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# THE MISSIONARY REGISTER

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 11.

NOVEMBER, 1860.

No. 11.

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## FOREIGN MISSIONS.

### MR. JOHNSTON'S JOURNAL,

OF A VOYAGE FROM MELBOURNE TO ANEITEUM, KEPT ON BOARD THE SCHOONER "VISTULA."

*Monday morning, April 2nd.*—After prayer, in which the Rev. J. P. Sunderland, R. Hamilton, and A. M. Ramsay took part, we took an affectionate farewell of our kind hostess, and the family. The Rev. gentlemen named above accompanied us to the ship, where we with full hearts took a *last farewell* of those from whom we had received so much kindness, attention, and favor, in a strange land. Not until the next morning, did the ship leave her moorings, and sail down the river Yarra, and come to anchor in Hobson Bay, in sight of the city. Here we lay *one week*, every day receiving the promise that we would "certainly sail *to-morrow*." Thus, day after day passed away until Sabbath morning at 8 o'clock the pilot came on board, and we were soon under way. The vessel in which we have embarked, is a schooner, well built of the best material, tonnage 133. She is from Dundee, and the captain and mate are from the same place. The second mate is a native of P. E. I., Charlottetown (Alex. Levitt.)

The accommodations on board are very inferior. But I suppose they are better than the Great Apostle Paul had during his missionary voyages in the Mediterranean Sea. There are on board 14 passengers—10 men, 2 women, and 2 children, bound for the Feejees. Intercourse with the Pacific Islands is rapidly increasing. Their resources are being developed, and brought into the market. We have even increasing evidences, on every side, that those Isles hitherto, so little frequented, known, and cut off from the rest of the world, will soon be frequented, known, and brought near to the civilised and commercial portions of our globe. Oh! may the Church be zealous to have the heralds of the Cross to precede the men of the world—the *gospel* to go before trade. Then shall our commercial intercourse with these isolated portions of our earth bring additional comforts, and happiness to the great body politic, and glory to the *heavenly* kingdom, which Christ came to our world to establish; for the glory of His Father, and for the present and eternal happiness of the human race.

The vessel is to visit the Samoan, and Fiji Islands, before she lands us on

Anciteum. This will occupy some time, for which I am truly sorry. But, those who ought to know, tell us that we will not lose so much time, as you would be led to suppose, by taking this circuitous rout. We take advantage of the *trade-winds*; whereas a direct course, gives us every chance to meet with head winds, and a long passage.

*Wednesday, 23rd, 23° S. Lat. 170° E. Lon.*—The first few days after we left Bass's Straits we had very favorable wind. Since then, it has been blowing strong from the S. E. and E.; a *very unusual* wind for this parallel of latitude. Hence, we have been compelled to leave our course, and to head almost directly for the New Hebrides. As we day after day slowly approached the long-looked for shores, I almost began to hope that a kind Providence, would bring us *directly* to our destination.—The captain also promised that if this wind continued, he would call and land us now. But this evening, at about 6 p. m. through the influence of certain parties on board,—when we were about 24 hours sail from Anciteum, the wind fair, and when I felt that our long journey was all but accomplished—that we were at the door—the command “*tack-ship*” fell painfully upon my ears. The feelings of that moment I shall never forget. For a time I would not be resigned. I felt that it would not be so. I could not leave the work brought so near; and my missionary friends almost in sight. I felt sad that the supplies, &c., brought so near to them should be taken away from them, I know not how long. But the vessel's bow is turned, and she is speedily bearing us away from those loved scenes. But carnal nature rebels, and I find feelings and desires arising in my bosom, not in accordance with the pure and beautiful spirit of the Gospel. I wished that God would punish these selfish men, and frustrate their selfish schemes. I turned away from the captain in disgust; saying, “he would never lament doing good service to God's cause; but he might yet lament doing the opposite.” My feelings seemed to turn with loathing from those around me, and I felt that I could not associate with beings so indifferent to the interest of Christ's kingdom. It was a trying hour. I besought God to forgive my impatience, improper feelings, and to give me right principles, feelings, pa-

tience, and perfect submission to His will. How mysterious are Gods' ways! Let mortal man be silent, and adore.—Remember, the Lord is just and good in all His ways and works. May my rebellious nature cease to murmur, and recount *all* the goodness, *forbearance*, and mercy of God to me so unworthy. Heavenly Father give me a teachable disposition—*enable me to learn the lessons* thou wouldst impress upon my mind by this decision of Thy will—and give me grace to improve the time which will be thus placed at my disposal, ere I enter upon the great work before me.

*Sabbath, May 6th.*—This morning at day light the Island of Kentone was seen in the distance like a dim cloud stretching along the horizon. It is one of the windward Islands of the Fiji group. As we drew nigh, a cloud of mist hung over the land, deeply concealing its features—emblematical of the deep spiritual darkness which envelops these fair Isles, shutting out the glorious light of the blessed gospel, and all its benign influences. But the rays of the rising sun are dispelling the clouds, and revealing the beauties and richness of the landscape. Oh! may the rays of the sun of righteousness fall upon benighted nations, dispelling the spiritual darkness, and revealing to their minds the glories and love of the cross, the way, the pleasures, that endure for evermore, and the felicities of the bright laud that is afar off. My eyes now for the first time rest upon a heathen land. It was with peculiar feelings, that I realised that I was now in sight of a land inhabited by *naked* savages, who *know not* the Saviour, worship idols, the work of men's hands. What more dismal and melancholy scene could be brought before my mind, than that which mine eyes now behold. Oh! may my heart be rightly affected by this sight! May sympathy for the perishing fill my soul, and zeal for God's glory fire my bosom. May fervent desire to promote the honor of His name prompt me to unflagging, and self denying efforts for the salvation of the world perishing in sin and darkness.

*Monday 7th.*—This morning we came to anchor in the harbor of Levuka.—The name of the island is Ovalau. The natives soon began to come off to us in their canoes. I cannot describe to you my feelings as these naked savages drew near to us. I felt that I could not

allow them to come near to me. I shall not soon forget my feelings, as I for the first time, stood in the presence of naked heathen men and women. I shuddered at the sight, and thought it impossible to live with and love such beings. It is truly painful and humbling to see those of your own race, so dead to the sense of shame, so brutish in their appearance and movements, and so destitute of everything noble and exalted.—How mysterious, that a portion of the human family should be left without salvation, and knowledge; and allowed to become so beastly, degraded and vile. I felt in my heart, that if Christendom could but see their poor naked, degraded fellow-beings, they would certainly for the sake of their common humanity, put forth united efforts to clothe their naked and less favored fellow creatures.

June 1st, Saturday.—*Levuka Ovalau*.—It is now nearly four weeks since we landed on these Islands. During the time that has elapsed since our arrival I had an opportunity of seeing the operations and results of the Wesleyan Mission among these Islands. Our friends, at home, have not had so full and frequent accounts of the operations of this society in the South Seas as they have had of other societies engaged in the good work on these islands. A few general statements, respecting the progress of the Wesleyan Mission, in Polynesia, I trust, will therefore be both interesting and profitable.

