again revisit it. Both Mr. Paton and I are in excellent health, and though we feel the heat oppressive, like the climate very well. I hope you are all well and happy. Happy new year to you all, and many returns of it. I am writing very hurriedly, as a vessel has called in, but is going away tomorrow morning. However, I thought you would like a letter short and sweet, rather than none. I expect to get all the news when you write, for my interest and affection for home and home folks have not in the least abated. I must now conclude, with kindest love to my dear father, dear mother, dear Janet, dear Lizzy, and all my old companions. Ever, believe me, your loving daughter and sister,

M. A. PATON,

P. S.—You must not think from what I have told you of Tana that we

are in the least frightened. A man-of-war sometimes pays them a visit, and has already given them some very salutary lessons.

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EXTRACTS FROM MR. PATON'S LETTER.

Port Resolution,  
Tana, April 27th, 1859.

My Dear Parents, Sisters, and Brothers,—I am exceedingly sorry that it is my painful task to inform you that my dear, dear wife died of pericarditis on the 3rd of March, at one o'clock A. M.; and our dear little son, Peter Robert Robson, who was born on the 12th February, died on the 20th March at 3 A. M. Baby had one week of severe suffering before his death. Mrs. Paton died in a moment, and entirely unexpected, leaving me in a state of distress more easily pictured than described. She had sensible moments now and then, and could talk with freedom. During one of these intervals she said, "O that my dear mother were here; she is a good woman my mother—a jewel of women!" Looking up, she saw Mr. Copeland standing by the bed, and exclaimed, "Oh, Mr Copeland, I did not know you were there! You must not think from what I said just now that I regret coming here or leaving my mother; for if I had the same thing to do over again, I would do it with far more pleasure—yes, with all my heart. Oh, no! I do not regret leaving home and friends, though at the time I felt it keenly."

Mr. Copeland retired to rest. I continued sitting on the bedside with her hand in mine, and in a short time she again looked up, saying, "J. C. wrote to our Janet, saying that young Christians, under their first impressions, thought they could do anything, or make any sacrifice for Jesus; and he asked if she believed it, for he did not think they could when tested; but Janet wrote back that she believed they could, and I believe it is true."

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Port Resolution,  
Tana, 26th May, 1859.

My Dear Brother Walter,—Before receiving this you will have learned of the death of my dear wife, which took place on the 3rd of March, at one o'clock

A. M., and of the death of our dear little son, on the 20th March, at three o'clock A. M. I gave you all the particulars in my two last letters; one of which was sent by Aneiteum, and the other by Erromanga. The one sent by Aneiteum, was addressed to father; that by Erromanga to Mr. Robson, enclosing a short note to father. I have embraced every opportunity of sending letters since Mrs. Paton's death, indeed since coming to these Islands; and so far as able will do so in future. I have got no letters from home but those received in Melbourne, and I am wearying very much to hear from you all. Here, we have few opportunities of either sending or receiving letters. Mrs. Paton and I lived very happily, and now I feel her loss exceedingly, when left alone on this dark heathen island. As yet, I cannot see how I am to succeed so well with the work without her, for she was a wonderful help to me; nothing dismayed her, and her accomplished mind and matured judgment rendered her advice invaluable. Many a sleepless and lonely night I had, during her trouble and Peter's. She never murmured, but was always very cheerful; and now I believe made herself appear much better than she really was, for fear of grieving me; for from the day of our marriage I always had a strange presentiment that I would lose her soon and suddenly. God gave and he has taken away, blessed be His holy name. I try to feel resigned, but it is very difficult; for O! it seemed hard to be so left, and to lose one that was so singularly qualified for the work, and with whom I lived so very happily; yet God doeth all things well. After her death I was much set on the dear child, and hoped earnestly that he would be spared. His countenance was so expressive of his mother's, and he seemed such a lovely child; but God took him, and I believe he is too wise to err; yet I cannot help mourning their absence, for it is very trying to be here alone in such circumstances. Mr. Matheson's life being despaired of, he has been removed to Aneiteum. Mr. and Mrs. Inglis come home in August with the "John Williams" Mr. Copeland has gone to Aneiteum to occupy his station till his return; so that for some time it is likely I will be all alone on Tana; but I feel happy in prosecuting the work if I am well, and soon I

hope not to feel so lonely. I have had fever and ague almost constantly since baby was born on the 12th of February. I have had fever and ague severely six times in succession. It generally lasts about six days at a time, and even then every other day you feel pretty well. When ill during the last six attacks, my mind has been affected; and I feel so reduced in body, that I am resolved to go to Aneiteum with the "John Knox," for a fortnight, and with the divine blessing I hope it will so improve my health, that I may return invigorated to Tana. Then I intend to commence building a church which will be a heavy undertaking for me, with the assistance of only four men, and these only required to work on Mondays and Tuesdays till twelve o'clock, for by the arrangements of our Mission Committee they have the rest of their time to themselves. I have had much laborious work since coming here, fencing, clearing ground, building, plastering, joining, &c., but this will not continue long. As the teachers' wives can do very little, I have now to do almost everything for myself.

Mrs. Paton's and Peter's death gave a serious shock to the Mission here, and now Mr. Matheson's trouble is causing much excitement. As yet, Tana has been to me a place of trouble and heavy trials: but I hope my cup is about full now, and that God will soon smile on me in his love and mercy. I hope there are some here who feel a little interest in me, and if not, there is a Friend that sticketh closer than a brother, and while he has work for me to do here, he will preserve me for it and assist me in it. Tell my dear parents not to grieve for me unduly, for, though surrounded by savages, I feel as much at ease of mind, so far as danger is concerned, as though I were living in Thorwald village.

