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THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 8.

JUNE, 1857.

No. 6.

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Foreign Missions.

LATER INTELLIGENCE FROM ANEITEUM.

Since our last, a letter has been received from Mr Geddie, dated Nov. 10th, 1856, nearly a month later than was previously received. We give it entire in the present No. Our readers, we are sure, will be gratified at the continued favor vouchsafed to the Mission, and the encouraging prospects on neighboring islands. We also give the conclusion of Mr Geddie's letter of August 22nd, and his letter of September 22nd, 1856. We were in error in stating in our No. for April, that extracts from Mr Geddie's journal had been received. These letters were all that came to hand, and we have thought it advisable to include the whole of them in our present No., though we have found it necessary, for that purpose, to exclude almost every thing else, because our next No. will be occupied with the Synod, and we think it desirable that the whole should be before our readers previous to the meeting of Synod.

LETTER OF 22ND AUGUST.

.. (Continued.)

STATE OF WORK ON MARE.

Our brethren on Mare appear to be laboring with much devotedness, and with some degree of success. I could observe a great change in the appearance of the natives since my last visit to

Mare, before their arrival. The gospel by Mark is now printed in the language of the island, and many are able to read the word of God in their own tongue. Churches have been formed at each of the two stations, and the conduct of the members is very satisfactory. Messrs. Creagh and Jones are of opinion that not more than one-third of the population have embraced Christianity, and that the remainder are still living in all the darkness of heathenism. The Christian party make many efforts to spread the gospel among their benighted countrymen, but they will not listen to the word of God. Many declare their determination to live and die in their present darkness. But the opposition to Christianity is confined, in a great measure, to the chiefs rather than the people, as many of the latter are tired of heathenism and long for something better, but dare not avow their convictions. The days of heathenism are, however, numbered on Mare, and the word of God will, at no distant period, triumph.

BURNING OF MR. CREAGH'S HOUSE.

During our stay at Mare the dwelling house of Mr Creagh was burnt down. He was at Mr Jones's station when the event took place. As soon as word was sent to him he left for his station and I accompanied him. The distance is about 12 miles, and the road lay over a level but barren country, without hill or valley to break the monotony. How unlike the New Hebrides where the islands appear

to be formed of mountains thrown together in the most romantic confusion. The day was fine and at one part of the road we had a view of New Caledonia in the distance and several of the Loyalty Islands. We were glad to find on reaching our destination that Mr Creagh's loss was not so great as he expected. The natives by great exertion saved the most of his clothes and books, &c. The cause of the fire is involved in mystery. It could scarcely have been the result of accident, as the house was shut up at the time, and there was no fire on the premises. The general opinion appeared to be that it was the work of an incendiary. The heathen were not suspected, as none live near the place, and could scarcely have come on such an errand without being seen. It is more than probable that the deed was done by some person living in the neighbourhood impatient of the restraints of Christianity. I embraced the opportunity while at Mr Creagh's station of visiting the graves of Mrs Creagh and Mr Nihil, both of whom have died at the very commencement of their missionary career and both of whom gave promise of becoming useful labourers in the cause of God in these dark islands.

RETURN TO ANEITEUM.

After spending ten days on *Mare*, Captain Abbey who had gone to the Isle of Pines called for us and brought us back to Aneiteum. Mrs Geddie's health has been much improved by the change of air, and at this date is quite restored. Mr Creagh, at our request, accompanied us to Aneiteum. We were of opinion that a visit to this island would be beneficial to him. He has been here about four weeks and expects to return to his own island when an opportunity occurs. We have had much agreeable intercourse with him and esteem him much.

DESCRIPTION OF MARE.

The island of *Mare* lies to the S. W. of Aneiteum, distance about 120 miles. The formation of the island is singular, being coralline with a thin sprinkling of earth. It is low, level, and thinly wooded. In several places there is a lower ridge of land by the sea-shore, and this narrow ridge which is in general covered with cocoa-nut trees is the place where the natives live. The ascent from this lower ground to the table land above is perpendicular and can only be ascended at certain places. The island abounds with caves of all sizes and every form.

The dead are deposited in these caves, as there is no depth of soil in which to bury them. I visited several of these natural sepulchres in the immediate rear of Mr Jones' premises and saw in them human bones innumerable. The only soil fit for cultivation is in the interior of the island, and many of the natives walk ten or twelve miles to their plantations. They usually spend two or three days in the week at their working ground, and the remainder of their time at home. The distance of their plantations renders their attendance at school very irregular, of which the missionaries complain, but which they cannot prevent. The ground near the shore is rough and full of pits and rents which makes walking unpleasant and in many places unsafe. There are no springs of water on the island, nor any running stream, but there are many natural pits in which water collects at certain states of the tide, which is blackish and unpleasant. As water is scarce the juice of the young cocoa-nut is used for drink and also the rain which collects in the hollows of rocks. The chiefs of the island possess great power. They are the proprietors of the soil and the natives work for them and give them food as tribute. Their word is law, and the power of life and death is in their hands. The people at large are in a very abject condition, and among the heathen both sexes go naked. But now that the work of evangelization has been successfully begun, we may anticipate with confidence the day when the natives of *Mare* shall sit at the feet of Jesus "clothed and in their right mind."

FRENCH AGGRESSION.

Mare and the other islands of Loyalty group are now French territory. They have not indeed been visited by any French ship of war, but foreigners have been prohibited by the French authorities from selling ardent spirits and fire-arms to the natives, from which it appears that they claim a jurisdiction over them. They regard them probably as dependencies of New Caledonia, which, however, is not the case, for there is no political connexion between them, and the languages of the people are entirely distinct. French aggression in the Pacific islands has hitherto been unfavorable to protestant missionary operations.

VESSELS VISITING ANEITEUM.

Our little island this year has been vi-

sited by more vessels than usual For the last four years we have had few arrivals, for which we cannot be too thankful, as we have been unmolested in our work. The subsiding of the gold excitement in the Australian Colonies, and an increased demand for sandal-wood in China, has again brought a number of vessels to these islands in search of the latter article. The most of the wood is now collected at Espirito Santo the largest and most northerly island of the group and brought to Aneiteum, where it is deposited until it can be shipped to China. The island of Espirito Santo seems to present an inviting field for missionary operations. I have conversed with captains trading there and their account is very favourable. The natives are docile and fighting is unfrequent among them. They are more diminutive than the natives in the more southern islands of the group, and are in a low state of degradation. They practise cannibalism, but whether they eat friends as wells as enemies is not known. They manufacture a kind of pottery which, I understand, is also made on the Feejees and New Caledonia. White men land on the island without fear and in no instance has injury been done to them. These remarks apply to the west side of the island as little is yet known about the east. The climate is said to be very unhealthy, and there has been much mortality among the vessels' crews trading at the island. How desirable to commence the work of evangelization on such an island when the natives are so friendly to white men; but alas! where are the men to be found?

VISIT OF BISHOP OF NEW ZEALAND.