The *Mission Field* occupied in Polynesia, by the Wesleyans, according to mutual arrangements with other societies, is the Tongan, or Friendly, and Fijiean Islands. The first efforts made towards the Christianisation of these people, were the landing of 10 mechanics, from the ship "Duff," Captain Wilson, on the Friendly Islands, in the year 1797. They met with little success.—Three of them were cruelly clubbed, one apostatised to Paganism, and the rest through privations, and continued discouragements, were glad to embrace the opportunity of being removed from these Islands in 1800. After this, these Islands appear to be neglected, until the arrival of the Rev. Mr. Lavery in Tonga, in the year 1822. He, however, did not remain long, and the evangelization of these Isles was not efficiently and permanently commenced, until the arrival of Rev. Mr. and Mrs. Thomas and Mr. and Mrs. Hutcheson

in 1826. Since this period, the Wesleyan Missionaries exclusively have labored on the Tonga and Fiji Islands.—Mr. and Mrs. Thomas still survive, but they retired from the work last year.—The first dawn of success, beamed on the mission in the year 1827, since which time their labors have been abundantly blessed; until it may now be said the Tonguese are a christian people. In the Friendly Islands, the Wesleyans at the present time have 5 European Missionaries, and 8 ordained native assistant Missionaries. They have 150 chapels, 147 day schools, 647 day scholars, 144 local preachers, 890 class leaders, 7,874 full and accredited church members, and the total number of attendants on public worship is 19,874. The united population of the Friendly Islands is estimated at about 50,000. The Tonguese are represented as being an energetic, daring, and intellectual people—bearing a strong resemblance to the Samoans.

In 1835 the Wesleyan Society extended their mission operations from Tonga to the Fiji Islands. For a long time their missionaries met with little encouragement—labouring amidst many sore privations, cruel persecutions, frequent threats from the heathen that they would be clubbed, and perils on the sea and on the land. The first missionaries to these islands were most faithful and indefatigable men. They continued to persevere in the face of the most disheartening difficulties and opposition. Many of these have entered into their rest, without seeing any pleasing results from their labours. But during the last few years the mission has met with remarkable, and seldom equalled success. So that the present missionaries say: "Other men have laboured, and we have entered into their labours."—Of all the numerous groups of islands in Polynesia, Fiji is the most extensive, valuable and populous. The Fijians are emphatically a nation of cruel, awful cannibals. One of the missionaries in endeavouring to give me an idea of Fijian character, said it just accorded with Paul's description of the heathen in Romans, 1st chapter, and 26th verse, to the end. But a glorious change has been wrought upon many, of these degraded people. The entire population of Fiji is about 300,000. Of these, 60,000 have professed Christianity. There are in

Fiji 7 missionaries, 2 English school masters, 10 ordained native assistant missionaries, 253 local preachers, 298 chapels, 483 day-schools, 21,917 scholars; fully and accredited church members, 12,000, and about 30,000 who can now read the Scriptures. Thus, through the labours of a few devoted servants of God, 30,000 Fijians who a few years ago knew not that there is one true God and Saviour, Jesus Christ, can read the Bible. But if you ask the great majority of this multitude, "Understand ye what ye read?" they will reply, "How can we understand, except some one teach us." How sad! that freedom from the restraints of civilization, the love of pleasure, sin and money, will induce multitudes to come and reside in heathen lands, while so few will volunteer to come to teach those who are perishing for lack of knowledge. Christendom has good reason to blush, that so many go forth from her shores, not to diffuse her blessings and privileges, but to render the condition of heathen nations still more degraded, miserable and hopeless. The missionaries complain that wherever foreigners reside, they counteract their labours, by their counsels and ungodly example.—I have seen the most baneful and painful influence which the whites exert over the natives. Among the evils they have introduced and promote is, drunkenness. Tui Levuka, king of Ovalau, a promising young man, has yielded to the temptation, and is rapidly sinking to ruin. The missionaries and native converts have prayed and laboured to save him. On one occasion, as the missionary was speaking very plainly and faithfully to the king, he replied, "It is no use speaking to me. You cannot tell me anything about the badness of my heart and the evils of drunkenness that I do not know, but I cannot give up my *grog*. Ask me to give you my pigs—this is difficult, but still I can do it. Ask me to give you my wife, I love her, but still I can give her up.—Ask me to give you my land—and what can I do without my land? but still I can give it up; but I cannot do what you ask—give up my *grog*. I must have my *grog* though I know it is my ruin, and will be the DAMNATION OF MY SOUL." This man acquired his unconquerable love of strong drink from those who call themselves "moderate temperance men." When men-of-war are

lying here, the officers always have the king on board daily to dine with them, and always gave him what they call a *social glass*. Here you see the result. Let those who entertain moderate views respecting the temperance reform, listen to this man's confession, and tremble. I tremble when I reflect upon the misery, ruin, and awful eternal results which the example and influence of those who hold that it is right to take a *social glass*, may and do produce. No, my friends, let us for the sake of humanity and the honour of God, adopt the motto, "taste not, handle not, touch not," and we shall never to the latest ages of eternity have cause to regret.

A few general remarks. The gospel is now exerting a powerful influence over the entire population, even over the heathen, so that the horrid practice of cannibalism is no more; wars have ceased, and you may now go any where in safety. I have heard the whites lamenting and saying: "It is not now as it was once. A few years ago we could purchase any amount of native produce with muskets, balls and powder. Then every tribe was engaged in fighting; but now they have left off fighting, and care nothing about our *guns* and *powder*. This complaint speaks volumes respecting the nature of the gospel, and the influence it exerts over the minds of men. Let this glorious gospel be diffused through the world and we shall have universal peace.

My heart is more glad as I have an opportunity of seeing the great and glorious change wrought upon this people by the gospel of peace. My heart thrills with joy as I meet with those who a few years ago were cannibal savages, in the school, in the class-room, in the house of prayer; hear them sing the songs of Zion; see them reverently bow the knee in prayer, and attentively listen to the gospel message. Never have I experienced more pleasure, in seeing the man of God enter the sanctuary and ascend the pulpit, than I have experienced in beholding the native ordained preacher, enter the native house of worship, clad in a white shirt, a robe of native cloth round his waist flowing down to his knees, a black coat on top of the shirt, bare head, neck, and feet, and the sacred scriptures under his arm, gravely passes along through a crowd of worshippers sitting cross-

logged upon the floor; take his stand at the sacred desk, and with apparent earnestness and solemnity proclaim Jesus and the everlasting gospel, to his fellowmen. What a marvellous change! A few years ago his greatest delight was to club and eat men and women. Now, he loves them, weeps over their lost, wretched condition, and is in earnest to bring them to Christ, and to eternal holiness and happiness.