Now since I have seen it, notwithstanding of all its dangers and difficulties, if, instead of my weakened energies, I had those of fifty missionaries, I would willingly give them all to the work; for the heathen are in a deplorable condition, and it is only the gospel that can elevate them.

Your affectionate brother,

JOHN G. PATON.

## OTHER MISSIONS.

## FREE CHURCH MISSION.

LETTERS FROM THE REV. P. CONSTANTINIDES.

The following extracts convey the most recent intelligence from our missionary. Solitary in his labours, and furnished with very limited means for their prosecution in an extensive place, he needs the sympathy and the prayers of our people, as well as their regular contributions for his support. We would invite our readers to compare with the present state of our own infant mission that of another cradled amid similar difficulties and discouragements—see the communication of the Rev Mr. Mayer, Jewish missionary, Galatz, given on another page in this number. In encountering such trials, no new thing has befallen us.

*Constantinople, Aug. 24, 1859.*

MY DEAR MR. STEWART,—I have received yours of July 14th, with the enclosed Bill for £104, and I am very glad to see that you take so much interest in the poor Greeks, and that you have really been doing something in their behalf. \* \* \* \* \* I got the Bill exchanged to the discount of three per cent., nearly four times the value of common currency. Out of £104 I received only £101.

I saw Mr Thomson, and we consulted together about the opening of a school, but we saw at once that we could do nothing whatever with £50 as far as a school is concerned. When we said that with about £200 a year we might have a school here, we merely mentioned the least sum possible, and we meant that a very small school might be maintained with that sum were it started. The Jewish missionaries pay £300 a year for a miserable house, and the Americans double that sum. I pay about £80 for a little house. It is a general rule here to pay rents in advance, by terms at least of three months. Could we get a house we would have to give all the money, we have for the school only for three months' rent; but how are we to fit up the place? what shall we give to the teacher? Had we the house given us for nothing £50

would hardly suffice to get some seats, a stove, some fuel, and a few other indispensable article, omitting maps, books, &c. It must be evident that if houses are so expensive for private habitations, they must be much more so for any other purpose, especially if they are to be turned into schools and public places of Protestant worship. We must expect great difficulties and submit to great expenses till we get a place of our own. Mr Thomson thinks with reason that if you could not send us money enough at least for six months' rent, to fit up the place and to pay the teacher, the undertaking of the school is out of the question.

The next question was what should we do with the little money you sent us. We thought of laying it by till we heard again from you, but on further consideration we could not make up our mind to hide in the ground the small talent the Lord has given us.—We have been waiting for it long enough. We could not bear the thought of waiting another moment when immortal souls are at stake and never ending hell is in the future, and the precious opportunities of their salvation are fleeting fast away. In your letter you say, "you hope that ere long the Synod may furnish us with a colporteur." Providence has thrown one—the most suitable person—in our way, and we have agreed to employ him forthwith. We are to give him what all colporteurs get here, *i. e.*, £60 a year. I would not have taken this step alone, but as I act by the advice of the best man I could have I hope I am not acting against the Synod. Now a few words about our colporteur.

George Cazacos—for this is his name—is a fine, pious, and well educated young Greek. He has been employed as a colporteur by the American Missionaries and by other Societies for the last six years. He has a very pleasant way, and a very attractive manner in approaching people and turning all gossip into religious conversation. The coffee house here is the chief place of public resort where crowds repair every evening, and after the toil of the day enjoy the pleasures of social life. There

you may see the Turk, the Jew, the Greek and the Armenian mingling together in common conversation, or listening to the story of some medak, or story teller, forgetful of their innate, fatal antipathies. Amidst the various crowd, Cazacos oft takes his seat, and from the licentious tale of some Arabian prince he directs the attention of his neighbours to sublimer objects. About a year ago he had been engaged by the Jewish Missionaries of the Church of Scotland at Salonica. He had been the means of doing a great deal of good there, but the climate did not agree with his constitution, and his health at last has given way. Almost dead about a month ago he returned here, but I am glad to say that he is fast recovering now. I sincerely believe that the Lord has prepared a great work for him, for he is a "chosen vessel." Among the many instances of this happy success in the field of Christ the following is very striking. A few days before he left Salonica he held a conversation with a few Greeks on religious subjects. One of the Greeks was rather troublesome, and opposed him very much. Ere Cazacos had done with his preaching the fanatical Greek began to grow serious and to feel uneasy. In the evening he called on Cazacos, like Nicodemus of old, to hear more of the kingdom of heaven. They sat up late, and the man left the colporteur full of anxious thoughts. Ere the day dawned, ere Cazacos was up, the stranger came to awake him to pray with him to the Saviour, and also to see how the Evangelical prayed. They "prevented the dawning of the morning and cried," and the man seems to be another creature ever since. He has embraced the gospel, and leaving his country came here to follow the dictates of his conscience and the voice of God with more freedom. Since he came here he has been attending regularly our Church, and he seems to be the most attentive man I ever saw. His information is not very extensive, but he speaks the modern Greek purer than many professors I have heard, and the best thing about him is that he grasps at once every idea you try to convey to him.—He is doing his business and serving his God like one who has known the truth from his birth-day. The Lord has encouraged us greatly in this case.