The Bishop of New Zealand visited this island during my absence at Mare. He was on his way to the Solomon and other islands and was accompanied by the Rev Mr Patterson a clergyman who has come to assist him in his missionary operations. Mr Inglis came to my station when the Bishop was here and had agreeable and friendly intercourse with him. He intends to call at this island on his voyage homewards and we look daily for his arrival. He has made arrangements to take from Aneiteum a quantity of cocoa-nuts, bread fruit plants, bananas, &c., to plant in Norfolk island. This island was until recently a convict settlement, but it has now been given up by the British Government to the Pit-

cairn islanders who have been removed to it from their own island which is now too small to support its increasing population. The inhabitants of Pitcairn's island, as you are aware, are the descendants of the mutineers of the "Bounty." The Bishop intends to form a Missionary school on Norfolk Island for the natives whom he may take from the islands visited by him. The climate of New Zealand has been found too cold for the natives of these islands and many have died there. The Bishop's plan of evangelization, which has hitherto been to take natives from heathen islands and endeavor to impart religious instruction through the English language has not been attended with much success; and the plan of sending native teachers alone to evangelize heathen islands seems nearly as objectionable. Both plans are useful as auxiliaries to something more perfect. But if ever these islands are evangelized, missionaries must lead in the work and bear the burden of it. This subject cannot be too much impressed on those who have the direction of missions, as the work of evangelization has not I fear advanced on these islands, by too much dependence on means unfitted for the end. In making this statement I express the opinion of all missionary brethren with whom I have conversed on the subject. Our Lord's commission to his servants is, "Go ye into all the world and preach the gospel to every creature," and no scheme should be allowed to supersede this.

PROPOSAL TO SEND MECHANICS.

From a number of the *Missionary Register* which reached me a few months ago, I am led to infer that you intend to send pious mechanics to aid in the missionary work, if suitable men can be found. None, I think, should be sent to these islands, at the present time, but ordained missionaries. This is also the opinion of my esteemed fellow-laborer, Mr Inglis, and of other missionary brethren with whom I have conversed on the subject of lay agency. For some reason or other, lay agency on these islands has not realized the expectations of the friends of missions, though the experiment has been fairly made. The London Missionary Society, as far as I am aware, has not any lay agents on the islands which it occupies, though these were at one time numerous. It is a mistaken idea which many persons at home

entertain, that a man who can plane a board or gorge an axe is likely to find a readier access to the heart of a savage than the christian minister who makes known to him the "unsearchable riches of Christ." Send the best men that the Church can spare, and if they are possessed of attainments which cause them to excel at home, they are almost sure to be eminently and extensively useful here. But while I write thus, I beg to assure you that if any mechanics or teachers have been appointed by you to aid in the missionary work, we shall welcome them as brethren, and do what we can to promote their comfort and usefulness.

DESIRE FOR MORE MISSIONARIES.

I regret to learn that your long-continued appeal for help for these islands has not been more successful. How sad to think that Mr Gordon comes alone, when the Church is prepared to support at least one more laborer in the mission field. This matter is very serious, and may well cause us to tremble for the permanency of the work to which we have solemnly pledged ourselves. Does our Church furnish no young man who, when God says: "Whom shall I send, and who will go for us," is ready to answer: "Here am I, send me?" The responsibility of becoming a missionary to the heathen seems, to many persons, so great, that they dare not undertake it, and this perhaps is the reason why some who might be expected to engage in it decline. But it ought not to be forgotten that the responsibility of declining, when the heathen loudly call for help, is equally great. Have my younger brethren in the ministry such reasons for remaining at home, as will exempt them from the guilt of being accessory to the ruin of the heathen in these islands who are going down to perdition because no man cared for their souls?

CONCLUDING REFLECTIONS.

You will learn from this letter that we have much cause for thankfulness to God. He has given us strength for His service, and inclined the hearts of many of these islanders to receive His Word. His past goodness ought to encourage us to more devoted exertion for the furtherance of His cause. Let all our efforts in the cause of God be conducted in humble dependence on Him. To lean on our own wisdom and strength is to dishonor Him and forfeit every claim to His blessing. It is only when we feel that

we are dependent creatures that He will own our labors and bless them.

I must now close this long letter. Let me solicit your prayers in behalf of all engaged in the mission. May your interest in the extension of the gospel never decline until the earth shall be "full of the knowledge of the Lord as the waters cover the sea."

I remain yours, very sincerely,
JOHN GEDDIE.

To the Board of Foreign }
Missions of P. C. of N.S. }

ANEITEUM, NEW HEBRIDES,
Sept. 22nd, 1856.

MY DEAR BROTHER,—

I beg to inform you that the missing cases sent by the "Sydney" to Melbourne have at last come to hand. They reached this island in the month of April last. The cause of their detention is fully explained in the inclosed letter from the Rev R. Hamilton of Melbourne to the Rev Dr Ross of Sydney. I sincerely regret that so much expense has been incurred on them.

DETENTION OF MISSION GOODS.

I have also received a letter from the Rev Dr Ross, from which I make the following extract, which may be useful for your future guidance: "I have received from Melbourne fourteen cases addressed to you, which have been lying *undiscovered* for upwards of *twelve months*. I enclose for you a letter from the Rev R. Hamilton, of that city, explaining the whole matter, as also the charges which he has had to pay, amounting to £25 7s. 6d., which, with 10s. premium paid to the Bank, I have remitted to him. Your Society will of course pay this amount. The whole matter is very *scandalous*, and which I hope you will write to Nova Scotia about, and request your friends to mention in their Bill of Lading the vessel they have sent by, and the port to which she goes, as well as inform the gentlemen to whose care they are sent *directly* of these particulars. I sent these cases to Messrs. Towns & Co., who kindly said they would take charge of them. I send them now by one of their vessels, which will touch either at the Isle of Pines or Aneiteum, and trust you will get them safely." The following is the amount of expense incurred on the boxes which Dr Ross has charged in my account:—Paid Rev. R. Hamilton, £25 7s. 6d.; paid premium to the

Bank on the above sum, 10s.; Freight from Melbourne to Sydney, &c., £10 1s. 6d.; whole amount, £35 19s.

DISTRIBUTION OF SUPPLIES.

The supplies so kindly furnished by the friends of the cause we have endeavoured to appropriate to the best advantage. After repaying Mr Inglis for clothing for teachers borrowed from him last year, I have given our teachers on this and the neighbouring islands a liberal supply for the present year. I have likewise purchased a piece of ground in the vicinity of the Mission premises, which now contain about four acres of land in the most eligible part of our beautiful harbour. I have also bought about two hundred cocoa nut and bread fruit trees at our out-stations, which will add to the comfort of the teachers residing at them. In addition to this, the natives living on our premises, who now exceed twenty in number, have been comfortably and decently clothed. Presents have also been given to some of the chiefs on this and the neighbouring islands, and to other deserving natives. To accomplish these objects a considerable quantity of clothing has been given away, but there is still a good supply on hand to meet future demands.