Perhaps there is no change which the gospel has wrought upon this people, that more forcibly strikes the stranger, than their observation of the Sabbath. A solemn stillness prevails all around. You feel that it is a day of rest, *singa tambu*—a sacred day. In this matter they are an example to Christendom. I have shuddered, as I have seen the white men (some from Christian Sabbath observing Scotland), take their guns, and go to the woods for pleasure and for hunting, on the Sabbath while the natives all around were keeping the day *tambu*—sacred.—Oh! what an awful position such men will occupy in the day of judgment.—Let Christians everywhere unite in earnest and unceasing wrestling with God in prayer for the outpouring of His Spirit upon Christendom, that the masses may be brought under the saving influence of the gospel—may be leavened with Divine Truth, so that she may cease to send forth a multitude of men and women to be a moral pestilence in, and a curse to the countries they visit, or in which they may take up their abode. The more I see of the world the more deeply do I feel that it is the duty of every Christian to keep in his mind the multitudes, who in his own land (many of whom may soon be scattered over the world), live a prayerless, godless life, whose influence is a powerful opposition to the cause of God, and are Satan's mighty army which he is wielding with prodigious effect against the efforts of the Church to extend Christ's glorious Kingdom, at home and abroad. Poor Fiji has many a mournful tale to tell respecting the wrongs inflicted upon her by the whites, and the evils they have introduced. I have listened to narratives of the doings of whites in these isles, until my heart has sickened within me. "A white man wearing nothing but the native *massi*—a narrow strip of native cloth round the waist—eating human flesh as eagerly as any

Fiji cannibal. An Englishman ill-treating and beating his wife—a native woman, until to free herself from her present sufferings and wrongs, she casts herself from a precipice to destroy her life, &c." Such are the things that we hear respecting the doings of whites on these islands. Surely it is high time that Christian nations were thinking seriously about the influence which multitudes of their people are exerting upon heathen nations. I have written more fully upon this subject, as I believe that our people at home should be well informed respecting the conduct of those abroad. Remember, Nova Scotia is not unrepresented here.

*June, 8th.*—We have been detained among these islands over 4 weeks. This is contrary to our engagements, when we took our passage in the vessel. But we have no control over the officers, and must submit patiently. Our detention here will not cost the Church anything. What we lament is, the loss of time. I trust we shall find hereafter that our time here was not wholly lost. An opportunity has been afforded us, to become acquainted with our Methodist brethren, and their mode of conducting mission work. As there is something peculiar to every society and its operations, perhaps we may get some hints here on mission work which we would not get from our own mission, and which may be valuable to us hereafter. Be that as it may, we have seen much of heathen character, and the mode of instructing and managing a heathen people, and life apart from civilization. We have received much kindness from the Wesleyan missionaries, and feel ourselves under great obligations to them, especially to the Rev. J. S. Fordham of Bau, and Mr. and Mrs. Binner of Ovalua. With the latter persons we resided over two weeks, and received every possible kindness from them. When we meet in a strange land, we forget that we belong to different denominations. Would that Christians at home think less about their peculiar *tenets*, and more about the Great object of life, the glory of God, and the salvation of the world.

We are going on board the vessel this evening, and expect to sail in the morning for Aneiteum. We are almost certain of having a good wind, and will probably be there in a few days. May the God of missions go before us to pros-

per our way, and to give us a speedy entrance upon our work. We commit ourselves and the interests of a perishing world into His hands. And now, dear friends, farewell; and cease not to pray for those whom you have sent into heathen lands, to preach the glad tidings of salvation.

Yours, in a precious Saviour,  
S. F. JOHNSTON.

MEETING OF THE REFORMED PRESBY-  
TERIAN SYNOD.

Professor Symington, according to arrangement, introduced, by a brief address, Rev. John Inglis. Mr Inglis thereupon addressed the Court, submitting many interesting facts in reference to the history of the New Hebrides Mission, detailing the remarkable manner in which God had guided the missionaries, and concluding with an earnest appeal for the prayers, sympathies, and help of the Church.

Fathers and brethren, Mr Inglis said, Unaccustomed as I am to speak before such a meeting and in such circumstances as the present, I crave your indulgence. I thank you for the cordial reception and greeting with which you have honoured me. It seems like taking a new lease of life to come home after sixteen years of absence, and to meet with so many old friends, and make the acquaintance of so many new, finding each one kinder than another. Permit me to say that this is at once encouraging and stimulating.

Dr Symington, in the remarks by which he introduced me, very properly alluded to the great kindness of God to our mission. I am, indeed, conscious that from the closet, from the family altar, from the Church, prayer without ceasing has been made for us, and that in answer to these earnest prayers have come whatever guidance from above, whatever success we have met with. It may not be improper, although in some measure unnecessary, that I should enter into details of what has been going on for several years past in Aneiteum. Having endeavored to supply somewhat copious accounts from time to time of my labors, and the missionary committee not having been backward to give these accounts to the Church, the Synod is, I have no doubt, in general, well acquainted with these labors. Yet it may not be unprofitable to glance

briefly and rapidly over the history of the past sixteen years. It appeared to this church, in the selection of a field for missionary operations, that New Zealand was the most suitable sphere in which to expand her energies. Our church is but small, and therefore her missionary operations must necessarily be comparatively limited. We could not with any prospect of success undertake such an extensive field as larger Churches might undertake. Looking, then, at the estimated native population of New Zealand, and at the number of laborers employed there in missionary work, it seemed, at first sight, that there was ample room for all that our church could hope to do. The population of New Zealand was estimated at that time at 150,000, while the missionaries belonging to the Church of England and the Wesleyans amounted only to between thirty and forty. Placing 150,000 on one side and thirty or forty missionaries on the other, it did seem as if the field were amply sufficient for our occupation. This, or something like this, was the principle on which it was decided to occupy New Zealand. But when we went and examined the ground, we found that circumstances were entirely different from what we had at first conceived. Instead of 150,000, the natives amounted to little more than the half of that number—between 70,000 and 80,000. Thus the field was at once narrowed to one half of what we had originally estimated. Even with this number, however, there might be thought to be sufficient ground unoccupied to afford abundance of labor and to tax all our energies. But agents were already spread over the whole field: the ground was preoccupied, if not by European missionaries, at least by a native agency. We were viewed as interlopers, and we found that the work of missions in New Zealand was so carried on as to preclude our usefully occupying any field. About eighteen months after I had landed in New Zealand, our impression of this became so strong that a conjunct letter was written to the committee requesting permission to look out for some other sphere of labor, free from the obstacles now referred to. At the same time with the arrival of this communication, a letter was received by the committee from Mr Murray, who was then laboring in the South Seas, expressing pre-

cisely the same views. The Missionary committee entered into communication with the London Missionary Society, with the view to their receiving further information in reference to this matter, and to a settlement of their missionaries upon some of the islands of the Southern Pacific. On Synod meeting, however, the proposal was overruled, and it was decided that before abandoning New Zealand, a farther effort should be made. When this letter arrived, war had broken out betwixt the native inhabitants of New Zealand and the British forces, in consequence of which we had left the Manawatu and were in Wellington. To me it seemed not expedient to act according to the instructions of Synod, to return to the former sphere of our labor. In general, I am prepared to admit that such a course would have been perilous, I may even say improper, but still it was the only course which, in justice to the Church, to the interests of the mission, and to my own conscience, I could follow. For some time I ministered to the colonists in New Zealand, looking out meanwhile for a proper and suitable field elsewhere. In this as in many other matters the Church's prayers were heard, so that after a time the way was opened up for commencing the mission in the South Seas.