As to our little congregation I cannot

say that it has increased much, but there is this about, that while many leave us constantly it has never decreased. Several individuals have left Constantinople, two of whom are gone to Athens, but our numbers are still about the same.

A few weeks ago a young man called on me wishing to have his name enrolled in the Protestant list, and to join our communion, telling me that he is an Evangelical. He comes from a little village on the eastern shore of the sea of Marmora. His father is a Greek Haji, or a pilgrim to the Holy Land, and, in consequence, one of the most fanatical and superstitious Greeks. The young man was working as a joiner with an Armenian. The Armenian being a Protestant, tried always to preach to his fellow-workmen the unsearchable riches of Christ. The young Greek at first could not understand the sound of the Gospel, and although he listened to the preaching of his neighbour, he was utterly indifferent at his sayings. He was one of those good-hearted fellows who will listen to and approve of the truth, yet so listless, that they are the most discouraging. The servant of Christ persevered, indifference began to give way to interest, interest to concern, and concern to anxiety. The thoughtless, light-hearted young Greek was converted into a grave anxious inquirer. His father the Haji, his mother, his brothers and sisters, saw the change and felt uneasy about him—especially because he had been working with the Protestant. According to the customs of his village, they undertook to marry him by force. His father, the pilgrim to the sepulchre of Him who died for sin—did not wish him to enter his house unless he came drunk. The young Christian now had to give up father and mother, house and friends, and all, to take up his cross and follow the Saviour. In Nova Scotia, people only read of these things; they cannot exactly understand them: here they are daily to us far more eloquent preacher than all the Doctors I have ever heard. The new proselyte came here to serve the Lord he has learned to love, and just now he is waiting me down stairs to go and speak to him.

\* \* \* \* \*

As we have got a Colporteur, some tracts and religious books will be re-

quired for him to distribute along with Bibles which we may get from the Bible Society's depot here. It is a lamentable fact, that although the Greeks are the most learned of all the nations here, we have the least religious publications.— Mr. Thomson feels the want of Greek tracts very much, as his colporteurs are constantly asked for them, and they none to give. I consulted with him, and also with Dr. Rigs, an American missionary, who formerly had been labouring among the Greeks, and the Doctor's advice is, that as the American Religious Tract Society alone could grant funds for the publication of foreign tracts, you should apply to that society. I could not mention any particular tracts just now, but I have translated one of the London Religious Tract Society's by the advice of Mr. Thomson, and I got the Psalms put in verse like the Scotch Psalter, and if we had the means, we might get these printed.

\* \* \* \* \*

The urgent work of my father obliges him to leave me during the winter, and I must go and take lodgings somewhere alone. I dread the thought, as the people are very bad and society very low. Pray for me, pray for our mission, and believe me, dear Mr. Stewart, most faithfully and affectionately yours,

PETROS CONSTANTINIDES.

Constantinople, August 29, 1859.

MY DEAR MR. STEWART:—

\* \* \* \* \* On Sabbath last I opened a Bible Class for the young men of my little congregation, and I was glad to see six young Greeks who came to search with me the Scriptures. We met in a place wherein we cannot meet again, and I must look out for a new place for next Sabbath. I long to get a place which we could call our own, and wherein I could preach and teach, and live, and open a school. I cannot continue amongst the Roman Catholics for a long time, and I trust you will relieve me soon. You must undertake the school with all your energies, for you must consider it as the life of our mission. Mr. Thomson laments that we could do nothing ere this.

Do write me soon, and believe me most faithfully and truly ever yours,

PETROS CONSTANTINIDES.

## ALEPPO.

### PROPOSED MISSION TO THE ARABS.

The following letter of the Rev. R. G. Brown of Aleppo, dated 28th October, contains intelligence that is new, strange, and deeply interesting:—

The severe ophthalmia under which I have been for more than three weeks, prevents me from writing the long letter I owe you, giving an account of the various places I have visited during the past summer; but I cannot refrain from telling you at once what I am sure will greatly interest and please you.

Yesterday our esteemed consul, Mr. Skene, called upon me, and very earnestly asked me to aid him in seeking the good of the wandering tribes of the Arabs of the desert, which approaches this city. For two or three years his philanthropic interest in them has been deepened by frequent visits to their encampments. He has been a mediator between the wild tribes and the Turkish Government protecting them from injustice, and holding them back from war and predatory retaliation. His influence among them is so great that he was recently formally elected by them as their Amir, Prince of all the Arabs. Nor is this an empty title. He has tested his power in various ways; e. g., by ordering the restitution of 30 camels, which they had just taken from a caravan. They were sent back at once to their owners, and the plunderers were punished in his presence by being deprived of their horses. He has so far overcome their strongest hereditary prejudices as to persuade one of the tribes to commence cultivating the soil, which they have been accustomed to consider a great degradation. The spot selected for the new settlement is two hours' distance from the Jewish town of Tadif (the reputed site of Ezra's tomb), which is seven hours from Aleppo. In consequence of Mr. Skene's mediation, they now frequent the city in such numbers, that the trade in English manufactures is sensibly increased. But he is not content with seeking their temporal interests. In his conversations with them on religious subjects, he has found them (though nominally Mohammedans) without any religion at all, either in doctrine or form. They do not observe the five daily prayers prescribed by Mohammed, and they

have no priests or religious teachers of any kind, whose interests would lead them to oppose the entrance of truth. The means which he suggests for giving them the saving knowledge of Christ are—1st, *Teaching them to read the Scriptures*, by sending native Protestant teachers to their encampments. 2d, *The direct preaching of the gospel by missionaries, whom he would introduce to them.* He wishes a commencement to be made at Dir Hafa, the spot alluded to above, where they have begun cultivation. He suggests that till a missionary fitted to be specially appointed to the work be found, I might for a time reside at Tadiif; and whilst there carrying on the Jewish work, might aid him in commencing operations amongst the Bedouins.