It will be pleasing to the friends of the cause at home to know that their contributions of clothing, &c., has enabled us to enlarge our operations to an extent that we could not have done without them. There are on this island at present twenty-two married and four unmarried teachers supported entirely by the contributions sent from home, and also four families engaged in the missionary work on the islands of Tana and Fotuna. Mr Inglis supports about the same number by contributions sent to him from Scotland and New Zealand. I trust that this kind of aid to the Mission will be continued as long as it is wanted. If a portion of the home made cloth which you receive could be exchanged for shirts for teachers and cotton for women's dresses the arrangement would be advantageous.

COMMUNION SERVICE.

I beg to thank your Session, in the name of our infant Church, for the Communion Service. I am sorry to say that the cups were injured by some great pressure on the cover of the box in which they came. This donation to our Mission is truly acceptable. There are as-

sociations connected with it which will ever cause me to regard it as a precious memorial. When used at our last Communion I could not but think of the Church in which I was nurtured, the pastor whom I loved, and the time when I first partook of the symbols of our Saviour's dying love from this very Service. I little thought at that time that it would be my privilege to use it in administering the ordinance of the Lord's Supper to a Church formed from among the heathen.

PRINTING MATERIALS.

In your last letter you mention that a sum of money has been collected for a Printing Press and transmitted to the London Missionary Society. Though a good press has been furnished to the Mission by friends in Scotland, our printing department is still incomplete. You will best know our wants when I tell you what we have received. Last year, along with the press which came from Scotland, was sent a mould for making inking rollers and an ink table, and also a donation of small but good type from Mr Nelson of Edinburgh. An application was made by Mr Inglis for a type of large size, to print the New Testament, and a font containing 250 lb. came to hand this year, which I understand to be also a donation from Mr Nelson of Edinburgh. I enclose a specimen, from which you will see that it is a very beautiful and legible type, and the natives are much delighted with it. But we are still unfurnished with the articles contained in the list which I sent you. We also require a font of smaller type for general purposes. And as our stock of printing paper is expended we need an additional supply for school books; the paper we receive from the British and Foreign Bible Society can only be used for printing the Scriptures. Mr Inglis and I have just sent an order to the Rev Dr Gould, of Edinburgh, for the font of type and other printing materials required, which we estimate will cost about £24 sterling, and hence I have drawn an order in his favour on the Treasurer of the London Missionary Society for this amount. I have also sent an order to Dr Tidman for ten reams of printing paper.

SAMOAN TEACHERS.

You are aware that we have some Samoan teachers on this island. At present there are four, two of whom reside

in Mr Inglis' district, and two in my own. It is the intention of two of them to return to Samoa by the "John Williams." With the exception of the Samoans on this island, and one in Erromanga, there are no teachers from Eastern Polynesia on the New Hebrides islands. At one time they were numerous, but they have either died or been killed, or have left on account of sickness. Their sufferings on these islands, of various kinds, have been very great. Mr Inglis and I wrote to our brethren on Samoa last year and requested them, from motives of humanity, to send no more teachers to these islands unless they come accompanied by missionaries to watch them in their sickness and lead them in their work.

PRESENTS TO THE CHIEFS.

During a recent visit to Mr Inglis, I had the honor, in conjunction with him, of presenting to each of the chiefs of this island a beautiful red shirt, the gift of ladies in Scotland. The present was given as an expression of the satisfaction of the donor for a law passed by our chiefs to prevent the sale of native women for licentious purposes. I enclose a copy of the law, which may interest you. The presentation was a scene worthy of the artist's pencil. We met in the Church, as being the most convenient place for our purpose. Mr Creagh from Mare was with us on the occasion. Mr Inglis and I had previously written the names of the chiefs in our respective districts. We read a name alternately from our lists, and as each man's name was announced, he came forward to the platform where we stood and Mr Creagh handed him a shirt. About 50 shirts were distributed in this way. Our chiefs were much pleased with the present, but more pleased that their conduct in passing so salutary a law was noticed by friends so distant. I feel glad at what the ladies in Scotland have done, as I am sure the moral effect on this island will be good. Whatever becomes of other laws, the act which has elicited such satisfaction in *Beretania* will never become a dead letter in Aneiteum while the present chiefs rule in the land. As far as I am aware, only one instance has occurred in which the act, by a large interpretation of it, has been violated. The guilty party, a woman, as a punishment, was banished to another part of the island, with an injunction from the chiefs never more to show her face at the har-

bor. We have recently felt the beneficial effects of the law in the case of a Sydney whaler, now lying at anchor in the harbor. The crew have been ranging the island for miles around in search of women, but have met with repulse every where. The property offered by them as an inducement to sin has been thrown at them by the indignant females. Such a state of things is the result of civil legislation, as well as of christian instruction. It would be unreasonable to expect, as a general rule, high moral feeling among a people where, a few years ago, virtue was unknown. The missionaries are of course blamed for the present state of things, and the poor sailors go about uttering against us the most awful curses. We disregard, but lament, this impotent rage. Bad as missionaries are in the estimation of these reckless men, they are the first to whom they repair in their troubles. On board of this vessel there are three invalids, whom, by request, I have visited, for which they seem to be grateful. I have also succeeded in distributing five English and one Chinese New Testament among the crew—a most ruffian-looking set of men.

ANTI-TOBACCO MOVEMENT.

There is at present an anti-tobacco movement on this island. The practice of smoking is universal on the islands of the Pacific which European vessels visit. Among natives, especially, who in most cases indulge in the practice without restraint, it is a great evil. When the habit is once formed, they seem to care little about instruction, clothing, or any thing that is good and useful to them. Some of our best natives, a considerable time ago, convinced of the evil, gave up the use of tobacco themselves, and persuaded several of their countrymen to do so also. Mr Inglis and I approved of their conduct, but left the matter, in a great measure, with the natives themselves. I have witnessed, of late, so much of the evils of smoking in my own district, which being at the harbor, is most exposed, that I have felt it my duty to abandon a neutral position. I began the work of reformation among the young men on my own premises, none of whom are now smokers. I next spoke to my teachers on the subject, and was glad to find that, without exception, they were anti-tobaccoists. I afterwards brought the subject before the Church members, and gave them distinctly to understand that their using

tobacco would not subject them to any ecclesiastical discipline, yet strongly urged them for their own sakes, and as an example to others, to give it up; and I am happy to add that they have complied with the advice given without a dissenting voice. I last of all sent the Church members to visit every village in my district, and advise their countrymen to abandon a habit which experience has shown to be a great barrier to their religious and moral improvement; and the result has been, that the visiting party have come home loaded with pipes and tobacco. I design to visit Mr Inglis in a few days, and will take along with me the pipes and tobacco collected in my district. And when the natives on his side of the island see what has been done here, the habit of smoking, I doubt not, will be almost entirely abolished on Aneiteum in a few weeks. Our natives will do any thing that we tell them, provided we give them good reason for our advice, and in the present instance we have only to point to the persons who neglect our schools, disregard the ordinances of religion, go about with little clothing or perhaps none at all, and leave their families to embark in vessels to go they know not where; and tell them these are the tobacco-smokers, and this is enough. It is more than probable that many will again smoke, especially if exposed to temptation; but in the mean time the evil has received a salutary check. I may add that some of our brethren on the Eastern Islands will not admit persons to Church membership who use tobacco.