There are one or two things which well deserve to be noticed in regard to the way in which we were led; it may be truly said, "God led us in a way that we knew not of." I had written to several of the missionaries in the South Seas, and had heard from them in turn, acquainting the missionary committee from time to time with the information thus received. I had visited Auckland on one occasion; a few days after my arrival the mail from Britain came in. Inquiring at the postmaster if there were any letters for me, he kindly looked at the letters for Wellington, and informed me that there was one to my address. It was from Dr Bates, informing me that the missionary committee had recommended, that if an opportunity offered I should visit the South Seas, and judge for myself as to the fitness of any of the islands there as a field of labor. This, then, is first of all worthy of notice, that had the mail gone direct to Wellington and not by way of Auckland, I could not have received that letter in time to be of any

value. I was residing during my stay in Auckland with Dr Sinclair, the Colonial Secretary. I mentioned to him the instructions I had received. He happened to mention the same thing to Sir George Grey, the Governor of New Zealand, who most kindly promised that if a man of war should happen to call at Auckland on her way to the South Seas he would communicate with the captain, and if possible secure a passage for me. Not ten days afterwards, H.M.S. "Havannah," Captain Erskine, called at Auckland on her way to the New Hebrides. Sir George Grey was as good as his word, and kindly spoke to Captain Erskine in my behalf. The officer at once agreed with the utmost generosity that I should accompany him on his voyage. In this way I visited Aneiteum in 1860, and saw also the other islands in the New Hebrides group, together with the Queen Charlotte and Solomon groups and New Caledonia; returning *via* Sydney and Wellington, I came again to Auckland. Here again the kind interposition of providence is to be marked, inasmuch as this is, so far as I know, the only occurrence from that day to this of a man of war sailing direct from Auckland to the New Hebrides.

The providence of God may again be marked in the following circumstances. Mr Geddie had been, four years before my arrival at Aneiteum, permanently engaged in missionary work on that island. During the first two of these, many circumstances had occurred to retard the progress of the mission. All these had been removed previously to 1852, and a considerable number of most favorable circumstances had all occurred for the furtherance of the work.

Many might be inclined to look upon the seven years spent in New Zealand as time comparatively lost. Permit me to say that it was not so. These years were spent according to the will of God, and were, in more ways than one, preparatory for the work on Aneiteum. For, first, all missionaries have to pass thro' these preparatory stages. Mr Geddie and I had alike to pass through them. With respect to the language, for instance, it may be regarded as lost work my acquiring during these years the language of New Zealand—"All this labor and no results." It has been, in the providence of God, much otherwise.



for though the two languages (the language of New Zealand and that of Aneiteum) be entirely different and distinct, the acquisition of the one was found to be a most excellent preparative for the acquiring of the other. The latter was acquired with very much greater facility than if I had come to the study of it first,—probably in one half the time. Again, during my residence in New Zealand I became acquainted with missionaries belonging to the various societies, and learned from them much that it was of importance to know—how the education of the natives might most successfully be prosecuted, how religious services might be most profitably conducted, and how the most ready access might be had to the native mind. And although the New Zealand language is of no use in speaking to the natives of Aneiteum, still the knowledge of it is of no slight advantage in translating the Scriptures. The New Zealand language is cognate to that of Rarotonga and Tahiti. My acquaintance with the New Zealand language has enabled me, in the translation of any difficult passage, to compare our version with these translations, and to mark how the difficulties arising from the poverty of the languages or otherwise, have been got over.

The same thing occurred with Mr Geddie in reference to previous experiences laying a foundation for present usefulness. Mr Geddie sailed from America, and came by way of the Sandwich Islands and Samoa. He was two years on his way before he landed on Aneiteum. His acquaintance with the Hawaiian and with the Samoan dialects, his knowledge of how missions were conducted on the Sandwich Islands by the American missionaries, and how, on the Samoan group, by the missionaries of the London Missionary Society, all contributed to his success on Aneiteum. Thus he and I met from opposite points, each bringing his own experiences from different fields of labor, but all furnishing an amount of experience found to be most beneficial in carrying on the mission on Aneiteum.

Another thing in connection with the New Zealand Mission deserves to be noticed. In consequence of my residence in that country and my labors for a time among the colonists, they have ever since exhibited an interest in reference to our present mission which

has been of permanent advantage. They have contributed in money, clothing, &c., &c., £2500. Nor is this all. They are purposing to have a Foreign Mission carried out by the whole Presbyterian Churches in the colony. Their acquaintance with us and our work has, in great measure, led to their selection of the New Hebrides as the proposed field of their operations. This Presbyterian mission, which I trust to soon see at work, will have no wish to do anything in the way of rivalry with us. My hopes are high that much good will yet result from the combined effort on the part of the Presbyterian Church of New Zealand, and that something important will be effected soon by them in aid of the evangelising of the New Hebrides. All these results have flowed indirectly from our connection with New Zealand. This Church, therefore, has no cause to regret its early efforts; for although it fixed on this field originally selected, and although its efforts seemed to be misdirected, yet God was leading us in a way that we knew not of, and for purposes which we could not then comprehend.