The country of the Nomadic Arabs is bounded in this direction by the great curve formed by the cities of Baghdad, Mosul, Diabekir, Oorfa, (Ur of the Chaldees), Aleppo, Damascus, and Jerusalem, and extends into the heart of Arabia. Their numbers, as calculated from the number of tents they assign to be various tribes, is no less than four millions. That this is not an absurd exaggeration, is proved by the fact that the Anisi (Annesce) alone have seventy thousand tents. This extraordinary people possess a deep interest for every reader of the Bible, because their unchanged character, language, and customs illustrate so much of its history and imagery. The Arab, his steed, and his tent, have for ages enriched the imagination of Europeans. But are we not guilty that we have scarcely thought of them as real men, living and dying without the knowledge of Christ, perishing from a thirst more terrible than what they can ever endure in their deserts—the want of the water of life? Thousands of petitions ascend daily for Israel; but none pray, “Oh that Ishmael might live before Thee!” The most distant island of the ocean have been visited; the most savage races of the earth have been evangelized; but the wanderers of the desert have been forgotten. If the idea of a mission to the Arabs has ever occurred to our mind, it has been dispelled by such considerations as these:—1st, The danger of the attempt. This is entirely obviated by the fact that their most hated enemy is absolutely safe among them if he is their guest, and by their very friendly rela-

tions with Mr. Skene. 2d, The difficulty of acting upon a wandering people.—This is decreased by the new settlement, and does not exist at all to a missionary and teachers who are willing to accompany them from one pasturage to another. 3d, The presumption that the race who imposed the lies of Mohammed on many nations of nominal Christians must be inaccessible to the gospel.—Whatever their ancestors may have been, the Bedouins are now very lax Moslems. If the case were otherwise, “is anything too hard for the Lord?” I will not attempt the difficult work of interpreting prophecy, but there are passages in the 60th of Isaiah, which would seem to imply that the Arab tribes—“Kedar” and “Nebaioth”—are to have some share in the blessings promised to Israel. The day may be near when “the desert shall rejoice, and blossom as the rose;” when “the Lord shall make the wilderness a pool of water, and dry land springs of water.”

The question I have to ask the Committee is twofold—1st, Am I sanctioned in attempting to commence the work near Tadiif till others are prepared for it? and, 2d, Would the United Presbyterian Church be willing and able to occupy this new field as a permanent part of its mission operations? Assured you will favour me with an early reply.

P. S.—I ought to add that Mr. Skene has requested me to engage the interest and prayers of English Christians, through the medium of Sir Culling Eardley.

The preceding letter came before the Committee on Foreign Missions at their meeting on 6th December. They were greatly interested by the strange statements, that a Scotsman has been chosen by the Arabs as their Prince; that a tribe of them has consented to settle down and begin to cultivate the soil; that, though nominally Mohammedans, they are without religion and religious teachers, and that one of our missionaries has received an invitation to go and preach to them the gospel of Christ; and they felt that it would be wrong to refuse to enter this door, which seems to be providentially opened. At the same time, they saw that they could not give any opinion with regard to what the church might do for the future, till the trial should be made, and full details obtained. Hence it was

that they "agreed to authorise Mr Brown to go to Tadif and make the trial of the new field, and to inform him that the answer to his second question (namely, whether the United Presbyterian Church can undertake a permanent mission to these Arabs?) will depend upon the prospects of usefulness and success which trial and inquiry will open up."

Our readers are aware that the Arabs—the Bedouins or the inhabitants of the desert—both of Asia and of Africa, are the descendants of Ishmael, the son of Abraham. According to the promise of God, given to Hagar, they have for more than three thousand years "lived in the presence of their brethren;" a distinct race that have not mingled with the nations: wild and wandering tribes, preserving unchanged the customs of their ancestors, and dwelling in tents in the wilderness. They have been for ages followers of Mohammed, that great impostor who arose in Arabia, their chief home. Long fierce, bigoted, and animated with relentless hatred to all who bear the Christian name, but utterly and criminally neglected by the Christian church, it would seem that some tribes have forgotten the tenets of their religious faith, and have sunk down into a state of most deplorable ignorance. The British Consul of Aleppo says that the Arabs near that town have no religion, either in doctrine or form, and no priests or religious teachers. The Rev. Dr. Stewart, of Leghorn, in his interesting and instructive volume called the "Tent and the Khan," published by the Messrs Oliphant of Edinburgh, makes similar remarks with respect to the Towerah Arabs, who inhabit the wilderness of Sinai, and a part of that very "Wilderness of Paran" where their progenitor, Ishmael, first erected his tent. He found on conversing with these Arabs at their head quarters in "the Wadi Feiran," that they were anxious to be taught reading and writing, and that they would willingly receive and treat with kindness, any European missionary who should come to instruct them. Up to this period it is believed that no mission has been attempted to the Arabs. But they are a part of the peoples that have been given to Christ for his inheritance, and prophecy assures us that "the kings of Sheba and Seba shall offer gifts," and that "Ara-