NEW PRINTING OFFICE.

The natives are busy at present making a new printing office. It is a building forty feet long by fourteen wide and contains three rooms. It is a framed house and stands some distance from the ground on a wall of stone. It is floored and well ventilated below. The building now used as a printing office has a plastered floor, which makes it damp and unhealthy for the natives. I have hitherto employed four natives in the printing department, who work for three and a half hours daily for five days in the week. Besides this, they attend school twice every day and also prepare their lessons at home. I fear, however, that they have too much to do. Natives who have been unaccustomed to restraint and confinement, can bear but little of either. I

have lately appointed my best printer to the charge of a school on account of failing health, and since he left the employment he has become quite robust again. The second best hand is now an invalid, but he is not seriously ill. The work at present is carried on by two young boys: The natives seem very fond of the business, and would gladly work more hours than I allow. They will, I hope, enjoy their health better in the new building. I intend to limit their labour to 3 hours a day and employ more hands. The natives now do all the printing themselves with the exception of correcting the press.

CONCLUSION.

I am glad to inform you of our continued welfare. By the goodness of God we have health and abundance of work. Every day increases our interest in the natives, and they seem to appreciate the efforts made for their good. Many a heart on Aneiteum feels grateful to you for sending the Word of Life to this dark and degraded island.

I now conclude my letter, soliciting for myself, and all engaged in the work, an interest in your prayers.

I remain, very sincerely,

Yours, &c.,

JOHN GEDDIE.

Rev J. Bayne, Sec. to Board }
of F. Miss. of P. C. of N.S. }

INTAS ALEP

O ILPU ATIMI ALUPAS ANEITEUM.

Intas alep wai ilpu takatā.

1.

Intas alep ineigki is asaig a Nohoat, im Karahed, im Nemet, im Viali, im Paulo, im Topoe, im Abraham, im Nimitiwan, im Napolos, im Nejjiv, im Luka, im Yamtiu, im Tavita, im lep hal ra ilpu atimi alupas Aneiteum, anli neom alai-gaheni Anelicaubat, an nadiat 10, an mohoc Julai, irai yier 1854: mikavaig, Et itaup par ahtai ilpu takata imi nuḡ irai tak zpece im leh nimtan: El et ago nedo has ineigki tah natimi etpu atipanki nimtan ehelen a natimi alupas esjilid an nuarin pece o un, um atnamud an nuhup o atimi asega.

(English translation.)

This law was enacted by Nohoat, Karahed, Nemet, Viali, Paulo, Topoe, Abraham, Nimitiwan, Napolos, Nejjiv, Luka, Yamtiu Tavita and other chiefs of Aneiteum, in the church at Aneligaubat, on

the tenth day of July 1854: namely: It is unlawful to sell women to men of other lands: and if any person is guilty of this crime, the chief of his district shall seize the payment and burn it publicly.

ANEITEUM, NEW HEBRIDES,
Nov. 10th, 1856.

REV. AND DEAR SIR,—

I have no letters from you of later date than November 29th, 1854. I sent a large package of letters to you by way of China last month, which I hope you will receive. I was sorry to learn from the Rev Dr Ross that a number of letters which I sent to Sydney in January last lay undiscovered in a store there until September: they are now on their way to America, and will I hope reach you in safety. As I have so recently and fully written to you about the missionary work on this island my allusion to it at present will be brief.

PROGRESS OF THE WORK.

The cause of God advances as encouragingly as we could expect. The measure of attention paid by the natives to the means employed for their religious and moral improvement is cheering to us, and a matter of thankfulness to God. On the approaching Sabbath the ordinance of the Lord's Supper will be dispensed at my station. I hope this day to administer the ordinance of baptism to eighteen adults and a number of children.

PRINTING.

The last sheet of the Gospel by Matthew was printed a few days ago. This is the first *entire* portion of Scripture which has issued from the Aneiteum press. The large and elegant type with which it is printed gives the Aneiteum version a pre-eminence over any other version that has yet been printed in the Pacific islands. The natives rejoice that they now possess a portion of God's holy word in a form so clear and legible, and that may be read with such comfort. I send you a copy, which, to save postage, goes unbound, but which you had better bind for preservation. I intend to print the Gospel by John as soon as we finish a school book, the Book of Jonah and a small Calander for 1857, now ready for the press.

MR. GORDON'S COMING.

We have learnt that the "John Williams" was to leave England in July for

these islands. She will no doubt be near Sydney by this time. We entertained a hope that Mr Gordon would have reached Sydney in time to take a passage direct to Aneiteum before the hurricane month, but the season is so far advanced now that we have abandoned that hope. A residence of a few months on the island would have been advantageous to Mr Gordon and extremely gratifying to all the members of this Mission, but we must acquiesce in the arrangements of God, over which we have no control. Mr Gordon will now remain in the "John Williams," make the circuit of Eastern Polynesia, and reach these islands most probably about the month of April or May next year. In the mean time we are doing what we can to prepare the way for the settlement of Mr Gordon on Tana. He will I think find many hearts open to receive him. He is about to enter on a field of great importance and much promise. I have in my possession a vocabulary and grammar of the language of Tana prepared by Rev Messrs. Turner and Nisbet, who formerly resided there, which will be of great service to him. I look forward with great interest to the occupation of Tana. It contains a population of 10,000 souls. It is the most fertile of the New Hebrides islands, the largest yams perhaps in the world are grown there. The natives, though great savages, are a fine race, and should the cause of evangelization advance, by the blessing of God, on that island, I know of no island in this group more likely to send out noble bands of teachers to diffuse the light of the gospel to the dark regions beyond.

MISSION SCHOONER.

We have recently heard that the Mission Schooner "John Knox" was being built in Glasgow in May last. We presume that she is now on her way to Sydney, and will long to hear of her safe arrival there. We are now writing to Dr Ross about her, and giving him such instructions as we are able about her safe transmission to this island. We have requested him to send her, if possible, about the month of April, after the hurricane season is over. We are anxious to have her here before the "John Williams" arrives, as her presence would facilitate our movements in the settlement of Mr Gordon, &c. I trust that the same gracious Providence, which has thus far prospered our efforts to obtain a vessel,

may open up the way for her safe transmission to her destination.

