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Donald McDonald
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THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 7.

NOVEMBER, 1856.

No. 11.

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Home Missions.

HALIFAX CITY MISSION.

It is a melancholy fact, only too easily proved, that there are many in this city who are utterly ignorant of the truths of the Gospel and utterly regardless of the law of God—living here as if there were no hereafter—poor and outcast—in connection with no Church and apparently beyond the reach of any Church. It was with a view to the amelioration of the spiritual condition of these that the HALIFAX CITY MISSION was formed in the spring of 1852. It was founded on a catholic, evangelical basis; and ministers and laymen belonging to the various Churches of this city united, with the utmost cordiality, to forward its interests.

The first Missionary, Mr Gordon, was engaged in May 1852, and continued to labour in connexion with the Mission for the space of two years. Mr Gordon, was alike remarkable for devotedness and discretion; and there are facts to show that, abundant as were his labors, they were crowned with proportionate success. It was with much reluctance that the Committee of this Mission parted with him when he felt it his duty to enter on another sphere of usefulness. His success in the work of the Mission greatly encouraged the Committee to persevere, and made them feel that God

had smiled approvingly upon their undertaking. They therefore as soon as possible secured the services of Mr John Steel, as Mr Gordon's successor. Mr Steel showed himself a competent and useful labourer, and was in the Committee's employ for one year. Mr Morton, the present City Missionary, entered on his duties on the 15th May last, and has ever since laboured zealously and indefatigably.

The following extracts from the Reports of the Missionaries will, it is hoped, be read with interest by the christian public. They indicate the object of the Mission, while giving some instances of the success attending its operations and the obstacles retarding them.

Mr Gordon says, "I found not a few Protestant as well as Roman Catholic families very ignorant of the most important doctrines of Christianity, especially the doctrine of justification by faith.—The Bible is seldom if ever read in such families, and some of them have not one in their possession! Most of those young people who in various parts of the city make the hallowed silence of the Sabbath evening give place to their oaths and horrid blasphemies, are the children of parents who give them no religious instruction. I have done all in my power to awaken such to a sense of their duty, and to make them feel the sanctity of the Lord's-day." "I would call the spe-

cial attention of the Committee to what has come under my notice of the exceedingly demoralizing influence of *houses of ill-fame* on the youths of this city. I am sure that many parents are entirely ignorant of the sad facts of the case. I performed the disagreeable task of visiting every house in Barrack Street in the evening; and the result of my visits is to confirm the startling facts brought to light by the midnight visit of Mr Scott, the Alderman, to one of these dens of iniquity. I have found young lads assembling at these houses at dusk to take the first steps of a course which, no doubt, in most cases, ends in the destruction of the soul. An excellent school teacher in the neighbourhood tells me that the youngest children in his school are injuriously affected by these houses." "I have distributed in various parts of the city seven thousand Tracts, and seventy copies of the Bible." "In six months I visited *one thousand* families; and in many of these I read the Word of God and spoke of things pertaining to eternal life." I held a prayer-meeting at Gerish Street; and taught a Sabbath School, in connection with Mr Kenneth McKenzie, at Freshwater." "I met with most opposition, even to personal violence, at the Green Market. In my missionary visits I was often threatened with injury, sometimes cursed and turned out like a dog. I never was injured but once in Albermarle Street."

After telling of the caution he exercised in judging of conversions, Mr Gordon says, "The first-fruits of my labours were, neglected children attending Sabbath Schools, and careless parents going to places of public worship." I have to bless God for making me instrumental in the conversion of a coloured woman who lately died in the Poor Asylum. She brought forth fruits becoming her christian profession long before her death, and while suffering affliction. The most careless could mark the change in her. Her prayers to God on my behalf shortly before she died seem to be still ringing in my ears. I may next mention an aged man, ———, who acknowledged that he was brought to a right knowledge of God's method of saving sinners by your missionary. Another old man, ———, received me very coldly at first, but by subsequent visits he was awakened to deep concern for his soul." A young woman who was drawn away by the errors of Dealty, from the truth as it is in

Jesus, professed to receive benefit from my labours. I directed her, and lent her good books: and I have reason now to hope that she is in the right way."— Mr Gordon mentions five other cases of conversion; but space will not permit more extracts at present.

Mr Steel says that the irreligiousness of this community surpasses in proportion anything of the kind he had witnessed in English cities. During the months of September and October, 1855, he visited 167 families. Among these he found two hundred and two individuals who were "ignorant, idle, and vicious." He distributed among them 9 Bibles and Testaments, and 347 Tracts.— In his last Report Mr Steel says, "Many of the lower classes are steeped in irreligion and abandoned habits. Thousands are living in indifference as to past, present, and future. *Tract distribution is a stubborn necessity in Halifax.*" "One other class I will refer to, and that is the poor, outcast, abandoned female. These poor immortal souls are daily growing less mindful of the past and reckless of the future." "Private drinking shops are an intolerable nuisance in this city. They are the handmaid to all other wickedness. To my knowledge, many an inexperienced youth, whom shame and fear deter from the public-house, finds in the private shops an opportunity to establish the odious and soul-destroying vice of drunkenness. Young girls too frequent these places."

Mr Morton in his Report dated 4th June says; "I have visited 125 families living in Barrack Street, Albermarle St. &c. I have conversed with most of these on spiritual and eternal things. I read the Scripture and offered up prayer with 70 families—distributed 100 tracts. I have read the Word of God and engaged in prayer on board several vessels. My labors there have been well received. I have been encouraged by deep attention and have frequently seen the falling tear."

In his Report for the month of July, Mr Morton says: "I have visited 156 families—and in most of these I have read the Word of God, offered up prayer, and conversed freely on personal religion. I have distributed 270 tracts." In August he says: "I repeat my visits frequently to those to whom I think they may be of service. The sick and the infirm have had my special attention. I have been much encouraged by what

I have seen of the grace of God in several instances. One was that of a poor man residing in——. I saw him for the first time early in June. He was then weakly, but able to walk. He appeared ignorant of himself and of the plan of Salvation; but by the blessing of God on the reading of His Word, conversation and prayer, the darkened mind became enlightened; he felt the sinfulness of his heart; and was enabled to embrace Jesus Christ as his only Saviour. He died on the 16th July. The last time I saw him I asked if he could praise his Redeemer? He answered "I can do nothing else." During this month I have visited 188 families—distributed 184 tracts." In the month of September the City Missionary visited 166 families and distributed 230 tracts.

There is now in connexion with the Mission a RAGGED SCHOOL, which is free to the children of the poor, and where they are supplied gratis with such books, writing materials, &c. as are necessary for the prosecution of their education. The average number of pupils in attendance is *forty*; and it is gratifying to be able to state that not only many children but parents also have been benefited by the instructions of the School. Simple and beautiful hymns learnt in the Ragged School are now frequently heard beside lowly hearths and at street corners, from mouths which once were more accustomed to what was worthless, obscene, and profane.