bia's desert ranger to him shall bow the knee." The spiritual blessing of Abraham shall yet fall on this people, and they shall have a share in the spiritual and better heritage of Abraham's believing children. And, oh, it would be a delightful thing if those singular events which have occurred near Aleppo, shall prove the opening of the door of entrance to the evangelization of the Arabs, and the commencement of that work by which they shall be led to believe on the Lord Jesus Christ, the true prophet of God,—that one seed of Abraham "in whom all the families of the earth shall be blessed." We have reason to think that Sir Culling E. Eardley—for he has been pleased to open correspondence with us—is, in accordance with the request of the consul, conveyed to him by Mr. Brown, taking measures to engage the prayers and the interest of the Christians of England in this movement; and we also earnestly ask our readers to unite with them in fervent supplications that, as the Angel of the Covenant pointed out to Hagar, when her son was dying of thirst, a well in the wilderness, so he would render the preaching of our missionary the means of opening the eyes of those desert wanderers, to behold the "fountain of living waters," at which they may drink and live for ever.

#### THE GOSPEL IN POLYNESIA.

The *older* Missions in the Islands of the South Pacific, exhibit gratifying indications of stability and progress.—In *Tahiti*, the Churches formed by our Missionaries have, since their expulsion [by the French], been under the oversight of native Pastors, whom they trained for that service. The Pastors are distinguished by assiduity and vigilance, and the maintenance of Christian discipline among their people; and the number of Church Members is greater than in any former period. The *Tahitians* generally, notwithstanding the seductive and powerful influences by which they are surrounded, evince a steadfast adherence to those great principles of Evangelical Protestantism in which they were first taught, and to the Word of God, from which those principles are derived.

The Rev. William Howe, in addition to his valuable labours on behalf of his

countrymen and other foreigners at Papeete, continues to employ all the means which the restraints imposed on him by French authority admit, for the benefit of the native Christians; and, amidst the most trying circumstances, he has continued to prosecute his varied labours with unwearied diligence and sound discretion.

The several Missions in the Society, Hervey, and Navigators' Groups, including nearly twenty islands, and about fifty thousand people, present in common the most satisfactory evidence that God continues to attend with his effectual blessing the various labours of our Missionaries. In almost all these Islands the last vestiges of idolatry have long since passed away, and all the people are avowedly worshippers of the only living and true God. The Christian Sabbath is practically acknowledged, and the Ordinances of Christian worship observed.

Many thousands, both of adults and children, are instructed in the schools, and although their natural disposition and social habits are unfavourable to persevering application, yet their gradual improvement is incontestible.

In the different dialects of these islands, the entire Bible has, for several years, been translated, printed and circulated; and the native Christians have manifested the most earnest desire to possess the Word of God. Several successive editions, amounting to several thousands, sent out by the British and Foreign Bible Society, have been purchased at their full value, and the amount returned to the treasury of that Institution.

The Institutions for training Native Teachers and Evangelists, in the islands Tahaa, Rarotonga, and Upolu, under the superintendence respectively of the Rev. John Barff, the Rev. George Gill, and the Rev. George Turner, contain an aggregate of nearly one hundred students; and from these seminaries, many well qualified agents have gone forth, some of whom are placed over the village congregations of their native Islands, while others have carried the tidings of salvation to the other groups of the Pacific. In these regions of darkness, several have fallen victims to the savages whom they sought to save, while others, by God's mercy, have been instrumental in turning many from darkness unto light, and from the pow-

er of Satan unto God. These native Agents are all sustained by the people among whom they labor, or by whom they are sent forth to the heathen; and in addition to such support, their contributions to the cause of Missions, viewed in relation to their very limited resources, present an instructive example to the Churches of our country.

These free-will offerings for the last year reported, amounted,

In the Society Islands, to	£133	8	10
In the Hervey Islands, to	376	12	2
And in the Navigators' Islands to	610	10	0

Total . . . . . £1120 11 0

The number of native Christians in Church fellowship, according to the latest returns, was as follows:—

In Tahiti . . . . .	1600
The Society and Austral Groups . . .	1423
The Hervey Group . . . . .	2087
In the Navigators Group . . . . .	2568

Total . . . . . 7678

In contemplating these rewards of Missionary toil, it becomes us to do honor to the faith of our fathers, by whom the holy enterprise was commenced, under accumulated difficulties and discouragements; and to hold in veneration the memory of those Christian heroes who labored and suffered through the long night of toil, many of whom died in faith, not having received the promise: but, above all, it behoves us to render glory to God, by whose power and grace the midnight gloom of these distant lands has been dispersed, and the glory of God has arisen upon them.

The operations of the Society in Western Polynesia have been attended with the most gratifying success.

Messrs. Creagh and Jones commenced their labors in *Mare*, one of the *Loyalty Islands*, in the year 1854. The people were at that time, with few exceptions, (as the great majority still continue,) blood-thirsty cannibals; yet within four years, so mightily has the word of God prevailed, that two Christian Churches have been formed, each containing nearly one hundred members. The Sabbath congregations consist of upwards of seven hundred persons at the one station, and one thousand at the other—portions of the New Testament are already translated and printed, and upwards of a thousand children are

under daily instruction. The latest communication from Mr. Jones, dated October last, contains the following interesting and encouraging statement:—

“Since my last communication, we have held our May meeting, and for the first time made a collection, which amounted to £5 in cash. The sum is little, and it is great, too, when considered in connection with the circumstances of the people. I trust however, that their humble efforts will have a salutary effect upon their own minds, in teaching them the duty of the Church of Christ, and not less so upon the the wealthy Christians of civilized lands.