We were surprised to learn that our friends in Scotland had ordered the Mission Schooner to be built in Glasgow.— Their activity and zeal in the matter has certainly relieved us of much anxiety and trouble, and it is highly probable that the vessel is much superior and more complete than any that could have been built in this part of the world. From the dimensions given she appears to be smaller than we desired, but I have no doubt but she will answer our purpose well for years to come. We feel truly grateful to our friends who have so liberally responded to our appeal for a Mission Schooner. I trust that her presence in these islands will facilitate and hasten on their evangelization. Our little vessel will require to be always well manned and navigated with caution among the islands. She would form a noble prize to the natives of some of the dark islands of the group. On some of the islands the natives have large canoes, which will carry from thirty to forty warriors. But I do not anticipate much danger with ordinary prudence.

Our natives rejoice at the prospect of having a small *nelgow alaingaheni* (religion ship). Many are now making great efforts to learn the word of God themselves that they may become eligible candidates for foreign service. We have not the same difficulty here in procuring men to labour among the heathen that you have. We have seldom to ask the question "who will go for us," but rather "whom shall we send." Our difficulty lies not in finding, but in choosing, men willing to labour in the dark islands around us. The natives, since they have received the gospel themselves, seem to feel that they lie under solemn and sacred obligations to extend it to others.

FOTUNA.

Our latest accounts from the neighbouring islands are favourable. The Mission boat visited Fotuna two weeks ago. She had a short but boisterous passage to that island. Our object in sending her was to carry two teachers there, and bring home information about the work on that island. The teachers on Fotuna are well and the natives treat them with kindness. The feeling in favour of christianity becomes more general and many listen to the teachers with attention. The chief Navaika, who visited this island some months ago, is very

strong, as the natives say, for the word of God. He goes about and talks to his countrymen, and urges them to imitate the Aneiteumese and abandon heathenism. The teachers whom we sent recently are stationed at the place where the Samoan teachers were killed some years ago. The people are all heathen, but they consented to receive them, tho' they do not pledge themselves to receive the word of God. This is quite as much as we can reasonably expect. Oh for a missionary for Fotuna.

TANA.

A vessel has just come in from Tana and brings good tidings of the teachers there. The natives treat them with kindness. The teachers itinerate on the Sabbath day, and the people wherever they go listen with attention to them. The Tanese wish more teachers from this island, but we have declined sending any more until the "John Williams" arrives, and then we hope to send a good band of them along with Mr Gordon. The visit of the Tanese to this island a few months ago, of which I have given an account in a former letter, appears to have been productive of great good. They have seen with their own eyes that the gospel brings temporal as well as spiritual advantages to those who receive it, and that the Aneiteumese, instead of dying on account of the word of God, are more vigorous, comfortable and happy, than they were in the days of heathenism. There are at present seven Aneiteum teachers on Tana, six of whom are married men. The principal chief of Port Resolution is still a heathen, but his conduct is good to the teachers and he respects the institutions of religion. The Sabbath is observed by the natives, and, though they do not spend it in seeking the word of God, yet they abstain from work and will not barter with ships on that day. When a neighbouring tribe wished to fight with the people at Port Resolution Miaki, the chief, declined, because fighting was opposed to the new religion.

ERROMANGA.

On the island of Erromanga there is one Samoan teacher and one native of Erromanga who spent some years at Samoa. The natives appear to wish for missionaries and the word of God. The Erromangans though they bear a bad name, are perhaps the mildest and most docile natives in this part of the world. If they have been guilty of some atroci-

ties, the *white savages* who provoked them are to blame. The teacher writes that a great work might be done on *Erromanga* were missionaries present to carry it on. He mentions as inducements to settle on that island. 1st. The natives do not steal the property of the teacher however much exposed. 2nd. The *Erromangans* do not entertain the idea that christianity brings disease and death, like most the islanders. 3rdly. The natives have a great desire for missionaries. We sincerely hope that missionaries for *Erramanga* may soon be found as it presents an inviting field for usefulness at the present time.

FATE.

We have not heard anything from the dark island of *Fate* for a long time. It is only 120 miles from *Aneiteum*, but there is not any direct intercourse between the islands. Nearly all our information about *Fate* since the "*John Williams*" was here, is from the printed account of her voyage. We were grieved to learn from it of the massacre of *Pikik* and *Kavarin* two *Raratongan* teachers and their wives and one child. They spent some time on this island, and we were acquainted with them, and feel their death the more. I was present at their settlement on *Fate*, and along with Messrs *Murray* and *Sunderland* accompanied them on shore. The joy of the people when the teachers were given to them exceeded any thing that I had witnessed on similar occasions. It appears, however, that only nineteen days after we left them they were murdered and eaten by the cruel savages! The heart of the heathen is truly as treacherous as it is dark.

OTHER ISLANDS.

The islands to the north of *Fate* which comprise the principal part of this group are numerous and some of them very large. They have not yet been explored by missionaries, but the sandal-wood traders give a good account of the natives. According to them the inhabitants, or most of them are more genuine negroes than those who occupy the southern islands of the group, where there has been intermixture to some extent with the *Malayan* race. They are diminutive in size, and mild, timid and honest. On the parts of *Espirito Santo* where sandal-wood is found, white men land and trade with the natives, without apprehension or danger. The climate is however unhealthy.

The *New Hebrides* presents an inviting field for the missionary operations of any Church. There is an ample field for usefulness here, and if darkness, degradation and misery entitle our fellow-creatures to sympathy, then no part of the heathen world can present stronger claims to christian benevolence than these islanders. May God increase the piety, generosity and devotedness of the Churches engaged in their evangelization.

COLLECTIONS FOR SCHOONER.

In reference to the money collected for the "*John Knox*" Mr *Inglis* has been informed that more than £370 sterling has been collected in Scotland for this object. A considerable sum has also been made up in *New Zealand* with the promise of doing more. It is highly probable that Mr *Inglis* will not have less than £500 sterling for his share. As I have not received any letter from *Nova Scotia* since my appeal for aid to purchase the mission schooner, I do not of course know what has been done, but I was glad to learn from a private letter received by Mr *Inglis*, that you had sent £150 to the Treasurer of the London Missionary Society for the mission vessel. The surplus of the mission schooner fund should be preserved to meet the current expenses of the vessel, and Mr *Inglis* and I are of opinion that a portion of it might be wisely appropriated to meet the expense of opening up new islands for missionary operations. We require for this object, as presents to the chiefs, &c., a quantity of red shirts, hatchets, fish-hooks, knives, looking-glasses, beads, &c. The articles usually sent to the mission would not be valued on heathen islands, and therefore unsuitable. Mr *Inglis* is about to send home an order for the above mentioned articles to the value of about £30 sterling, would you please transmit to Dr *Bates* half this amount as our share.

The mission families are all well at this date. Our esteemed friends Mr and Mrs *Inglis* are with us at present and return to their own station to-morrow. Let me solicit on behalf of the mission and all connected with it an interest in your prayers.

I remain,
Yours, very sincerely,
JOHN GEDDIE.

Rev J. Bayne, Sec. to Board }
of F. Miss. of P. C. of N. S. }

LETTER FROM REV. G. N. GORDON.