In July last a SEAMAN'S BETHEL was

opened in connexion with the City Mission—the Trustees of the Argyle Street Chapel having kindly permitted that building to be used for the object. The Missionary holds service in the Bethel every Sabbath afternoon at three o'clock. The attendance is increasing. Referring to the Bethel service in his last Report the Missionary says: "We have had very solemn seasons; the word of Life has been listened to with marked attention."

A Bible-class is held by the Missionary every Wednesday evening; and he reports that it is growing in interest and usefulness.

Heretofore the Missionary has been accustomed to pay frequent visits to the house of Refuge; but the service of a regular chaplain having been recently secured for that institution, the city Missionary devotes a larger proportion of time to the inmates of the poor Asylum, the work House, and the Penitentiary.

The Committee, in conclusion, beg to state that they will shortly have to appeal to the public for funds to sustain the Mission for the coming year. They feel confident that when the field which the Mission is intended to occupy—the results attending its operations hitherto, and the prospects of usefulness opening before it, are taken into consideration, the needed support will be given as cordially and liberally as on previous occasions.

By Order of Committee,
ROBERT MURRAY, *Secretary*.

Foreign Missions.

NEW HEBRIDES.

LETTER FROM MR GEDDIE.

The following letter is a few weeks later in date than those formerly published, and, though it does not contain much additional intelligence, we deem it proper to lay before our readers:—

*Aniëum, New Hebrides,
Nov. 6th, 1855.*

MY DEAR BROTHER,—

Your welcome letter of date Nov. 23th, 1854, came to hand last week.—The information which it contains about the prosperity of our Church at home, and the increasing interest felt in the

evangelization of the heathen, is very cheering to us. We rejoice to learn that a reinforcement of one or more missionaries may be expected here at no distant period. I trust that they are now on their way to these islands. How it will gladden our hearts to welcome them on these distant shores.

I sent off a large package of letters about three weeks ago. They were entrusted to the captain of a Sandalwood barque, bound to Sydney, who obligingly consented to take charge of them. I hope the vessel may reach her destination in safety. She left this island in a very leaky condition, and several of her crew were laid down with fever and

ague. But Providence is kind and the weather is fine at this season of the year, so I hope she may have a safe and speedy voyage, and that my letters may in due time reach you.

PROGRESS OF WORK.

For details about the progress of the Mission on this island I refer you to the letters now on their way. It is enough to say here, that we meet with little to discourage, and much to encourage, us in our work. The Word of God spreads, and I hope that its enlightening and saving influence is felt by many souls.—Teachers are now stationed in almost every section of the island, and heathenism sinks to rise no more.

OTHER ISLANDS.

Now that the gospel has been received by the Aneiteumese we have begun to look to the "regions beyond." At present we are making efforts to open Tana for christian missionaries. You have already been informed that we stationed two teachers on the south side of that island last year. We are now on the eve of sending two more to occupy Port Resolution on the east side. Their names are Nimtiwan and Abraham, both Church members and men of high standing on this island. The former speaks the Tana dialect fluently, and both, as far as we can judge, are suitable persons for the mission in which they are about to engage. Their wives will accompany them, and also a young man to assist them in erecting their house. They go to their destination in the brig "Hirondelle," which has called at this island on her way to China. The captain (Rees) has kindly offered to take our teachers and land them free of charge. We feel grateful to him for this generous act.

I have every reason to believe that our teachers will meet with a cordial reception at Port Resolution. We recently had a visit from Nanwar, one of the chiefs of that place. He came to see for himself what christianity has done for Aneiteum, and also to solicit teachers for his own dark island. He was glad when we told him that we had teachers in readiness to go; and that we were now waiting an opportunity to send them. He hurried home two weeks ago to make preparations for their reception. The Tana chief says that many on his island desire to know the Word of God; but they are afraid of the disease makers, who on all the islands have shown an inveterate opposition to the gospel.

Our teachers take a horse with them, which they are instructed to build without delay. It will I trust be a home for missionaries going to Tana, until they can erect houses for themselves. In the confident expectation that missionaries will be out in the "John Williams" for these islands, I shall have one or two houses in readiness for them, which can be erected and made habitable in the space of a few weeks after they land at their destination. This is an important matter when viewed in relation to health. It would be a criminal neglect on our part to overlook any means that might conduce to preserve the health of our unacclimated brethren. When ministers are so scarce at home, and the reluctance to come to these islands so great, the health of missionaries becomes proportionably valuable. You may rest assured that we will do every thing in our power to promote the comfort and usefulness of those whom you send.

TANESE LANGUAGE.

I enclose along with this a small book in the Tana language printed on this island. It is compiled from two books prepared by Rev Messrs. Turner and Nisbet, who formerly resided on that island. I have also in my possession a brief grammar of the language prepared by the same brethren, which I transcribed when in Samoa. Moreover, I have written to them for a vocabulary of the language as prepared by them, which I doubt not will be sent. These aids will be invaluable to the new brethren, who will know as much of the language in a few weeks with them as they could acquire in many months without them.

C. A. GEDDIE.

I have mentioned in former letters that I have instructed my daughter Charlotte Ann to come to Aneiteum, instead of going to Nova Scotia, as was originally intended. The reasons for this change are unfavourable accounts received about her health, and her expressed wish to come here. The former reason, I feel thankful to say, does not now exist, but the latter remains in full force. I hope that the step which I have taken, in so far as the Board of Missions is concerned, will meet with your approbation. If our dear child should be spared to come here, she will find before her ample scope for usefulness. It will be gratifying to the friends who have so generously contributed to educate her, to learn that her education is likely to

be turned to some account in the best of causes.

MISSION GOODS.

I am sorry to inform you that the supplies sent by the "Sydney" to Melbourne have not reached us. I received a package from Sydney via Isle of Pines a few days ago, and, as Dr Ross makes no mention of them, I conclude that they have not come to him. It is quite possible that they are still safe, though their detention is inexplicable. There is regular steam communication between Melbourne and Sydney four times a week, so that goods can be transmitted at any time. A box which you sent in the "Aurora" to Melbourne reached us two years after it was shipped, and that in a very damaged condition. In time to come boxes sent to the Mission should be accompanied by a letter of advice to the Rev Dr Ross. I will write to Dr Ross on the subject, and also to the Rev R. Hamilton of Melbourne, to whom I have recently written about other matters, and I hope the result will be either the supplies or definite tidings about them. In the present instance the disappointment will be considerable. The time when our native teachers receive their annual supplies is near at hand, and I have nothing to give them. Their supply last year was limited, and for this reason they need clothing very much.—In as far as they are concerned there will not be any trouble, for they will be satisfied when I tell them my disappointment. I am glad to say that, through the kindness of Mr Inglis, I have been able to forward to our teachers on Tana and Fatuna a liberal supply of clothing, and also to give those an outfit whom we are about to send away. The plan we have hitherto acted on, in relation to our teachers abroad, is, for each missionary to make provision for those who have gone from his district.