“There was a circumstance of great interest connected with our meeting. One of our Mare teachers, a few weeks before, had arrived from the Island of Were, with a company of natives, bringing with them their cast away gods, which were exhibited at the meeting. Speeches, too, were made by natives of Were, and interpreted by the teacher. A great number of naked, painted heathen of this Island were there, listening to and witnessing all the proceedings; and they were appealed to by the teacher to refuse the gospel no longer, but, like the people of Were, to cast away their foolish and wicked practices.”

*Erumanga*, as the death scene of the martyred Williams, can never cease to be deeply interesting to the members of that Society in whose service his indefatigable life was spent. The Rev G. N. Gordon, from the Nova Scotia Missionary Society, and his devoted wife, with humble but heroic trust in God, settled on this island in June, 1857, and the following communication, written last December, must awaken affectionate solicitude and earnest prayer on their behalf:

“I have of late,” writes Mr Gordon, “visited round the east side, which contains a very large population, and have found the natives in general quite accessible. I have no fear to go among the most desperate savages of this Island, who are wretched cannibals, because I can now speak to them the subduing gospel of the grace of God’s dear Son. Without a knowledge of their language, it is not very safe to venture among them, because of their enormous desire for human flesh.—Several of late have been killed, an

eaten, and bodies have been *extruded* for food. In one harbor we visited, the natives of Dillon’s bay who were with me were so terrified lest this would be their fate if they went on shore, that I had to anchor my boat near to the beach, from which I taught the multitude, like my blessed master on the lake of Geneserat. \*

“I have asked the natives here implicated in the death of Williams and Harris—since I have obtained some correct knowledge of their language—to state to me the facts of the case. They are these:—it was a feast day when the first mission ship arrived. Other foreigners, they state, had on such occasions seized their food and killed some of them; five were killed on one occasion, the names of whom they have given me. It was not until Mr Williams attempted to walk up the river towards the place where the feast was holden that they resolved to kill him and his companions, and several of them made signs to them to return to their vessel and not to go up the river. Oviladon is the name of the man that killed them, and he is now with his wife attending to religious instruction. They beheld the deep distress of Captain Morgan in the boat, as he lamented over the fallen of the Lord, and spake much about it. They have shown me the places where each of their bodies were carried. The head of Mr Williams was carried, with some of his clothes, two miles off from the river, where I found the sealing-wax which was in his pocket. I can hardly describe to you my feelings as I returned from these scenes, having had before me the men who perpetrated these horrid scenes.”

The progress of the gospel in *Western Polynesia*, as compared with the earlier efforts for its extension in the islands previously enumerated, has been rapid. This may be ascribed, instrumentally, to various causes which will, happily, continue to operate with increasing force in coming years, on other Islands yet unbled. The striking improvement in civilization and social happiness produced by Christianity among the people who have embraced it, has become known to the wretched savages of the west, and the fact has at least abated their enmity against its teachers. The exemplification, too, of this blessed system in the lives and teachings of the

native Evangelists, who, for the sake of the Lord Jesus, have hazarded their lives among them, has not failed to convey, even to the darkest minds and hardest hearts, an influence tending to enlighten and subdue: while the repeated visits of the Missionary ship have given status and influence to these devoted men. Beyond these, the early efforts of the white Missionaries who have settled on these islands, to acquire the language, to translate the Holy Scriptures, and to make known intelligibly to the people the blessed object of their mission—have powerfully contributed to facilitate the progress of that happy change which is no less wonderful than it is delightful. But, above all, the Spirit of God has been vouchsafed in an unusual measure to his devoted servants; and as they have prophesied in his name, the dry bones of the valley have been quickened, and a living army has arisen to serve and honor the Redeemer.—*Miss. Mag.*, June, 1859.

### OLD CALABAR.

#### SABBATH VISITS TO THE VILLAGES OF THE KWA COUNTRY.

*Ikpu Revels.*—The Rev. A. Robb gives the following jottings from his journal:—*Lord's Day, 6th November 1859.*—Went in the morning to the Kwa villages called Big Kwa town and Akin. The Kwa people are making Ikpu, or, as it is generally called, devil, for their queen, who died some time ago. The office of queen was hereditary among these people, and is said to exist also among other tribes, as, for instance, in the *Kodop* or *Orodop* country. This queen is said to have been a kind of despot—whatever she ordered was done; whatever she wanted she got. It is not likely that she had it in her power to do much harm, even if so disposed; for, unless backed up by something weightier than the force of an old custom, she could not have levied very heavy contributions among her subjects. I understand that she had to carry her own calabash, and work in her own farm, like other black women; and I have heard a *Kodop* man speak rather contemptuously of the Akin or Kwa queen as compared with the ruler of his people. It seems that this royal family is now extinct; and, probably,

the Akin people will come to manage matters more and more as they do in Efik. The King of Benin—that country so famous in the history of early discovery in Africa—is now only a shadow of what he was, in power and splendour, in the palmy days of the Benin kingdom. And so, perhaps, the Akin royalty was the last meagre shade of something that was once powerful and dreaded.