SYDNEY, NEW SOUTH WALES,
January 26th, 1856.

We arrived at Melbourne on the 12th of December. We entered between the heads of the harbor in the morning, and sailed up Hobson's Bay about 30 miles, where in the evening we anchored near to the Yara, on the banks of which the city of Melbourne is built.

Soon after we anchored in Hobson's Bay, the Rev Messrs. Howe and Sunderland came off to welcome us to Melbourne, and made us acquainted with the arrangements which they had made for missionary services for the Sabbath near at hand, and were consequently very anxiously looking for the arrival of the *John Williams*. We landed on the following day, and remained two weeks and three days between Melbourne and Geelong—preaching and holding missionary meetings in the Presbyterian and Independent congregations, who have resolved to hold a Union Prayer Meeting quarterly on behalf of Polynesian Missions, and to unite in the Foreign Mission work—as far as practicable in the present state of these Churches. More than 2000 children, with their teachers, from various Sabbath Schools visited the *John Williams* before we left, and received some good impressions, which, no doubt, will last with good results when the ship is among the things that were. Lemonade, soda water, and buns were provided for them. They conducted themselves with much propriety, and it was gratifying to hear their infant voices raised aloft in cheering accents, when they got the first sight of the ship for Jesus Christ.

A breakfast was provided for us on the 31st, at which the Missionaries and several Ministers present gave short addresses,—some of which were well suited to teach the heart. Afterwards a steamer waited on us, and took us to our ship, where we had to bid our friends at Melbourne an affectionate farewell. Among our best friends were the Rev Messrs Ballantyne and Miller. Mr Miller was in times past a member of Professor King's congregation in Glasgow. He was greatly pleased with what I related to him about your efforts for union in Nova Scotia on those practical subjects on which they feel here that all should be united. I set him to work, before we parted, in soliciting the ladies

for their help in providing a box of clothing for us before the return of the *John Williams*, in which he engaged most heartily.

We arrived safely at Sydney, in the good Providence of God, after a passage of six days from Hobson's Bay, and were quite charmed with the delightful scenery on both sides of Port Jackson as we sailed up to Sydney, which is seven miles from the entrance of the harbour. The city is built on a delightful situation, and has a very fine appearance from the harbour and the elevated grounds round about. Many of the houses in the chief business streets are not much inferior in appearance to those of the West of London.

Since we came to Sydney we have been engaged preaching and holding meetings, as at Melbourne and Hobart Town. Mr Howe is an important addition to the little missionary band. He and I have been to Maitland and Newcastle preaching and holding meetings on behalf of Missions, and I enjoyed his company very much. I trust we have been the means of doing some good in the great cause of our Lord and Master Jesus Christ in all these places.—We have all been engaged for two Sabbath days in and about Sydney preaching missionary sermons and addressing juvenile meetings, besides attending to meetings in different parts of the city during the other days of the week.

The French are carrying on the work of extirpation among the natives of New Caledonia. They have more than 300 soldiers stationed, according to report, and have asserted that they will take possession of the Loyalty Islands. Alas! for the poor natives, where the French obtain the rule over them destruction and misery follow in the train of their conquering car. And we need not wonder at these things happening under the French Government while the natives of these Colonies have been slaughtered like wild beasts under the British rule, while inquisition for blood has not been made. Such cruelties have been perpetrated in Australia chiefly by the convict settlers. Some noble efforts, however, have been put forth by religious Societies, and latterly by the Government, to better the condition of the ill-used aborigines of these Colonies, but for the most part they have been too spasmodic to secure much success. Intemperance is one of the greatest obstacles in the way

of missionary success among them. Europeans, in many settlements, have left them in a much worse state than that in which they found them. In all the principal settlements of Australia and Tasmania they are fast fading away before the influence of the vices introduced among them by nominal christians, "who obey not the gospel of our Lord Jesus Christ, for whom there remaineth nothing in their present state but a certain fearful looking for of judgment and fiery indignation."

It is impossible to form a just estimate of the intellectual capacities of many of the tribes of Australia by the few degraded remnants of some tribes which wander about the principal seaport towns.—I have been led to believe, on the best of authority, that many of them are very improveable, which is not the popular opinion.

The latest news from Western Polynesia are very encouraging, especially from the Loyalty Islands.—Lifu, with a population of 10,000, is already white to the harvest, and their Macedonian cry for help is becoming intense. The agents of the London Missionary Society have opened up a way of access to 100,000 heathen in Western Polynesia, and the Churches here especially are called in God's providence to arise and

take possession in the name of the Lord. Several influential friends of the Mission cause are sanguine in relation to important results following our visit to the Colonies at this time. I do not however believe, from all I have learnt on the subject of the union contemplated for this work, that the Churches here are yet prepared to enter into union, with all their hearts, to promote this good work. I would not be surprised to find that the Presbyterian Churches will soon form an organization of their own for missionary work in Polynesia, till which time they will contribute to the funds of the London Missionary Society, as the most efficient way in which they can for the present help on the good work.

I have preached to nearly as many congregations in these Colonies since we came to Australia as I did when visiting congregations in Nova Scotia, besides addressing numerous juvenile and adult meetings on missionary subjects—a work which I little contemplated when I left my beloved friends in Halifax. I gave a speech a few days ago, at a breakfast meeting, in which I spoke of the condition of the aboriginies of this country—referring them to your example in Nova Scotia.

I remain dear sir,
Your's truly,
G. N. GORDON.

United Presbyterian Missions.

JAMAICA.

GRAND CAYMANAS.

THE POWER OF DIVINE GRACE.

The following extracts are taken from a letter of the Rev James Elmslie, dated 26th September 1856, addressed to the Rev. Henry Renton:—

Remarkable Scene at the Communion in Bodden Town.—On the Sabbath we had a very singular manifestation of the divine presence in the midst of us. Nothing remarkable took place till we began to commemorate the death of Christ.—After giving of thanks, I in general make a few remarks before distributing the elements of bread and wine. I said the only subject which I would wish you to look to, upon the present occasion is Jesus Christ. Jesus says, Look unto me, behold me, behold me. Think in what

attitude he is placed before you. He is standing with his arms widely extended ready to receive you; not arms of power to dash you down to the place of woe, but arms of mercy to save you. I said again, Look to Jesus on the Cross; there you will see him nailed to the accursed tree, bleeding and dying for you. When I had thus spoken, there came such a power along with the words, which was like a shock of electricity, affecting the whole body of the people. Indeed I may say I never saw such a movement in any congregation, for both godly and ungodly sighed and wept bitterly. I heard some saying after the service was over, that hard must that heart be that was not melted by the word to-day. One of the elders said to me what he felt that day he will not forget while in this world. Do you not think that this was the power of God making

his own word to be like a fire, and a hammer to break the flinty heart in pieces? I hope this sensation will not be like the morning cloud and the early dew that passeth away.