I cannot close my remarks on this subject without expressing my admiration of the liberality of the friends of the Mission, and my thankfulness for their generous tribute to the cause of God.—What has been done shows that our people have the spirit and ability to do much in any good cause. I trust that their interest in the Mission may not be without its influence on your unworthy agents abroad, and that we may feel it our duty to labour with more energy in a cause, which, thank God, has taken hold of so many hearts at home.

SUPPORT OF NATIVE TEACHERS.

In your letter you request information about the support of native teachers.—We have at present four Samoan teachers on this island, two of whom are stationed in Mr Inglis' district and two in my own. They have always received their annual supplies from the missionaries of the London Society. This arrangement was made at our request to prevent all discontent. They are natives, and we feared that, if they did not receive things of precisely the same amount and quality as their countrymen on the neighbouring islands, dissatisfaction would be the result. The value of clothing given annually to each Samoan family is from £3 to £4 sterling. In addition to this we always give them presents from the supplies you send. I may mention that one of the Samoan teachers, perhaps more, will return to their own islands when the "John Williams" comes. Their places will not be supplied by others. Any thing, therefore, that the Board of Mission gives for the support of Samoan teachers should go as a donation to the London Missionary Society for this object.

As regards our teachers, who are natives of this island, the people among whom they reside provide them with food, and we supply them with clothing. I have never drawn on your funds for any thing for their support, as the supplies hitherto sent have enabled me to fulfil to some extent my engagements to them. As civilization advances their wants will increase, but I have no doubt but the contributions of friends at home will enable us to provide for them, for years to come, without drawing on the funds of the Mission. Our teachers have no stipulated salary, but we give them yearly the amount of clothing they need, and if they have additional wants they make them known, and these we meet as far as possible. I mentioned in my last letter that a limited supply of hatchets, knives, chest locks, hinges, and tools of any kind, would be an invaluable gift to our teachers. At this date I have nineteen teachers settled, natives of this island, and hope to station another in a few days. Mr Inglis has about the same number in his district.

MISSION TO ERROMANGA.

The Erromanga mission has suffered severely from sickness during the past year. Four Samoan families were landed on that island last November, of

whom six persons are now in their graves, five have gone to other islands, and one only remains. Two teachers and their wives found their way to this island in a very deplorable condition, but I am thankful to say that their health has been regained, and we sent them to Mare a few weeks ago.

MR GEDDIE'S HEALTH.

I am sorry to learn from your letter that my occasional attacks of fever and ague have caused you solicitude on my behalf. I thought it proper however to mention them, that missionaries coming might not be deceived about the climate. Had I known the climate better, and used more precaution, I might have suffered less, and I doubt not but our experience will be beneficial to others.— But you are mistaken if you suppose I am broken down with fever and ague, or that my constitution has been seriously affected by them. I feel about as vigorous to-day as when I landed on this island. But I now begin to see the important bearing that health has on the cause of missions on these islands, and I shall henceforth regard it as a sacred duty to avoid unnecessary exposure, and use all proper means for its preservation.

CONCLUSION.

I must now bring my letters to a close. I feel thankful that additional labourers are likely to come to these islands from you. The increase of your agents will be followed by a great increase of interest in the cause, and cannot fail to entwine other hearts around this mission. I suppose you have parted with them before this time, and I hope that in due

season you may be cheered with tidings of their safe arrival and entrance on their work.

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

Rev James Bayne, Sec. B. F. M.

From the Record of the Free Church of Nova Scotia.

FOREIGN MISSIONS.

At New Glasgow, this 14th day of August, 1856, the Foreign Mission Committee met and was duly constituted. Sederunt with the Convener, the Revs. D. B. Blair, John Stewart, Junr., and M. Sutherland.

The Convener submitted a statement of the funds which was approved. The Committee regret that no funds have been sent them since the meeting of Synod and agree to request to write all the Missionary Associations in reference to this subject,

The Committee agreed to correspond without delay with the Convener of the Free Church of Scotland's Mission to Turkey, and with the Convener of Foreign Missions of that Church. Also with the Boards of Missions of the Presbyterian Church of the United States, and of the Presbyterian Church of Nova Scotia, with the view of obtaining information regarding Missions in general; and that said information be conveyed to the Church through the *Missionary Record*, with the view of awakening a deeper interest in the cause of Missions,

Closed with prayer.

JOHN STEWART, Convener,
M. SUTHERLAND, Clerk.

Other Missions.

THE BUXTON MISSION IN CONNECTION WITH FREE CHURCH NEAR CHATHAM, C. W.*

The settlement at Buxton in temporal matters, has been self-supporting since its beginning; in the early part of last year, they determined to do something in spiritual matters. It was resolved that the Church should contribute to all the schemes of the Synod, besides taking up

* This is a mission to the negroes, most of whom are fugitive slaves from the United States.

a collection every Sabbath; also, that the scholars attending the missionary schools, should pay a small sum towards the support of the teachers. The rate was graduated according to the branches taught. It was also mentioned that those who could not pay, would be taught free. The result has been most gratifying, notwithstanding the pressure felt by the settlers during the past year. Of those families who have sent to both schools, more than one-half have paid something, one-fifth have paid the whole, rate charged, and only twenty-two have paid

nothing. The Synodical and Sabbath-day collections, have been regularly taken up in the Church. The whole amount raised, from both church and schools is about seventy pounds. There are two schools at the Mission, a male and female. The female school was established last year, for the purpose of teaching the girls plain sewing, and those who might be willing to pay for it, the higher branches of a female education. In this department, we hope soon, to have some well trained female teachers. In the male school besides the common branches of an English education, Latin, Greek and Mathematics are taught. In both, the Shorter Catechism is used, and the Bible is taught as a religious exercise. One of the difficulties, we have had to contend with, in this branch of the missionary operations, is the frequent change of teachers. It is only five years since the schools have been opened, yet the teachers have been changed ten times, and although all the teachers, with one or two exceptions have been good, yet the frequent changes has had a paralyzing effect on the efficiency of the schools. Pupils have not made the same progress, that they otherwise would have done. The teachers who have hitherto been employed, have mostly been students, who were under the necessity of leaving every six months, for the purpose of attending classes in the College. The number enrolled, in both schools, during the past year, has been one hundred and thirty, and the average attendance fifty-eight. There are two classes, —one in Latin and the other in Greek; those reading Greek will be ready to enter College next November. The Sabbath school has been well attended during the present year, there are at present one hundred and twelve on the roll, and the average attendance is fifty-two. We still feel the want of permanent teachers in this department, although we are beginning to supply the deficiency in some measures by the aid of scholars who have received instruction in the Sabbath School. The Juvenile Missionary Society, organized twelve months ago, by the scholars, has been regularly kept up. At the Anniversary in February last, on opening the missionary box, it was found to contain eighteen dollars, which was voted by the scholars to the Calabar Mission, on the Coast of Africa. The attendance at Church is about the same as last year, varying from