The ikpu revels are carried on daily during the period of its continuance. And although this was the Lord's day, and the people knew that the God of heaven forbade such things, they abated nothing of their "excess of riot." About thirty full grown men were capering in the market-place to the sound of various drums and tinkling instruments, shouting and brandishing naked swords, or other cutting weapons of native manufacture, and firing a musket at intervals. One big man—who on other occasions seems really a decent man—was conspicuous in the group from his well-fleshed figure, his air of supreme enjoyment and self-complacency, and the flaps of white and black cow's skin with the hair on it with which his legs and arms were adorned. The crowd was looking on with great delight; and the missionary had less chance of a hearing among these revellers than one would have in the streets of Edinburgh when the Queen is passing in state.

Went on to Akin, another Kwa village about two miles farther, and had a small meeting in the headman's house. The evil influences of the revellings are felt yonder also. Went back to the *big town* and called at several yards. In one, found a young man with his wife and several children, who showed more than usual interest in what was said. The woman was busy at her needle, which was better than to gaze at the scene going on in the market-place. The young man had an Efik book, and to show what he knew, began to spell; but it disturbed one's gravity a little to see the seriousness with which he went to work, with the book upside down. However, it was somewhat refreshing to see one listen with even a little attention. Another party, bent on something very different, seemed to be much annoyed at having his attention called to the fact that this was the day of God, and that this God

had something to say to him. He rather sharply requested to be let alone, and left the place. However, we did not mean to let him off thus; and, having found out his house, went in without asking leave, and came to a better understanding with him.

In the middle of the village stands a small shed, and this was crammed with votaries of strong drink, as merry as people engaged in such work can be. They were obviously singing in the praise of the *min mbakara*, or rum, which several of them were holding in their hands. One jolly person stood in the centre—a bottle in one hand, and a glass in the other. He was chanting

in the Akin tongue, and the chorus was rung out with great spirit by all the rest sitting or standing around. Plainly they were practised hands.—How like all men, white and black, are to one another! Really one's conceit of our civilization is somewhat lowered, when one sees all its vices so closely acted out in the dark places of the earth. These poor men, thus loud in the praise of the white man's rum, care less than nothing for the Bible which the white man has to give to the world, and for the God whom it reveals as the "Maker, the Monarch, the Saviour of all."

## NEWS OF THE CHURCH.

### TRURO PRESBYTERY.

The Presbytery of Truro, according to appointment, met at Great Village on the 29th November, 1859.

Mr. Jacob McLellan, Student of Theology, appearing, delivered the discourses assigned and was examined on the various subjects prescribed as trials for license. These were all cordially sustained, and, the vote being taken, was passed unanimously that he be licensed to preach the gospel, which was accordingly done in the usual form, the Moderator putting the questions of the formula and engaging in prayer, and the Rev. W. McCulloch addressing the licentiate in words suited to the solemn occasion and the great work which was before him.

Rev. W. S. Darragh, of Goose River, being present, requested to be heard in explanation of a statement made by him on applying to be received, with his session and congregation, into the Presbyterian Church of Nova Scotia and Presbytery of Truro. He at that time, on being asked for his certificates, stated that the Northern Reformed Presbyterian Church of New York, with which he was connected, would not give certificates until informed of the use to be made of them, and then only if satisfied and justifying the object in view. It had since that time been reported that there was no such rule in connection with the Reformed Presbyterian Church or course followed by that denomina-

tion, but that members and office-bearers were furnished with certificates without any enquiries respecting the intention for which desired. Mr. Darragh said that he had founded the assertion on a similar assertion made in his own Session by the Rev Dr McLeod of New York, Clerk of the Synod. Mr Burns, Elder from Goose River, mentioned that it was he that had asked Dr. McLeod, and that he had distinctly explained such to them as being the rule and procedure of the Church. Mr Darragh said that he had also founded the assertion on statements appearing in the *Banner of the Covenant*, and read extracts setting forth such as the principles of the Reformed Presbyterian Church. The Presbytery, having heard these explanations, were fully satisfied, and expressed their sympathy with Mr Darragh in the attempts made to injure his character and destroy his usefulness.

Mr McKay, of Parrsboro', tendered his demission of the charge of that congregation. It was resolved that the demission lie on the table till next meeting of Presbytery, and that the congregation be cited to appear for their interests.

A moderation was granted to the congregation of Old Barns.

The Presbytery again met on the 7th instant at Truro. A call was laid on the table from the congregation of Old Barns, addressed to Mr. Thomas Sedgewick, preacher of the gospel. The call was sustained, but the farther con-

sideration of it deferred till next meeting.

A petition was presented by Mr. S. Morrison, commissioner from the congregation of Economy and Five Islands, praying the Court to appoint one of their number to moderate in a call. He stated that the congregation were unanimous respecting this object, that they had resolved on £150 as the salary, and that the subscription was ahead at least ten per cent beyond that sum. The prayer of the petition was granted, and the Rev. A. L. Wylie appointed to moderate on Tuesday, the 21st inst.

Entered upon the consideration of the proposed Union with the Free Church. Read the Basis of Union and other documents appearing on the subject in the minutes of last meeting of Synod. After lengthened discussion, approved of the whole as there set forth.

Mr McKay's demission being again read, the Clerk stated that he had, as directed, written to the Secretary of the Home Mission Board enquiring if the Board would supplement Parrsboro' £25 on condition that the congregation would raise £100, and that a favorable answer had been returned, the Board consenting to do as proposed. Mr McKay, notwithstanding, still desiring to leave his demission, was accepted, and his connection with Parrsboro' congregation dissolved. The Rev James Byers was appointed to preach to the congregation vacant on the following Sabbath.