I may mention only further, in connection with New Zealand, the continued kindness of Bishop Selwyn. During my residence among the colonists, he had offered me again and again a free passage from New Zealand to Aneiteum. When the time came that I saw my way clear to go to that island, and when I wished to know if still he would make the offer, with a readiness as frank and cheerful as ever he held to his promise. Not only did the Bishop give us a passage for ourselves, not only did he give us an opportunity of taking a fair amount of luggage in the way of supplies, but though we completely filled hold and deck with a house, a boat, furniture, supplies, live stock, &c., there was no grumbling, but, on the contrary, the utmost readiness to accommodate us in every respect. I am safe in saying that no other person would have taken us to Aneiteum under £100. In addition to this, Bishop Selwyn gives us a call once a year, bringing with him boxes of clothing, &c., or taking exports of arrowroot prepared by the natives, and all this freely and cheerfully. Again, two years ago, when Messrs Paton and Copeland had arrived, and when Mr Paton and I were on Tana (Mrs Paton having remained on

Aneiteum), exaggerated reports having reached our island to the effect that we were in imminent danger, the bishop consented to go one or two days sailing out of his ordinary course, in order that he might learn the accuracy of the report, and relieve the anxiety of the mission families upon Aneiteum. I would take the liberty of suggesting, if it would not be proper in the Missionary Committee to make some substantial acknowledgment to the Bishop for his kindness.\*

I shall now speak briefly of the work of Aneiteum. Here, as I have said, it will not be necessary to enter into detail. I shall therefore present simply some of the more general features of the work. It will be necessary first to consider how much we are indebted to other parties. The London Missionary Society were the pioneers of this mission. Twenty-one years ago their missionaries John Williams and Mr Harris passed by Aneiteum, touched at Tana, and passed on to Erumanga, where both laid down their lives, having served as pioneers of a great and noble cause. The London Missionary Society and its agents in the South Seas were nothing daunted, were not faint-hearted when the noble standard-bearers fell, but became all the more earnest and energetic that the martyred blood shed on that island should not be in vain.—Two missionaries were planted on Tana; in a few months they were compelled to flee, but still native agents were employed on Tana, Aniwa, Fotuna, Erumanga, and Fate. Many lives were lost in these days on the high places of heathenism; some by violence, others by the climate, but the field was thus kept open. In 1848 the "John Williams" arrived at Aneiteum, bringing Mr. and Mrs Geddie, with a missionary from Samoa, and a catechist. The former remained for one year to introduce Mr. Geddie, and then departed. Shortly afterwards the catechist also retired

\*In a brief address delivered by Dr Gould, in referring to this matter, a hint was thrown out, which we have no doubt will be readily acted on by the wealthier members throughout the Church,—that fifty such members should subscribe £1 each for the purpose; referred to [by Mr Inglis, viz., in aid of the funds by which the Bishop's vessel is supported.

It will be found by reference to the minutes, that the Synod have not overlooked this matter.—[Ed. R. P. Mag.]

from the field, and for three years Mr. Geddie struggled on solitary and alone. In 1850 a few of the natives began to gather round him; the heathen were beginning to yield. Sixteen or twenty commenced to meet with the missionary on Sabbaths, and to receive instructions during week days. When we arrived in 1852 we found that 13 native converts had been baptized, and that a movement was beginning to extend over the whole island in favour of Christianity. Our arrival was exceedingly opportune. To have come sooner would have done little good; the delay consequent upon a later arrival might have been unfavourable. But in the providence of God we had been delayed in New Zealand till at this crisis Mr. Geddie had opened up the way. The difficulties were beginning to vanish.—When we arrived, a few hundred of the heathen had given up idolatry, and from that time to this the work has been going on. If ever there was an instance of the kingdom of God not coming with observation, it has been on Aneiteum. We have never had any thing corresponding to what has been termed a revival; we have had no excitement, but gradually, silently, imperceptibly the work has been going on.—One week, two; another, three or four; a third, five or six, may have abandoned heathenism with its cruelties and abominations, and have placed themselves under Christian instruction; most emphatically, "not unto us, O Lord, not unto us, but unto thp name give glory," for "thy mercy and thy truth's sake."

In speaking of the progress and prospects of the work, I may refer 1st, to the Sabbaths. Our native land has long been proverbial for Sabbath observance. Hence we speak of a "Scottish Sabbath," as if it were something peculiar to this land. Let me say that the Sabbath is as well observed on Aneiteum as in any part of Scotland. The whole day is spent in the public and private exercises of God's worship, except so much as is taken up in the works of necessity and mercy. There is no working, no cooking. The climate is such, that the having of food warm is of no consequence either to health or comfort. All cooking, then, is performed on Saturday; so universally is this the case, that the native name for Saturday is the *nathrat aurettea*, "the cooking day;" in opposition to Sabbath,

which is the *nathrat atomop*, the "resting day."

2, *Public Worship*.—At each mission station there is a principal church at which Mr. Geddie and I officiate: There is a secondary place of worship at which the missionaries officiate once a month, and hold meetings for religious instruction occasionally during the week.—Some of the school houses are appropriated also as places of worship, in which public services are conducted.

*Family worship* is universally observed over the whole island. At sunrise every morning may be heard in every house the "voice of melody:" In the evening it is the same. I do not mean that all who observe family worship are Christians; but none are reckoned Christians at all who have not family worship morning and evening. *In education* we have endeavoured to carry out the same order of things at which John Knox, with his compeers and successors, aimed—to cover the land with churches and schools, and to make our education entirely scriptural in its basis. The propriety or impropriety of combining religious and secular education has never been once mooted. The Bible is our chief, I may almost say our only school book. The island is divided into fifty or sixty little districts, some larger and some smaller. We cannot call these districts villages, the whole population consisting of a sort of cottage farmers, living each in a house surrounded by a piece of cultivated ground of greater or less extent. In each district we have a teacher, with his wife, who assemble the whole population for an hour daily to instruct them in reading the Word of God, repeating the catechism and other branches of education. In this way, perhaps, there is not an individual above childhood who has not learned something. They learn the word before they learn the letters, and all succeed in committing a few verses of Scripture to memory. *As to the social condition of the people*—formerly bigamy, polygamy, and repudiation of wives prevailed. There was no small amount of rites in celebrating marriage, but the tie so formed was very loose and slender; and perhaps there was not a woman in the island above thirty years of age, who had not lived with two, four, six, or even ten men. Since Christianity was introduced we have endeavoured to reform, as

far as possible, the social condition of the population. Marriage is celebrated according to Christian principles. During the last six or seven years I have married about 160 couples, and, with very few exceptions, they are enjoying as much domestic happiness as could reasonably be looked for. Our object is to restore and confirm as far as possible family life. In heathen times the widow was strangled and cast into the sea along with her husband. Female infanticide was so very frequent, and the general ill-treatment was such, that we found in a population of 3500, the males exceeded the females by nearly 700. I am happy to say that, when we took our census last year, this disparity had been reduced by fully one hundred; so that we may safely say Christianity has saved the lives of upwards of one hundred females, widows and infants. *With regard to civil government*, it has been our practice, and it is generally acted on in these seas, to accept the form of civil government which we found in the island. On Aniteum it was what might be termed the patriarchal; no one chief was superior to all the others; some might possess more power, others less, but, for the most part, each chief was living at war with his neighbours. Though the island is not larger than Bute, there were some of the chiefs who had never been at the other side of the island; for if they had gone beyond a range of two miles or so, it would have been at the peril of their lives. Since Christianity has been introduced there is free intercourse.—Any man may go to any part of the island without danger. We make the Bible not only the supreme rule of faith, but the supreme rule of duty in civil as in ecclesiastical government. In a famous Bible-burning case in Ireland it was held that the Bible was the common law of England. And so with us; we have no statute law apart from the Bible, which is recognized as our common law. We have been chary of statute law; and have advised them rather to judge of each case as it arose, according to the principles of the Word of God. We are anxious to have a few good precedents. With my brother, Mr. Geddie, I have never had occasion to differ on either ecclesiastical or civil matters I have been disposed to think at times, that though he belongs to another section of the Church, he is in

some matters fully more Cameronian than I am myself.