one hundred and fifty to two hundred according to the state of the roads and weather. The number of members on the communion roll is fifty. One of these was a young woman, who had been educated at the Mission School, and for many years was a pupil at the Sabbath school. She was the first that has been received into the Church, from the Mission School. Her knowledge of the scriptures was clear, and she gave satisfactory evidence of her having experienced a saving grace. This is only the first-fruits, but we trust it will be followed by an abundant harvest. The Mission is only in its infant state, still it is an object of peculiar interest, and well calculated to call forth the good wishes of our own Church, and of all who feel an interest in the social and moral improvement of a long neglected and deeply injured race. It is only the day of small things, but we have good reason to thank God and take courage, for the measure of success, which has already attended our efforts. The school connected with the mission is progressing; and we trust the voice of its pupils, will one day be heard to advantage, from one end of the Province to the other. Nay, the time we hope may not be far distant, when they will vie with other, and more highly favoured lands, in carrying the lamp of eternal truth, and planting the cross on the remotest shores of Africa. Although I do not pretend to lift the veil, which hides futurity from the eye of mortals, yet I do most solemnly believe that, when Ethiopia stretches forth her hands to God, her own sons will be the honoured instruments, in the hands of God, in carrying religion and civilization, to their benighted countrymen. Encouraged by the past we would look for greater triumphs in future, but above all would look for the Divine blessing without which a solemn mockery awaits all our efforts.—*Condensed from Sixth Annual Report.*

A WESLEYAN MISSIONARY MURDERED.

“Never since the death of the Rev William Threlfall, who was killed by Hottentot robbers in the year 1825,” says the London *Watchman* of the 10th ult. have the Committee and the friends of Missions had to deplore a calamity of the character of that which they have now the sorrow to place on record. The Rev J. Stewart Thomas was killed by the as-

sagais of an assailing party of Amaponda Caslirs at Beecham Wood, on Saturday, 14th June last. Mr Thomas had arrived only one week previously at Beecham Wood, to commence the organisation of a mission at that station, (as being more advantageously situated than Clarke-bury, from which he removed,) for the benefit of the surrounding Kafir population. Some of the people resident on the Morley station had joined Mr Thomas at Beecham Wood; but it so happened that the Morley people some time previously had been called out by the British resident to join in an attack on a division of the army of Damas, a son of Faku, returning from a tribal war with Amampandosi, in which attack two or three men were killed by the Morley people, and about one hundred and sixty head of cattle captured. This most unwarrantable departure from the general rule, that natives residing on Mission stations are not to take part in tribal disputes appears to have led to the fatal consequences we now deplore. Damas, it is said, remonstrated against Mr Thomas receiving the Morley people who had been engaged in this affair at Beecham Wood; and his followers were heard to say that they would not rest until they had taken the life of the native teacher who had led on the attack. The Government awarded compensation to the Chief Faku for the act of their agent; and advised the Umdumbi, whom the Morley people had assisted, to pay a fine for their share of the outrage, which they refused to do. The Government officer finding his advice rejected, said he would leave it with Faku to settle with them. He had only left the neighbourhood three days when Faku's people made an attack on that part of Beecham Wood which was occupied by the Morley people and captured a number of cattle. In this attack one native was killed and five wounded; and a little girl unfortunately burnt to death. Mr White remonstrated with Damas on hearing the report of this affair; but Damas refused to return the captured cattle, giving as his reason the injury he had received from Umdumbi, with whom the Morley people had identified themselves; stating at the same time that he had no quarrel with the other settlers at Beecham Wood and would not hurt them. One of his petty chiefs, however, not having the same knowledge or being influenced by the same views, conducted his men to

make an attack on the mission station. Damas hearing of it, sent a messenger desiring them to return but unfortunately the messenger arrived too late; the fight had begun by an attack on the mission cattle-kraal. Mr Thomas hearing the alarm, went to the cattle-fold, taking with him the artisan, hoping the assailing party would respect the character of a missionary. He discovered his mistake; but it was too late; he was struck in the back by an assagai, and receiving several other wounds was carried home, and died within two hours!" A correspondent of the *Graham's Town Journal* writes: "I gave you some particulars in my last of the death of the Rev J. Thomas. It appears that he had received information that an attack upon his station was contemplated, and it is now thought that the savages came with the full intention of killing him. When the first intimation of the attack reached him he hastened to the spot, and on being recognised, the attacking party cried out 'Kill him,' 'Destroy him,' or words to that effect. He then called out that he was their missionary, and ran towards home, when he was stabbed. The first blow brought him to the ground, and while prostrate, he received four more wounds. No attempt was made to kill any other person about him, nor can I hear that any more lives were lost. A tambookie chief on one of Mr Thomas' stations, when he heard of the event, went down with some of his people, and took the bereaved widow to his station in order to afford her protection. The only excuse that can be made for this sad event is, that the missionary had two men upon the station who had offended Faku in the late disturbance; but since that affair had already been settled to the expressed satisfaction of Amaponda chief, who had received ample remuneration, this excuse no longer existed."

CHRISTIANITY IN THE CHINESE REVOLUTION.

In our Sept. No. we inserted a short article from the Philadelphia Presbyterian giving an unfavourable account of the Insurgents. The following gives a more favourable view of them.

In the North Chinese Herald, published at Shanghai, June 7, 1856, we find a very extended and elaborate letter addressed by one of the Missionaries, Mr W. A. P. Martin, to the Attorney General of the United States, setting forth

the condition and principles of the great Chinese rebellion. He regards the movement as eminently *Christian* in its inception and progress, and on its success he finds strong hopes of the spread of true religion in China. Mr Martin says that "latterly it has been hinted that the Insurgents are laying aside their profession of Christianity. This is however a groundless conjecture, thrown out to disparage the revolution. Such an event is next to impossible in the nature of things. Christianity is so interwoven with the entire constitution of the party that they cannot exclude it without hazarding its dissolution. The chief claims the throne by virtue of a commission from the Heavenly Father, and publishes to his people that he has achieved his most splendid victories by the help of Jesus. And it is by the inspiration of the Holy Ghost that the Eastern King pretends to guide his counsels. They cannot therefore drop these pretensions without forfeiting the semi-idolatrous reverence, with which they are regarded by their followers—they cannot abjure Christianity without invalidating every decree issued since the commencement of the revolution, and abrogating their whole political system. Indeed so zealous have the Insurgent leaders been in diffusing a knowledge of the rudiments of Christianity among their own followers, and so successful in imparting their own zeal, that there is not now on the face of the earth any other military body, which is so fully pervaded with religious enthusiasm.