Happy Death of a Negro Mother.—Jane Gordon, one of the members of Prospect congregation, died on the 14th of August last. I am happy to inform you that she gave satisfactory evidence that she was united to Christ by a true and living faith; in consequence of this, her "latter end was peace." She died in consequence of a swelling in her right side. The disease spread rapidly, till both her breasts were affected; and after suffering for the space of five weeks, mortification took place, which terminated in death. I visited her several times during her affliction, but was unable to be present during her last illness, on account of fever and a bad cold that we all had at that time. When she saw that I was at no great distance, she sent for me to come and see her. When she heard that I was unable to come and see her she appeared disappointed, and said, "I wished to see my dear pastor, who was the means of leading me to the light, but I must be content." As I had not the pleasure of hearing her dying words, I requested the elders of Prospect to give me an account of some of them. The day before her death Wm. T. inquired how she was. She said, "I am fast going to my long home." He said to her again, "What is your hope for eternity?" She said, "My hope is not of the false kind; all my hope is placed upon Jesus Christ, the sure foundation laid in Zion." He said, "What is the only thing you would wish to obtain; is it to be free from pain?" She said, "I wish to sleep in Jesus; I am longing to depart and be with Christ." He said, "What are you thinking about your children whom you are going to leave behind you?" She said, "I have committed them all into the hand of God, who is able to take care of them. If any of the Members see any of my motherless children going out of the way, speak to them. I am nothing now in this world; fain would I now leave this vain and weary world to sleep in death and rest in God." She requested some of the bystanders to call her son Thomas to come and speak to her. He came to her, and she said "My dear son, your mother is not to remain in this world with you any more; I must now go to the world of spi-

rits. I know you are a boy of a very stout heart. You must pray to the Lord that he may break in upon your wicked heart, and you must study to be faithful to your heavenly Father and also to your earthly father. Love to read your Bible, and live a holy life, for without holiness no man shall see the Lord. She said to her two eldest daughters, "I am going to leave you, and you must take my place in this house; pray that the Lord may bless you and direct you in the right way." She had a daughter before she was married, who was very ill-behaved, and on that account she put her away from her house. When her mother was near death, she came to see her. Her mother said to her, "You are a bad girl; but if you repent of your sins, and turn to the Lord with your whole heart, I will forgive you." She was compelled to bow before her, and craved her forgiveness and promised amendment of life for the time to come. When she saw so many of her friends and relations standing around her dying couch, she said to them, "What good can you do for me now? you cannot hold me back nor deliver me. But I know in whom I have believed, and whom I lean upon in this dreadful hour." She said, "I think I see angels waiting to carry me away to the world above." A little before her death she called all her children to her bedside, and entreated them to be obedient and kind to their father, to keep up the worship of God in the family, to love the Sabbath and keep it holy, to love the Bible and read it, to attend to the Sabbath school, to hear the gospel, and attend to the good advices of every relation and friend. This advice was given with so much affection as would have melted the hardest heart. Even hardened sinners were made to feel as well as the godly. She said all the truths of the gospel that were hard and dark to her mind were now plain and clear to her as the pure light. One asked her, "What is the grund of your hope for pardon and acceptance in the sight of God?" She said, "The blood of Jesus washes away my sins. Jesus is all my hope for entering heaven." She expressed such a sincere and longing desire to depart and sleep with Jesus as deeply affected all present. But she said, "I am willing to stay or go, as my Master pleases; but when I do go, I hope to give in my account with joy and not with grief." She said before her death, "Jesus is all my hope; I am waiting patiently the hour of departure."

Soon after this she fell asleep in Jesus. "Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labours, and their works do follow them." Dear brother, I hope you will join with me in saying that there is nothing but the grace of God that can qualify a poor black illiterate person to give utterance to such sublime sentiments in the very prospect of immediately appearing before the awful tribunal of God! Such an instance

of the power of divine grace has a tendency to cheer and support us under the various trials and discouragements which we are meeting with in this cloudy and dark day. O for more grace to enable me to be more faithful in the discharge of those important duties which devolve upon me! How encouraging the promise, "As thy day, so shall thy strength be; My grace is sufficient, for thee, my strength is made perfect in weakness."

News of the Church.

PRESBYTERY OF PICTOU.—The Presbytery of Pictou, met in Prince St. Church, Pictou, on Tuesday 12th May, when Mr George Ruddick, student of divinity, delivered a lecture on Psalm 110th, a sermon on Rev. xxii. 17, and an exercise with additions on Mat. xviii. 20. He was also examined in Hebrew, Greek, Church History and Theology, with entire satisfaction of the Presbytery, when the question was put, proceed to license or not, when it carried unanimously proceeded. The questions of the formula having been put and duly answered, the Moderator after prayer, as the mouth of the Presbytery and in the name of the Great Head of the Church solemnly licensed him to preach the Everlasting Gospel, and then tendered him suitable exhortations regarding the work upon which he is entering.

PRESBYTERY OF TRURO.—This Presbytery, as had been appointed, met at the Folly, Upper Londonderry, on Tuesday, the 12th inst., at 11 o'clock, forenoon. Mr. John Currie, who had been appointed to preach, being unable to attend, owing to the state of his health, the Rev. Daniel M'Curdy delivered an appropriate and impressive sermon from Num. x. 29. There was laid on the table a call from the congregation of Middle Stewiacke and Brookfield addressed to Mr Currie. This call was laid aside, Mr Currie having expressed his intention to accept one from Maitland. Mr John Putnam, from Middle Stewiacke, coming forward, stated that the congregation, anticipating the action of the Presbytery, had appointed him commissioner to appear at that meeting and lay on the table a petition, praying

the Reverend Court to appoint one of their number again to moderate in a call for one to become their pastor. This was readily granted, and the Rev Professor Smith appointed so to moderate on Tuesday the 26th inst., at 11 o'clock, forenoon. This is a new congregation, organized about eight months ago, Middle Stewiacke having been disjoined from Mr Smith's congregation and Brookfield from Mr Baxter's. In their former connection the two sections paid only £70 for the support of ordinances. When formed into a new congregation the Presbytery urged upon them, if possible to raise £140 as salary for a minister. They appeared by commissioners at a subsequent meeting of Presbytery, and stated that at a meeting of the congregation, it had been resolved that £140 could not maintain a minister, that they could not offer less than £150, and that, altho' a small struggling congregation, they had made promise to raise such a sum. They have, notwithstanding, been already twice disappointed in the object of their choice; but it is earnestly hoped they will not be so a third time. The Presbytery also heard with much sorrow and sympathy that the congregation of Economy and Five Islands had likewise been disappointed a second time. This congregation has, during the last five years, been passing through one continued series of trials. After being vacant about a year their hopes were raised by having the Rev James Thompson settled among them. It however pleased the Master to lay his hand upon his young servant, who, after struggling under ill health about eight-months, was obliged to demit the charge. He was for sometime unable