With regard to civilization, the natives go in their natural state nearly nude. They are in as low a condition as we can conceive humanity to exist in; and if you would offer them any amount of European clothing, none of them would receive it in their heathen state. But no sooner do they come under religious instruction, than immediately the desire comes for European clothing; and after they have been some time under religious teaching, they will sell anything or work at any thing to procure European clothing and the other things that go to constitute what we call civilization. In this way all our civilization is based on Christianity. The natives have also manifested a missionary spirit. We have at present upwards of 300 Church members. It is our practice to endeavor to employ all our church members as far as possible in some active exertions on behalf of their fellow-men. We have 40 teachers, with their wives, all of whom are church members. In this way 100 are occupied directly in the instruction of their neighbors. We endeavor to press upon them that the evangelization and civilization of the island is their work rather than ours; that while we are sent from a far land, supported at a great expense, and willing to do everything we can to help them, we can only succeed if they will give their aid, and themselves carry on this work. They all seem to feel that there is an obligation on them to educate and instruct their own countrymen in Aneiteum and the adjoining islands. As soon as openings have occurred in the adjoining islands—Tana, Aniwa, Erumanga, Fortuna, and Fate—we have taken advantage of them, and we have now 20 agents at work in the adjoining islands. Native agents have certain kinds of knowledge that fit them for being pioneers better than the missionaries themselves. They know the language of their own island; they are acquainted with the native character, habits, views and feelings; and know how they may put arguments so as to tell best on the native mind. They also knew the weakness of their fellow-countrymen and how and when to give them advice. Among the first who came under Mr. Geddie's care was Waibeet, a kind of priest, a

man of great force of character, a fearful savage, a man to see whom in his native state was enough to make one stand aghast. He had great influence over the people from his supposed sacred character; life, death, and property were in his hand. As he propitiated or rendered vindictive the *matmases* by prayers, sacrifices, and various rites, depended life, health, harvest, and success in fishing, war, or any other occupation. This individual was one of the first who came under Mr. Geddie's teaching. Mr. Geddie attained considerable influence over him, and the truth began to tell on his heart.—As soon as he began to perceive the force of divine truth, he felt a desire to make it known to his fellow countrymen, and Mr. Geddie took him along with him to speak to them. In the course of a year or two a great impression was being made over the island.—The man always returned, reporting what he had said to the natives, and what they had said to him, and Mr. Geddie explained how objections were to be met. His mind became gradually more and more enlightened, and his conscience more quickened. This process we have carried out all along, keeping up a constant aggression, till we have no more heathens in our island—and we are now sending agents to the adjacent islands, to make openings there for the settlement of other missionaries. Native agency can also be used most advantageously for educational purposes. We have a sort of select school for teachers whom we have sent forth. We examine these schools twice a year or so, and give such directions as we find necessary. But native agency can never, in any degree supersede European agency. Societies hearing what native agents are doing—that they have been instrumental in bringing whole islands from idolatry—imagine that native agencies might do the whole work. But they require to be guided and checked in some cases, otherwise, they soon collapse, fall back, and fail. When we undertook this mission there was a principle stated by Dr. Symington of great importance—that in selecting a field it is necessary to see that it is one on which you can extend your operations, and one in which the fruits of the work are likely to descend on future generations. In New Zealand these conditions could not be attained.

But from the New Hebrides you may extend along island after island still lying in heathen darkness—the Queen Charlott's group, the Solomon group, New Guinea, and other large and densely inhabited heathen islands on the borders of China. Then there is no likelihood that this race will become extinct. It is different with New Zealand, and nations in the temperate zone, coming in connection with colonial populations. There will be no colonisation in these islands. Their inhabitants will raise tropical productions; and European dealers, merchants, and traffickers, may visit or reside among them; but there is no likelihood of there being anything like colonising; and thus your missions may go down to untold generations. I am very anxious that this church should pledge itself to carry on this mission with more vigor and energy than it has ever yet displayed. God in his mercy has answered your prayers. The efforts of this church, as compared with the efforts of other churches, have not been inferior. But I am far from thinking that this church is yet acting anything like up to her ability. She has abundance of young men. Nor is there any lack of money. There is amazing vitality in this church. It is understood that there is scarcely a pauper in it. I have heard it said that our Church and the Jews are the only ones that have no paupers among them. Though your congregations are small, all the members are able to support themselves and their families; and it has perhaps been a thing unknown that a congregation should go down in our church, even though for years left vacant. God is pouring into the hands of many, wealth with which they hardly knew what to do. We have at this moment room for six or eight missionaries in the New Hebrides, and I was instructed to bring the claims of the mission for this amount of assistance before you. We would also require one or two floating laborers for sickness and other contingencies. After reading a letter from Mr Geddie, bearing testimony to the value of the services of Mr. Copeland, whom he (Mr. Inglis) had left in his place, the rev gentleman proceeded to say that he looked for three missionaries from this church, and three or four from Nova Scotia. What he had proposed was that they should send out

one missionary every year, and continue to do this till the number of missionaries abroad should be equal to the number of ministers at home. This was not at all a visionary thing. "Honour the Lord with thy substance, and with the first fruits of thine increase; so shall thy barns be filled with plenty and thy presses with new wine." He believed that the church had taken up this matter not as a plaything, not as something merely to be eloquent about, but in earnest, and only required to be stirred up and reminded of her duty, and the work would go on in a way glorifying to God, and for the wellbeing of myriads yet unborn.

Mr Inglis added that he had neglected to explain that his principal object in coming home at this time was to carry through an edition of the New Testament in the native language of his flock. Owing to his having to leave Aneiteum to take advantage of the return of the "John Williams," a considerable amount of correction had yet to be made on the translation before it could be sent to the press. Four or five months of hard labor on it would yet be necessary. He proposed forthwith to retire into some quiet corner where he could prosecute these corrections, and he requested the Synod to pass an edict rendering it something like a misdemeanour to ask him to preach till that work was done. He had brought Williamu with him, not that he might be lionised, to which he had great objections, but that he might assist in the completion of the translation. Williamu knew little of English, and still less of Greek—but he knew his own language well, and could guard against them any such idiomatic blunder as that of the Frenchman who asked a company to "squeeze" a young lady in order to make her sing.

Williamu, a native elder of the Church on Aneiteum, delivered an interesting address, which was interpreted by Mr. Inglis.