"Here on the borders of the contested region, we have frequent opportunities of meeting with those who have been among the rebels. One of my Missionary colleagues copied a hymn which contains a beautiful summary of Christian doctrine, from the recitation of a Ning-po man, who had been for a time detained among them; and I have myself obtained the same from two others, one a native of Nanking and the other a refugee from Chin-kiang. The account of the practices of the insurgents given by the latter, is so interesting that I shall relate a few particulars. Immediately on entering the city, religious tracts were put into his hands, after reading and approving of which he received the rite of baptism, by kneeling (in company with others) repeating the above mentioned hymn, with a doxology to the Trinity, renouncing his sins, swearing fidelity to

the cause, and then washing his bosom with a towel, which they call 'cleansing heart.' The Sabbath, though not strictly observed, owing to the interruptions incidental to a state of war, was still distinguished from other days. On the evening previous, a banner was hoisted bearing the inscription 'The morrow is the day for worship, beware of disregarding it.' At daybreak on Sabbath morning the troops were called together for prayer, and at a later hour they assembled in places called 'Worshipping halls,' to hear a discourse from some officer, on the righteousness of their course, the certainty of success, the wickedness of idolatry, and the oppression of the Tartars; or in lieu of such service which was always accompanied by prayer, to be examined as to their acquaintance with the religious manuals of the party. Those most esteemed were, the ten commandments with notes, the ode for Youth, commencing with a brief but correct statement of Christian doctrine, and concluding with the duties of social relations; the Trimetrical classic, which after giving an epitome of the book of Genesis, and a detailed account of the deliverance from Egypt, speaks of the coming of Jesus Christ to save the world, and then proceeds to describe the Mission of the 'Celestial king' to deliver China from the Tartars. Of these the narrator repeated from memory considerable portions: together with a hymn and prayers, which each soldier was expected to recite daily as a devotional exercise. Those whose hair had grown long in the service were generally the most devout and were often seen on their knees repeating their morning prayer, while putting on their clothes; but their later adherents, who had learned those forms by constraint, would slip away to their breakfast without prayer, unless they were observed by some officer. They were even required to say a separate grace before meat. In times of peculiar danger they were accustomed to fall down, at any time and in any place, and implore the Divine assistance."

The success of the insurrection, Mr Martin contends may be useful to the cause of Christianity, but its suppression cannot be otherwise than pernicious.

The bishop of Victoria has also publicly stated that "if foreign intervention shall restore the sinking fortunes of the Imperialists, then it may be confidently predicted that the civilization of this

vast empire will be hopelessly postponed; and the conversion to Christianity of this people, will (to human view) be indefinitely delayed. The pæans of Manchu triumph will be the melancholy dirge of a vast nation, having her liberties entombed among the dead, and sinking into the lowest depths of political annihilation."

Christianity in the eyes of many of this people is already identified with the Insurgent cause; and while it prejudices them against the revolution their animosity would in the event of its failure (as they mistake for its cause that which is only a concomitant,) recoil against foreigners, for causing them to "suffer so many things in vain, if it be yet in vain." Missionaries would be treated as political incendiaries, and the Bible be proscribed as a dangerous book. Certain papal Missionaries might perhaps exult in such a result, to what they regard as protestantism. But that would be the short-sighted folly of those Jewish partizans, who triumphed in the fall of a rival faction, while their city was besieged by a Roman army and their own doom sealed by that very event.

MISSIONS IN TURKEY.

The following account of the progress of Missionary operations in Turkey was made by Dr Hamlin of the Armenian Mission at a meeting held in New York.

When he went to Constantinople in 1838, it was difficult to hold any intercourse with the people. The Armenians thought if the Gospel were preached, their own religion would come to an end, and everywhere anathemas were heard against any who should listen to the preaching or show favor to the missionaries. His own house was often attacked, and it had sometimes been necessary to have a guard to protect it from the people. Now all is changed, and an affecting contrast was presented when he left last May, the people expressing the kindest feelings towards him, and wishing him a safe journey, and quick return. He could truly say, he had entered under showers of stones, and left under showers of tears. This is the effect of preaching the Gospel. He next noticed the progress in education. Eighteen years ago all the missionary schools were closed by anathemas; now there are 17 in Turkey, and he ventured to say that the instruction imparted in them was

more strictly biblical, than in any 17 schools in the United States. Ten years ago the Armenian Patriarch anathematized the English language, so that no one could study it without coming under an anathema. But recently the great Armenian Patriarch himself inaugurated the study of the English in the female institutes. The Seminary at Bebek has sent forth 17 native preachers, whose influence alone is worth more than all the school has cost the Christian world. Besides, from the seminary have gone forth others who have been useful as workmen, proof-readers and interpreters. The latter were of much service in the late war, especially in removing prejudices to the English.

Till lately there has been great opposition against the Protestant Armenians, but, when he left, all of their number could find employment, so as to need no assistance from the mission.

There has been also great advance in the influence of the Press. Though it was formerly anathematized, they have now to learn the name of the town, where the issues of the mission at Constantinople are not to be found. Lately in the Holy Synod, there was a motion made that the Scriptures be translated into Turkish Armenian under the direction of the Patriarch himself. It was argued that if the people did not get the Bible from him, they would from the American Missionaries. Though the motion was lost by a slight majority, the fact of its being made in such a body and argued, speaks much.

In the direct preaching of the Gospel great advance has been made. When he first spoke to them in Armenian, he could get but five or six hearers. Now there were not buildings large enough to contain those who came. So it is throughout the empire. He narrated some incidents of his first experience in Turkey, showing how great were then the difficulties and dangers passed through by those who sought to hear or to make known the Gospel. Entering Nicomedia quietly, for it would not have been safe to have it known that an American missionary was there, he stopped in the Greek quarter. He received a communication stating that some converts would meet him in the garden of a certain brother at 4 o'clock the next morning, Sunday, and at 8 A. M. one would come to guide him thither. Rising while the city was wrapt in sleep,

they passed beyond the city, and walked two miles through a street with a natural hedge on each side of various fruit trees, where the nightingales were sweetly singing, and arrived soon at the appointed spot where several were gathered. A careful watch was kept, and whenever any one was heard approaching they immediately stopped speaking, till they felt again safe. After four hours, they took breakfast, and then spent four hours more in communion with each other, and so through the day till the meeting closed, when it being dark again, they parted one by one by different paths. At another time hearing that a dying person wished to see him, he was told that if he would risk being found by the police and imprisoned, he might make the visit at midnight, going without a lantern as required by law. It would have been dangerous to have it known that a missionary visited the house. Yet he succeeded in going, and found the dying man in the triumphs of faith. At that time it was difficult to get passports from place to place, and the mail was examined. The converts at Adabazar wishing to communicate with their brethren at Nicomedia, found an opportunity to do so by a Jewish teamster. Arriving at the house in Nicomedia where they were assembled at midnight, his knock occasioned some alarm. But they soon found him the bearer of a letter from the brethren at Adabazar, which read: "We are fourteen men true and faithful. There is death, but no turning back." A noble letter.