Next meeting of Presbytery appointed to be held at the Folly, Upper Londonderry, on Tuesday, the 20th of March.

#### P. E. ISLAND.

The Rev. Robert S. Patterson returns his sincere thanks to the members of his congregation, and other generous friends, for the handsome gift of a horse, of the

value of £30, which they have presented to him. As he has been subjected to some loss and pecuniary outlay, but more especially to a domestic affliction, the expression of their sympathy in those circumstances, is peculiarly encouraging to him. He earnestly desires an interest in their prayers as they have in his. Remembered by each other at the Throne of Grace, he trusts that both will be enabled to perform their duty, so as that the glory of God may be promoted, and their own spiritual interests advanced.—*Protestant.*

#### NEW BRUNSWICK.

A *Pro-re-nata* meeting of the Presbytery of York was held at Prince William on Wednesday last. Present—The Rev. Charles Gordon Glass, Rev. Alexander Smith, Rev James Salmon, and the Rev. Alexander Sterling. A suitable sermon was preached on the occasion by Mr. Salmon and thereafter a call from the congregation of Prince William was put into the hand of Mr. Smith by Mr. Sterling, the moderator. Messrs. Grieve and Hood were heard as commissioners for the congregation of Harvey, who stated in strong language the affection the people there entertained towards Mr. Smith, and the great loss his removal would be to the whole district. Messrs. Adam and Rosborough likewise appeared for the congregation of Prince William. Parties having been heard, the moderator requested Mr Smith to give his views on the subject who at once stated that he had made up his mind to close with the call to Prince William. Thereafter it having been moved by Mr. Glass, seconded by Mr. Salmon, and unanimously agreed to, that Mr. Smith be loosed from his present charge, Mr. Sterling preached a suitable sermon on the following day, and Mr. Smith was inducted into the congregation according to the rules of the Church.—*Com.*

#### NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer from 20th January to 20th February, 1860.

##### Foreign Mission.

From Yarmouth congregation,  
per Rev G. Christie, £4 0 0

Mrs Jacob Hatfield, Yarmouth, per do	1	0	0
Miss Isabella Jackson,	0	3	0
" Mary Catherine Grant,	0	5	0
Religious Society, Salem Church, additional,	0	2	6

One that the Lord has blessed, per Rev D. Roy,	0 10 0
John Ferguson and Rankine Ferguson, Bathurst, N. B., per Rev J. McCurdy,	0 10 0
Children of Mr A. Rainey's, Bathurst, for the prevalence of Rev Mr Matheson,	1 0 0
Collection taken Primitive Church, 29 Prince Street Sabbath School, for missionary schooner "John Knox," per Mr Hattie,	8 19 2
Mr and Mrs James McDonald, Barney's River,	0 10 0

*Home Mission.*

From one that the Lord has blessed, per Rev. D. Roy,	0 10 0
James' Church, N. G., per do,	4 14 6
Robert McDonald, Cape George,	0 10 0

*Seminary.*

Religious Society, Salem Church, additional to former collection,	0 14 0
Pietou Ladies Seminary Society,	5 3 4

The agent acknowledges the receipt of the following sums for Instructsa and Register:

Thomas McColl,	£0 5 0
Rev George M. Clarke,	3 17 6
Mr John Henderson,	0 5 0
Rev Samuel Wyllie,	0 5 0
Robert Trotter,	0 5 0
Rev H. Crawford,	3 16 9
Rev. B. Sedgwick,	10 5 0
Neil McKay,	1 17 6
Robert Stewart,	1 2 6
G. K. for gratuitous distribution,	0 15 0
Rev. John McCurdy,	0 5 0
Mrs George Oliver,	0 5 0
Mrs Davidson,	0 5 0
Samuel S. Morrison,	2 10 0
Charles S. Sterns,	7 10 0
Robert McDonald,	0 5 0
James Hunter,	0 5 0
Hugh Dunlass,	3 0 0
George C. Lawrence,	0 5 0
M. H. Goudge,	6 6 9
George B. Johnston,	1 0 0
Prusia Birch,	1 6 3
Isaac Douglas,	0 10 0

The Receiver of Foreign Mission Goods acknowledges receipt of 2½ yards Woollen Homespun, from Mrs James Rae, Dalhousie; value, 10s.

Pictou, 27th February, 1860.

### BOARDS, AND STANDING COMMITTEES, &c.

*Board of Home Missions.*—Rev. Messrs Patterson, McGilveray, Walker and Thomson, together with Messrs. Anthony Collie, John McKinnon, David Fraser and Lawrence Miller, Ruling Elders. Rev. George Patterson, Secretary.

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

*Board of Foreign Missions.*—Rev. Messrs Baxter, Roy, Bayne, Waddell, Roddick, Watson, and McKinnon, and Messrs. Kenneth Forbes, James Stalker, John McKenzie and Peter Ross Ruling Elders. Secretary—Rev. J. Bayne.

*Seminary Board.*—The Professors, ex officio. Rev. Messrs. McCulloch, Baxter, B. Ross, Wylie, Cameron, McKay and Currie, and Messrs. Robert Smith, David McCurdy, Isaac Fleming, William McKim, Fleming Blanchard, and Adam Dickie. Mr McCulloch, Convener; Rev. E. Ross, Secretary.

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

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

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

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

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