"You great men of this city, it is difficult for me stand up before you and address you. In former times my people were in a state of heathenism, sunk in the dust of the earth, contemptible and worthless. It pleased God in great mercy to send his servants to explain the words of eternal life. Formerly, when the missionaries explained to us

the things of this country, we said— What kind of a country is that? But now that I have come to this country, I am weak to wonder at all that I have seen. Formerly, I and my friends were all in darkness. When the word of God came unto us we said, What a word is this? But now that I have come to this land I am made to wonder. I thank God who has put His word in this land, and I pray that it may be extended in this land and all lands. It reminds me of Peter when he said, "What am I that I should withstand God?" What am I that I should speak before you all? I thank God for what he has done, and I will trust in him.— It rejoices me to see so many people in this house. You appear as numerous as a whole population. I am amazed at the numbers of people everywhere in this land. They are like the sand by the sea shore. In my country they have to irrigate land to make things grow; but this is a land where the water flows of its own accord into every man's garde. I rejoice in the abundance of your blessings. Do compassionate a people who are living in darkness. Do compassionate a people who have none of this water. Send them this water of life, that it may refresh them and save their souls. Let our prayers rise up to God in behalf of those who are living in darkness. God is willing to hear prayers on their behalf. And you, ministers, do not be unwilling to teach those the way to heaven who do not know that way,— the way that leads up to the Saviour and to heaven. There are many of them.

the Tricentenary of the national abolition of Popery with great enthusiasm. Another important historical period is just before us,—the 20th of December next, when the first General Assembly of Scotland was held,—the precious germ out of which almost all the Presbyterian Churches in Great Britain, Ireland and America have since sprung. We propose to hold public worship and thanksgiving on that day, we earnestly trust that our brethren in distant lands will join with us. We propose also to make a collection on that day for the Protestant Institute of Scotland as a suitable token of gratitude, and we are anxious that our friends in other lands, whom the Lord has prospered with worldly means, should join their contributions with ours. Scotland needs their help at the present moment, for a great struggle to destroy the Reformation in Great Britain has begun, supported by grants from the Popish Propaganda, the Puseyism of England, and even by large grants from the British Treasury. There is on the other hand great apathy and division amongst ourselves; but we look forward to the Protestant Institute as a tower and centre of strength, a great means under God of arousing and concentrating the nobler spirit of other and better days. A large sum however is still necessary to establish the Institute free from debt. The contributions of our brethren from all lands will be most welcome, and as Scotland seldom makes a formal appeal, we trust that this one, made in such interesting circumstances, will be cordially and liberally responded to.

I am, &c.

JAMES BEGG, *Convener.*

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LETTER FROM THE REV. DR. BEGG.

To the Editor of the Register.

Edinburgh, Sept. 22nd, 1860.

Sir,—May I beg that you will kindly insert the enclosed documents in your Journal. We are especially anxious to reach the scattered children of Scotland, and such as trace their spiritual descent to our land in America, and we do not know in what other way to accomplish our object. The people of Scotland are engaged at present in an important work, that of erecting a great Protestant Institute as a worthy monument to John Knox and the Reformers of 1560. We have just celebrated at Edinburgh

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LAYING THE FOUNDATION STONE OF THE  
PROTESTANT INSTITUTE OF SCOTLAND.

At the conclusion of the services in the Free Assembly Hall, the Chairman, members of committees, and a large number of clergymen and laymen, formed in processional order in the quadrangle of the College, and marched to the spot, on the north side of Merchant Street, at the foot of one of the arches of George IV. Bridge, where the foundation stone of the Protestant Institute of Scotland was to be laid.— Among the gentlemen who took part in the procession were Dr. Begg; Profes-

sor Lindsay, United Presbyterian Church Glasgow; Professor M'Michael, United Presbyterian Church, Dumferline; Professor Lorimer, London; Professor Hetherington, Glasgow; Rev. Sir. H. W. Moncrieff; Rev. C. Chinquy, Canada; Rev. Mr. Young; Rev. John Watson; Mr. Robert Morrison, of Harvieston; Bailie Blackadder; Professor Balfour; Dr. Greville; Lieutenant-Colonel Davidson; Mr. D. Dickson, Mr. Peter Scott, &c. A number of ladies were also accommodated on the platform, which surrounded the bed of the stone.

After prayer by the Rev. Dr. Begg, Mr. Porteous, the Secretary of the Institute, read the following list of the papers, etc., enclosed in a bottle, to be embodied in the stone:—Programme of the arrangements connected with laying the foundation of the Institute; list of subscribers for the erection of the building; programme of the proceedings connected with the present Tri-centenary Commemoration of the Reformation; copies of the *Bulwark*, the *Witness*, the *Caledonian Mercury*, and the *National Standard*; and the current coins of the realm. The bottle was then placed in the hands of Robert Morrison, Esq., Harvieston House, by whom it was placed in the cavity prepared to receive it, and the stone was lowered. Mr Morrison then applied the square, plumb, and mallet, in the usual manner, and, with much feeling, briefly expressed the high gratification which he experienced in having been privileged to lay the foundation stone of the Protestant Institute of Scotland.

Rev. Dr. McCrie then came forward and said—Dear brethren and fellow-citizens, having been requested to speak a few words on the interesting and auspicious occasion, I have only to say that I congratulate my fellow-citizens on the prospect of such a monument as is now to be erected on this spot; for although now stationed in the metropolis of England, I am a native of Edinburgh, and still feel deeply interested in all that is fitted to advance its interests. We have now laid the foundation of a building, which, though it may have no claims to ecclesiastical sanctity or to architectural beauty, may yet render far more effectual service to the country, in her highest and holiest interests, than any mere monument of stone, however richly adorned, or how-

ever magnificently constructed. From the limited nature of the ground, few are now permitted to witness the simple ceremonial of his day; but generations yet unborn, may yet arise, through the length and breadth of Scotland, to bless the hearts that prompted, the heads that devised, and the hands that inaugurated this Institution—an institution intended to raise up a goodly company of volunteers, furnished with weapons suited to the warfare in which they may be called to engage in the last struggle between the followers of mediæval superstition and the champions of primitive purity and eternal truth. They will serve as a spiritual militia, fitted to compete with the emissaries of Rome, ready for every emergency; and by awakening the old Scottish spirit of determined resistance to Popery, they may be the means of raising up a phalanx of devoted Christian men, who in the language of our national poet, in the hour of peril,

“May stand, a wall of fire, around their  
much-loved isle.”