There are 31 churches in different parts of the Turkish empire. Of some, all the members have been bastinadoed. These churches have opened the Mussulman mind to the gospel. Eight years ago, we had no access to the Mahomedan mind. This was greatly owing to their impressions of Christianity derived from what they saw in the Roman Catholic Church. The Mussulmen have a hatred to every form of idolatry, and this they see in the pictures, the mass, and especially in the doctrine of transubstantiation, which seems to them both wicked and ridiculous. Hence it is not strange they looked upon Christianity as absurd in morals and doctrine. The Mussulman's idea of Christianity being connected with idolatry, getting drunk, cheating, etc., they are surprised at the course of the Protestants, whose integrity is having an effect on their minds.

The colporter in Constantinople sells 100 copies of the Scriptures a month. A colporteur who was interdicted by the governor of a province went to see him with a selection of his books, and being requested, read to him from the prophet Moses, the account of the creation, of Abraham, the testimony against idolatry, which delighted the governor; also from the Psalms and the words of the Messiah, till having read eight hours, his throat was so dry he could read no longer. The governor told him to continue his work, and that he would protect him in the sixty villages under his rule. It is hoped salvation has come to that house. He related an interview with an Armenian Catholic, who after several conversations was led to see his error, and was converted. For some time he was subject to persecution in his family, till four of his brothers were also converted. He went to Salonica, and has since been laboring as a colporteur with one of his brothers. A Mussulman and his family were there converted, and he preaches wherever he goes, often to the boatmen on the rivers. Thus the gospel is reaching the Mussulman mind, and prejudice is gradually passing away.

In closing, Mr Hamlin alluded to the influence of the late war in regard to the missionary work. The question of religious liberty has long been considered by the ambassadors of different powers at Constantinople. This war of the Crimea was needed. The Catholics had sought the protection of Turkish laws for Mussulmen who should embrace their religion, and now they have united with the power of England to secure religious liberty. How plainly do we see the hand of God in this. The Sultan has been obliged to disavow one of the plainest precepts of the Koran.

The British missionaries began the work by distributing the Scriptures among the Armenians before the American missionaries went there. Sir Stratford de Redcliff said to the American missionaries, "I can do for you what I cannot for British missionaries, as I would be suspected of political design, and you can do what British missionaries cannot, as they would be suspected of political motives."

Hitherto the Mohammedan population have possessed the greater part of the country, and a Mussulman could not sell to a Christian. Now a free tenure of property is asked for, liberty for one to

sell where and to whom he will. God's hand is in this. Yet remember how feebly the work has been commenced. There are thirty-one churches among thirty-two millions of people. There must be more men, more means. Let parents consecrate their children to the work, &c. Then we can go forward confident that the time will soon arrive when God will bring all nations into subjection to him."

THE DEATH PENALTY IN TURKEY.

The Rev Mr Lansing, American Missionary at Damascus, now on a visit to this country, delivered an address a few days since, which we had the opportunity of hearing, in which he stated that the firman of the Sultan, granting the free exercise of religion in his dominions, was very incorrectly understood in this country: that in the East it is well known that it does not grant to the Moslem the right to renounce his religion and become Christian, but on the contrary it has respect to the existing sects of Christians, while the old despotic law to prevent apostacy, with its death-penalty, still hangs in *terrorem* over the heads of the Mahometans.

This view is taken of it by others who are confident that the wishes of American and English Christians have led them to anticipate more from this new firman, than the facts of the case will justify. But the missionaries at Constantinople have publicly expressed their opinion that the new legislation is as great an advance upon the past, as is safe and desirable at the present, and we may hope that the work of reform now inaugurated will be pressed forward with as much expedition as is consistent with the safety of the cause itself.

It is not probable that the penalty of death will be inflicted again for the crime of Moslem apostacy. In whatever part of the empire the offence is committed, capital punishment cannot be inflicted for this or any other offence, until the sentence has been reviewed and approved by the Sultan's government at the capitol. The Sultan has now become so identified with Western politics, and the integrity of his empire made so dependent on the sympathies of Western powers, he will be slow to inflict such another outrage on public sentiment, as he did so lately as in 1853

when he put a subject to death for confessing Christ to be a greater prophet than Mahomet.

The great merit of that firman, of imperial indulgence, is the protection it secures to the protestant missionaries and their disciples in the Turkish Empire. The mass of Moslem mind is as yet unaffected by the gospel, but there is a mighty work now going on around this inert and sunken people, which will eventually act upon them for their elevation and conversion, if their existence as a nation is preserved. We must not anticipate Providence. God is working wonderfully in the East, but thus far the way into the Moslem heart has not been found. It will be, and the gate will be opened.—*New York Observer*.

DEPARTURE OF THE MISSIONARY SHIP 'JOHN WILLIAMS.'

The 'John Williams' has again left London for the islands of the Pacific. This is her fourth voyage thither; and, as on former occasions, she is expected to be absent from this country four years. The young people connected with the Congregational churches have done nobly in again subscribing and collecting more than enough money required for her repairs and outfit. An interesting farewell meeting for prayer and exhortation was held in the boardroom of the Mission House. Among those present were the Rev John Bariff, who for some years has laboured in the Tahitian group, and, after recruiting his health, and that of his wife, has again gone out; and the Rev Wilberforce Philip, (third son of the well-known African missionary,) who is just entering upon ministerial work, and who is to labor in Africa. The missionary ship, after calling at the Cape of Good Hope, will sail to Melbourne, will thence proceed to Hobart Town, and next to Sydney, and, on leaving Australia, will go to the Tahitian isles. Having visited the different islands of this group, the ship will proceed to Mangaia, Rarotonga, and Aitutaki, which are between 600 and 700 miles from Tahiti. The Rev W. Wyatt Gill will there embark and proceed from Mangaia to Rarotonga, to reinforce that station; and the six islands of the Hervey group will continue to have the labors of Mr Buzacott, who has already given thirty years' service; Mr George Gill, twelve years' service; and Mr Wyatt Gill, who has been there five years. The landing

of Isaiah on Rarotonga. from his visit to England, will be an occasion of no small interest to the people of the island. The ship also takes out 5,000 copies of the Bible, and a large supply of other books, in the native language, which have been printed in this country. Sailing from the Hervey Islands, the ship will proceed to the Samoa group, which lie about 900 miles westward of Rarotonga; and amidst their joy, disappointment will arise in the hearts of the brethren there, as they go on board, expecting to receive young missionaries from England, but finding none. From this group in Central Polynesia, a noble company of Rarotonga and Samoan teachers will embark on board the ship for the Islands of Western Polynesia. These will be accompanied by one young missionary, (Mr Gordon,) to enter on the inviting field of Tanna, Lifu, or Erromanga. About this time next year the ship will have reached our extreme stations on these Western Islands, and then it will return through all the groups eastward, visiting ever island occupied by missionaries or native teachers and thence back again through the groups, doing entirely missionary work, on its way to Sydney. Thus, during the ship's four years absence from England it makes about two visits a-year to each island, and an annual voyage to Sydney for supplies, which, besides the outward and homeward voyages, gives a working distance of many thousands of miles every year.