to perform all the labours devolving on him, yet the congregation paid him in full before leaving, with some additional substantial tokens of respect. They had not been long vacant when they were visited by the agents of such as everywhere display a greater desire to steal out of the folds of others, than to go out into the wilderness after the lost sheep and reclaim such as are in their wild condition. These, not satisfied with labouring publicly in the place, went from house to house among the people, who had been deprived of their pastor, striving to lead them away from the simplicity of faith, but were in all cases received kindly, heard patiently, and allowed to depart in peace. In course of time, applying for a moderation, they intimated that, although they had formerly paid only £100 salary, that had now arranged to pay £150. We were not a little surprised at this, having heard congregations twice as large complain of not being able to raise that amount; but on seeing their subscription paper we found on it sums from £3 to £5, when persons in like circumstances in these other congregations reckoned they were doing well when paying as many dollars. They have nevertheless been twice disappointed. May the Head of the Church keep them from despairing and in his own good time give a pastor according to his own heart to this congregation, which has thus in various ways shown an amount of christain principle surpassing that of many that are less tried and more favoured. Next meeting of Presbytery is appointed to be held at Masstown on Tuesday, June 2nd, at 11 o'clock, forenoon.—*Com.*

PRESBYTERY OF HALIFAX.—The Presbytery of Halifax met at Newport on Tuesday the 16th ult., to consider and decide on an application from the congregation of that place for a disjunction from the congregation of Windsor, with the intention of calling and supporting a Pastor for themselves. The Rev J. McLean preached a suitable discourse to the large audience which was in attendance. On inquiry it was found that nearly all the preliminary arrangements has been attended to. The congregation of Windsor, including St Croix were of opinion that they could support a Minister, and expressed their desire to retain the services of their present Pastor. The Newport

congregation had also made similar arrangements. No objection was offered by Pastor or Session, provided the separation was regularly and harmoniously effected, and proper regard shown to existing financial arrangements with the Pastor. The separation was then granted, to take effect at the close of the congregational year, which will be the month of October, by which time it is expected that pecuniary matters will be satisfactorily arranged.

An interesting report of missionary services by Mr A. Cameron, Preacher, in Annapolis, Bridgetown, and Cape Sable Island, was read and approved.

Mr R. Grant was appointed for one Sabbath to Rawdon, and for six Sabbaths to Cape Sable Island.

Rev. P. G. McGregor was appointed to supply the Annapolis congregation, and to preach at Bridgetown, in answer to an application, which was laid before the Presbytery, respectfully signed, to be absent three Sabbaths, and his pulpit to be supplied for two Sabbaths, by Rev J. McLean and Rev. J. Cameron.

The Presbytery adjourned to meet in Truro on the Fourth Tuesday of June.

Notices, Acknowledgments, &c

TO AGENTS AND SUBSCRIBERS.—We would earnestly request that our Agents and Subscribers would be prepared at the meeting of Synod to pay into the hand of the Agent or to the Synod's Treasurer the amount of subscriptions due for the *Instructor* and *Register*. They will have a favorable opportunity of forwarding the amount by their ministers or elders coming to Synod. Ministers are requested to use their exertions that the amount due in their respective congregations be forthcoming. By the account published last month, it will be seen that there is a considerable amount due for last year. It is to the discredit of the parties that this should be so. We hope therefore that they will not allow it to continue.

The Synod of the Presbyterian Church of Nova Scotia will meet (D.V.) in Truro on Tuesday, 23rd June, at 11 o'clock, A. M. Sermon by Rev George Walker, retiring Moderator.

The Treasurer of the Mission Education Fund acknowledges the receipt of the following sums:—

Alex Frazer, Esq. N Glasgow	£0	10	5
Mrs James Redpath, Carriboo		3	1½
Prince-st Sabbath School, Pictou	2	10	0

The Committee of Bills and Overtures

will meet at James' Place, New Glasgow, on Tuesday, 16th instant, at 11 A.M. All papers intended to be laid before the ensuing meeting of Synod must be forwarded before this date, unless special reasons can be assigned to the satisfaction of the committee.

JAMES BAYNE, Convener.

Please report in *Register* as below :—
Towards the education of Miss Lucy Geddie, per Rev John McCurdy, from four Sabbath Schools in his congregation £3 14 9
Per do for do from A. Rainey's children, Bathurst 2 9

3 17 6

The Rev Samuel Johnson gratefully acknowledges the receipt, per the Rev John McCurdy, of £3 0s 6d towards liquidating debt on the new Church at Harvey.

ERRATUM.—In notice of contributions from Prince Street Sabbath School, contained in last No., read, proceeds of missionary meeting, &c, for missionary sch "John Knox," £18 15s

Account of monies received by Treasurer from 20th April to 20th May, 1857 :—

Foreign Mission.

May 1. Evangelical Society, Fish Pools	£3 0 0
5. Bequest of the late Mrs Archibald Fraser, Fisher's Grant	1 0 0
" Juvenile Miss'y Society, James' Church, N. Glas.	7 0 0
" Miss Mary Begg, M. Riv.	2 0 0
18. Mrs R. McNaughton	7 6
" Joseph McNaughton	2 6
" Isaac McNaughton	2 6
" Samuel McNaughton	2 6
" James McCallum Esq, Covehead, P. E. Island	17 12 6
20. Collect'n taken in Prince Street Church, Pictou	17 9 3
<i>Seminary.</i>	
18. William Matheson, Esq	10 0 0
<i>Home Mission.</i>	
" Primitive Church, N. G.	18 2 9

Robert Smith, Truro, acknowledges the receipt of the following :—

Foreign Mission.

Rev Mr Wylie's congregation, Lower Londonderry	£12 17 10
Miss Sophia Davison, 2 yards cloth, value	3 0
Widow James Hill, Economy, 4 yards cloth	8 0
Mrs John J. Davison and Miss Rebecca M. Davison, 4 yds cloth	6 0

A Friend, Great Village, 3 yds cloth	4 6
Upper Settlement, Bass River, 20 yards cloth	1 10 0
Mrs James Fulton, Bass River, 8 yards print	4 0
The above from Mr Wylie's congregation.	
Mrs Jas. McCabe, senr, Greenfield, a dress	3 9
Mrs John Dickson, Mountain, a gingham dress	7 0
Mrs Thomas Johnson, Lower Village, 4 $\frac{3}{4}$ yards flannel	6 0
<i>Home Mission.</i>	
Rev Mr Wylie's congregation, Lower Londonderry	11 6 5 $\frac{1}{2}$
<i>Seminary.</i>	
Rev Mr Wylie's congregation, Lower Londonderry	10 18 8

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

Hon. S. Creelman	£0 5 0
Miss Ryan	1 6
Students' Missionary Society	1 6
James Fraser	5 0
Hon. Joseph Howe	10 0
D. Fraser	5 0
John Adamson	10 0
Robert Stewart	3 15 0
S. A. Creelman	15 0
Mrs Smith	1 6
Mrs E. McNab, 1856	5 0
J. Crane	2 6
Rev John Campbell	10 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

Terms of the Instructor and Register.

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

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

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