Rev. Dr. Lindsay, United Presbyterian Church, Glasgow, after adverting to the recent spread of Popery, and the necessity of earnest effort on the part of Protestants to counteract its influence alluded to the wide area from which representatives of different Christian communions had been drawn to the present meetings and the freedom of statement which was allowed in them. He then proceeded to say—I too, at the present moment, feel a sentiment struggling in my bosom for utterance, which I must express, though I know it is not shared in by the bulk of those who are present. The subject I am alluding to is the endowment of Maynooth.—According to my view, indeed, all national endowments of religion are unwarrantable, and have a natural tendency, when left to their uncontrolled influence, to do serious damage to the cause of genuine godliness. That, however, is not a point I am going to enter upon. What of Maynooth, then? Well, this is my view. I look upon Popery, not simply as a religion, but an infamous conspiracy against the religious liberties of all mankind. There are, therefore, I think, special reasons for the abolition of Popish endowments in this country; and I can quite conscientiously join in any agitation which

seeks to deliver the country from the sin and folly of upholding the delusions of the Papacy. At the same time, I have a conviction deeply seated in my bosom, which gathers strength from day to day, that all our efforts to effect the disendowment of Popery in this country will prove altogether unavailing, so long as Protestant churches and schools are sustained by the funds of the State. My conviction is, that, if the Protestant world would tear itself free from all dependence for support upon national funds, then at once we could compel Popery to stand among us upon her own legs, and, in a fair stand up fight between the two systems, I could have no doubt that Protestants, putting forth all their energies, and feeling dependent upon themselves under God, would speedily, with the blessing of Heaven, achieve a complete victory. But I must stop. If the simple object of this Institute were to agitate against Maynooth, while I could not but approve of it, I would yet consider it a hopeless undertaking, for the reason already stated. Far more extensive, however, is its design, and it will serve as a rallying point to all the Protestants of the land. By means of lectures, periodicals, and other publications, it will pour forth a continuous stream of Christian knowledge among our own people; and it will also serve the purpose of exposing the delusions, superstitions, and lies of Popery. What a glorious thing will it be for young men to have their minds imbued here with sound views of the nature of Popery, and to be thus prepared for going forth as missionaries to France, and Spain, and Italy, the central seat of the Man of Sin? May the Lord abundantly bless this Institute, and make it a blessing.

At the close of the ceremonial, a number of the company visited the old Magdalen Chapel, which forms part of the property acquired by the Institute. Dr. Begg mentioned some particulars regarding the history of the chapel, and its present uses, and stated that the body of "the good" Duke of Argyle, who suffered martyrdom for the cause of Protestantism and Presbytery, had been laid out on the table which stood in the middle of the chapel. This interesting fact among other things, had induced him (Dr. Begg) to desire very earnestly the presence of the present

Duke of Argyle at the laying of the foundation stone of the Protestant Institute, and the great commemoration meetings which were now being held in this city. His Grace, however, had declined to come, having somehow got the idea into his head—an idea which he (Dr. Begg) thought was a most absurd one, but which he did not think he had been able to dislodge—that there was something of political party mixed up with these demonstrations, and that therefore he ought to keep clear of them. Dr Begg then directed attention to some fine old specimens of stained glass in the windows, and stated that the steeple was furnished with a very fine bell, which was believed to have been manufactured in Spain, and to contain a good deal of silver in its composition. He had received several tempting offers for it, but the Protestant Institute were determined to keep it, as well as the other old relics connected with the building. The Rev. Dr. then expressed his readiness to gratify the visitors with a specimen of the old bell's qualities, and in a few minutes its rich silvery tone was heard ringing out a jubilant peal over all the Cowgate and Grassmarket, in celebration of the founding of the "Protestant Institute of Scotland."

#### EVENING MEETING.

The final evening meeting was held in the Free Assembly Hall at seven o'clock. The Earl of Shaftesbury having been expected to preside and to speak on the occasion, the Hall was densely filled at the hour of commencing. The noble Earl did not, however, make his appearance, and Dr Begg intimated that he had been detained in London by the pressure of his Parliamentary duties. Colonel Walker, R. A., took the chair, and made some condemnatory remarks on the shuffling and temporising policy of both the great political parties in Parliament, in regard to Protestantism and Popery. The Rev. C. Chiniquy, and several other speakers, principally from Ireland, successively addressed the meeting, chiefly in reference to the objects and efforts of the societies with which they were connected. On the motion of the Rev. Jon. Watson, votes of thanks were passed to the various speakers, to the



committee who had arranged the present series of meetings, and to the committee of the Free Church Assembly Hall. Dr Begg then gave out the concluding verses of the 90th Psalm, and the meeting terminated about eleven o'clock.

## NOTICES, ACKNOWLEDGEMENTS, &c.

The Presbytery of Pictou met at New Annapolis for the Presbyterial visitation of the congregation on Tuesday 18th Sept. The results of the examination was in the highest degree satisfactory. Prayer meetings, and other spiritual agencies are kept up in a manner indicative of spiritual life, while the financial affairs exhibited such gratifying progress as called for the warm commendations of the members of Presbytery.— Though their minister has only been settled about eighteen months, yet in that time notwithstanding the scarcity of money they have besides paying the stipend, finished their church in a comfortable manner, and have erected and completed a comfortable manse for their minister. About ten years they received one-sixth of a minister's time, and found some difficulty in raising the amount necessary for that purpose. Such progress elicited warm commendation from the Presbytery, which however were united with exhortations to supply what was yet deficient, and to seek further progress.

On the following day, the Presbytery met at Tatamagouche, for the ordination of Mr. Thomas Sedgwick, preacher of the Gospel to the pastoral charge of the congregation there. The solemn services of the day were commenced by the Rev. Robert Sedgwick, father of the young minister who preached an eloquent and appropriate sermon from Mat. viii. 20, after which the Rev. James Watson mounted the steps and offered up the ordination prayer, at the close of which Mr. S. received the right hand of fellowship from the members of Presbytery present. The Rev. David Roy gave the charge to the minister, and the Rev. James Thomson addressed the people. The congregation as they retired welcomed their newly ordained pastor in the usual manner. The

day was fine, and the audience large and attentive.

The Rev. Thos. Sedgwick acknowledges the receipt of the following sums for the widow of the late Rev. Hugh Ross, from the Rev. Isaac Murray.

Cavendish, £1 2s.; New London, £1 11s 3d., P. E. Island ey.—£2 5s. N. S. ey.

The agent acknowledges receipt of the following sums for Register and Instructor.

Rev. James Allan,	£0 5 0
Rev. Allan Fraser,	2 0 0
Dr. Creed,	0 3 0
Pictou, 3rd November, 1860.	

*Board of Foreign Missions.*—Rev. Messrs Roy, John Stewart, Walker, Bayne, and Blair—Mr Stewart Chairman, and Mr Bayne Secretary.

*Corresponding Members.*—Rev. John I. Baxter, Onslow; Rev. J. McCurdy, New Brunswick; Rev. Isaac Murray P. E. Is.

### NOTICE.

We have detained our present No. in the hopes of being able to intimate the arrangements made for conducting the periodicals of the Church for next year. Unexpected difficulties have occurred in the way of the Committee carrying out the arrangement contemplated at Synod, viz: instead of having two periodicals as the Instructor and Register, to have one at 2s. 6. Circumstances unknown to the Synod at the time may render it necessary to delay such a change for a year, and in the meantime to adopt an arrangement similar to the present. But our next No will be issued early, when the final arrangement will be announced.