THE BURMESE AND THE KARENS.

A missionary who has just returned from Ava, brings some pleasing intelligence from Pegu. He considers the population rapidly reviving. The great emigration which occurred during the war has ceased, and the stream has set in for the south. Night after night Burmese families make their way over the frontier, and announce to the authorities their determination to settle. The Karens, always devoted to the British, are pressing in from all quarters. They are exceedingly well treated, and express their determination, not in units or tens, but in thousands, to become christians. Meanwhile, they are cultivating the jungle, taking contracts, setting up shops, starting fleets of trading boats, and generally enriching themselves and us. It is their industry which has so greatly improved the revenue. The delight of the

Karens at finding themselves equal to the Burmese, and their evidence in courts of law, is said to be most affecting.

CONVERSION OF ROMANISTS IN BELGIUM.

Montauban (Tarn and Garonne.)

July 26, 1856.

This country is distinguished for the efforts of Christians to promote the kingdom of Christ, and successfully. True, many Belgians are plunged in gross superstitions and listen to the priests as to angels from heaven. But others, and in great numbers, disgusted with the puerile practices of Popery, or revolted by the insatiable cupidity of the clergy, are eager to hear the Word of God; and when they have received it into their hearts, they join openly the Reformed communion.

The proof of this progress was furnished abundantly at the last annual Meeting of the Society for the Evangelization of Romanists in Belgium. I will quote, abridging some of the facts mentioned by the speakers.

M. Van Macsdyck, ex-Popish priest, converted to the faith of the Gospel for seventeen years, and pastor among the Flemish population of Brussels, has a flourishing congregation. "This flock," he said, "reckons now 1,300 members, most of whom were born in the errors of Romanism. At Vilvorde, near Brussels, a small congregation of Papists meet every Sunday, and an evangelist visits from house to house, during the week, those who dare not attend public service. So at Bruges—the stronghold of the Romish Church in Belgium—the work of the Lord begins to prosper.

A colporteur, ex-Papist, has there distributed, this year, more than 150 copies of the Scriptures, and 800 to 1,000 religious tracts. Further, he gathers every Sunday twenty to thirty hearers, eager to hear the truth. One of them has died in the faith, saying to the priest who exhorted him to confess, "I have found the only true Mediator, Jesus Christ, and I die in peace."

The Baron de Botzelaer next read the report on the Flemish school opened at Brussels two years ago. It has eighty pupils, of whom twenty belong to Romanist families.

M. Prader, pastor at Liege, gave some account of the state of religion in that great city. Liege contains about 80,000 inhabitants, of whom three-fourths are

infidels. The influence of the Popish clergy diminishes sensibly. Some Protestant chapels have been opened in the neighbourhood of Liege. The village of Cheenee sent a delegation to the pastor, Mr Prader, inviting him to preach to them the Gospel, all the peasantry being indignant against the priest, who spoke only of the Virgin Mary, as if all christianity consisted in this idolatrous worship.

At Antwerp, a colporteur sold, in a short time, 1,779 copies of the Bible. At Bouxerie, a commune on the frontiers, is a flock of 240 persons who all without exception, have quitted Popery for the Protestant faith. Similar success has been obtained at Charleroy, at Jumet, and at other places, in spite of the perfidious efforts of priests, who stirred up the fanatical populace against the new converts.

NORTH AMERICAN INDIANS— CHOCTAWS AND CHEROKEES.

The number of Aboriginal Indians still occupying the wastes of North and South America is computed as high as 10,000,000, of whom it is estimated that there are 4,500,000 in North America, including Mexico and its dependencies. The Protestant missions among the tribes within the territory of the United States have afforded much encouragement. From recent communications as to the Presbyterian missions among the two above named tribes, we learn that no part of the country seems to have been more blessed with the outpouring of the Holy Spirit, than the Choctaw country, where the missiona-

ries are organized into a presbytery, including 12 members, 3 licentiates, and 15 churches. During the past year, there were received on examination 146 members, besides 24 on certificate. The total number of communicants is 1494, of whom 118 are coloured people; and the Sabbath scholars number 1134. A new field seems opening to the American Tract Society among these tribes for colportage. The nation of the Cherokees has had the benefits of missions for 30 years. They have schools, and 2 higher seminaries, annually sending out a larger number of qualified teachers than their schools require. The great mass of the nation can read, and a large proportion of the adults are members of the different churches, yet there are very few books in their families. The children have a taste for reading, but have no books, excepting the Bible and school books. Their education has been altogether religious, and it is mainly religious books which they want. Native Cherokees, well qualified for the work, are ready and anxious to engage in the work of distributing such publications; and not only missionaries of all denominations, but the chief of the tribe, with all their educated and leading men, welcome the proposal of sending colporteurs among them, as supplying a deficiency painfully felt by all. A general agent of the Tract Society recently visited them, and collected on one Sabbath at the capital, where he preached three times, about 200 dollars; the principal chief, with whom he stayed, gave 50 dollars. Two well qualified men are ready to engage as colporteurs, both of them sons of missionaries, born in the nation, and well acquainted with the language.

News of the Church.

CLOSING OF THE HALL.—The Theological Hall closed on Tuesday the 14th ult. Seven students were in attendance, who delivered a variety of exercises. Among these were essays for the Biblical Literature Class, Homilies, Lectures and Critical Exercises. They were also examined in Hebrew and Chaldee, in which they exhibited a proficiency highly creditable to Professor Smith.—Two of them also read portions of the

Syriac New Testament. This last has been introduced into our Hall this season for the first time, and the progress made by those who had devoted their attention to the subject was highly gratifying.—Altogether, though the number in attendance was smaller than on some former occasions, the examination was among the most satisfactory we have yet had.

On Thursday, the 2nd Oct., the new Presbyterian Church at New Langholm, Cascumpec, P. E. I., took fire about 12 o'clock, the carpenters and other workmen being on the spot at the time, but so rapid was the conflagration, that not even the Bible which was placed in the pulpit for Divine Service on the following Sunday, could be saved. As there was no insurance effected, and having cost £400 to £500, it is a severe loss to the settlement, besides the disappointment. Mr Henderson, the contractor, is a severe loser, having lost all his tools in the building.

We sincerely sympathize with the congregation of Cascumpec and their young pastor in this trial. We are happy to learn that though to some degree "cast down," they are not disheartened by it, and are taking active measures for the erection of another place of worship.—We trust that the other portions of the Church will assist them in the work, and thus illustrate the words of inspiration, "Whether one member suffer, all the members suffer with it."

One word as to the cause of this event. It is supposed that it originated from some persons smoking. Surely not without cause did our Synod warn its ministers and members against such a practice.

ANNUAL MEETING OF THE STUDENTS' MISSIONARY SOCIETY, WEST RIVER, PICTOU.—The Annual Meeting of this Society was held on the 11th inst., when the usual business of the Society was transacted. Very little, however, has been done during the past year in furtherance of the objects of the Society, and its efficiency appears to have been gradually declining for several years.—This circumstance was considered to be chiefly the result of the want of more systematic arrangements in carrying out the objects of the Society, and of insufficient information throughout the Church respecting its operations and design.—The members of the Society were, therefore, impressed with the necessity of adopting a more comprehensive and efficient scheme than heretofore, which might be productive of more desirable results. Taking also into serious consideration that, as the missionary operations of the Church are becoming greatly extended, both at home and abroad, additional funds will be required in or-

der to enable the Church effectually to carry out her schemes, they felt that their duty to the great Head of the Church required them to put forth vigorous efforts for the purpose of augmenting the funds referred to, and also of lending their humble services in awakening among the people a greater interest in missionary enterprises. In adopting such a course they are only following the example of the students of the parent Church in Scotland, almost all of whom hold missionary meetings with good effects both to themselves and to the people, by exciting an interest in missionary schemes and collecting funds. Some possibly may be disposed to think that the people in connection with the Presbyterian Church in this Province are already contributing liberally for missionary purposes, and that there is danger of enthusiasm on the subject; but no apprehension need be felt in this respect, while many of the human family are regardless of their eternal interests, and great numbers of them are entirely ignorant of the truth as it is in Jesus.

From such considerations the members of the Society unanimously resolved to adopt the following plan for the ensuing year; viz., that each individual visit the respective congregations annexed to his name for the purpose of delivering addresses on missionary subjects, and receiving contributions in aid of the missionary schemes of the Church; also with the view of awakening a greater interest in those important objects, always, however, co-operating with the pastors of the several congregations.—Mr Daniel Fraser,—the congregations of Mabou, Antigonishe, and Merigomish;—Mr Isaac Patterson,—those of Pictou, Tatamagouche, River John, New Annan, and Primitive Church, New Glasgow;—Mr Samuel F. Johnston,—those of Parsboro, Economy, Lower Londonderry, and Upper Londonderry;—Mr Thomas Sedgewick,—those of Musquodoboit, Shubenacadie, Nine Mile River, and James' Church, New Glasgow;—Mr James Murray,—those of Halifax, Truro, Onslow, Stewiacke, and Green Hill;—Mr John D. McGilvray,—those of West River, and East and West Branches, East River. The other congregations to be visited, if practicable. Mr Robert Laird,—those of Prince Edward Island, as far as practicable.

ROBERT LAIRD, Secretary.

Notices, Acknowledgments, &c

J. & J. Yorston acknowledge receipt of the following for the Foreign Mission, viz :

A Table Cloth and Towels from John Gammell, senr. ; 4 pair Stockings from Mrs Benjamin Tupper, Upper Stewiacke ; and a few yards home-made Flannel from Mrs Flemming, Stewiacke—per the Rev James Smith.

A box of Cloth, &c., value £22 14s. 6d., from the li-deque congregation—per the Rev Robert S. Patterson.

One dress home-made Cloth, 15s, from John Collie ; Cash 2s 6d from Mrs Collie ; Cash 2s 6d from a friend.

Pictou, Oct 20th, 1856.

Monies received by the Treasurer from 20th September to 20th October 1856.

Missionary Schr "John Knox."

Sept. 22. Children of Sab. School,		
Fisher's Grant	£0 17	6 1/2
Children of Sab. School,		
Prince Town, P. E. I.	19	0
Mrs Dav. Stewart, Char-		
lottetown, P E I.	8	4
17. Collected by Miss H. Mc-		
Coul & Miss C. Graham,		
Durham, W. River,	3	13 4
Pictou		
18. Sab. School Children,		
Up. District, N. Annan	5	0

Home Mission.

6. Collection Prince Street		
Church, Pictou	7	8 6 1/2

Foreign Mission.

16. Students' Miss. Society,		
PEI, per R. Laud, Esq.	1	14 4 1/2
18. Mr Benjamin Tupper,		
Upper Stewiacke	1	0 0

Rev J. L. Murdoch acknowledges receipt of £5 7s 6d from the Presbyterian congregation of Annapolis for Domestic Missions.

Rev S. Johnson, Harvey, N.B., acknowledges the receipt of the following sums for the missionary schooner "John Knox":—From the children of his Sabbath School, £6 11s ; one gold sovereign, the donation of a lady connected with his congregation.

Mr Armstrong, of Kempt, acknowledges receipt of the following sums for the new Presbyterian Church recently erected there:

Truro	£2	0	0
Pictou	2	0	0
Mrs Capt Cameron		5	0
Robert Grant, preacher	1	0	0
	5	5	0
Nine Mile River congregation	3	0	0
Rev J. Cameron	1	0	0
	4	0	0

Boards, Standing Committees, &c.

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

Board of Foreign Missions.—Rev Messrs Baxter, Kier, Roy, Walker, Bayne, Watson, and Waddell, and Messrs Ebenezer McLeod and Daniel Cameron, of West River ; A. Fraser, of New Glasgow, and John Yorston, of Pictou. Secretary, Rev J. Bayne.

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

Seminary Board.—The Professors. ex officio. Rev Messrs McCulloch, Baxter, E. Ross, Wyllie, Cameron and McKay, and Messrs Robert Smith, David McCurdy and Isaac Fleming. Mr McCulloch, Convener.

Committee of Bills and Overtures.—Rev Messrs Bayne, Roy, and McGilvray, and Mr Jas. McGregor. Mr Bayne, Convener.

Committee of Correspondence with Evangelical Churches.—Rev Messrs E. Ross, Baxter and Wyllie. Mr Ross, Convener.

Foreign Missionary Wanted.

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

Terms of the Instructor and Register.

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

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