

must have been effective, for in 1844 the Synod took up the matter on the second day of its meeting, and a protracted and animated discussion ensued. A motion and an amendment were tabled, the former granting the prayer of the overture, and the latter declining to do so. The supporters of the amendment urged, with great show of reason, that the church was far too poor and weak to launch such an enterprise; ministers at home were most inadequately supported, some of them received only from \$90 to \$100 per annum, and the largest stipend paid in the City of Halifax was \$480; the total membership of the church was not over 5,500; why should such a handful of people attempt a new and an expensive mission? Their duty was to begin at home, and if they had anything to spare after attending to themselves, they might hand it over to foreign missions already established. This view seemed prudent, and is one often urged in congregations and church courts; but such prudence was fearlessly and openly opposed by Mr. Geddie and his friends. They contended that the ability of the church was far greater than was supposed; that they should go forward trusting in God, and draw out resources as they might be needed, and that by doing so, home interests would not be impaired, but the reverse; that the church, in saving the perishing souls of the heathen, would not be weakened but strengthened. They were right, as the facts afterwards abundantly showed. A bold, believing policy is always the true one in the Lord's service, and the truth prevailed in that grand spirited little Synod.

The motion to go forward and trust in God was carried by 20 to 14, and the Lord did not disappoint his servants. Mr. Geddie himself was chosen the first missionary, and gladly accepted the appointment. With as short delay as possible, he set sail along with his devoted wife, and in due course they landed on the Island of Aneitium, then peopled by Papuan savages. The two heroic missionaries speedily mastered the language of the barbarians, reduced it to writing, translated portions of the word of God into it, and thus made it the vehicle of the everlasting gospel. We have not room here to trace the story of their labours. Dr. Geddie's life is yet unwritten, but we hope will not long remain so. Suffice it to say that the Lord stood by them and delivered them from all danger; and that after eighteen years of faithful toil, amid many perils and hardships, the whole island yielded to the power of the truth and the Spirit of God. A

vigorous church was organized, and became a centre of missionary influence and enterprise, sending out teachers to the surrounding islands. On his return to Canada, Dr. Geddie visited Montreal and preached in Côté Street Church, and stated, among other things, as illustrative of the great and thorough reformation wrought in Aneitium, that when he landed there the people were naked cannibals, addicted to all the debasing practices of heathenism, worshipping "gods many," but on leaving for this country he looked in vain for a single idol as a memorial of their former state. There was no god worshipped in the whole island but "God who made heaven and earth." Who will say in the face of these facts—and these are but a few out of masses of a similar sort—that missions to the heathen are a failure? It is needless to add that funds were forthcoming during all these years in ever increasing amounts to sustain and extend this mission, which is now spread over all the South Sea Islands, and that the church at home was not impoverished, but, on the contrary, enriched and greatly quickened. Away with the narrow and blind notions of those apostles of littleness and of unbelief who hint that we are training too many students and missionaries! We need hundreds and thousands more to reach the millions yet ignorant of God.

BETA.

Preparing for the Ministry.

A review of the preparatory process through which the student for the ministry passes during his seven years of college life may be not only interesting, but profitable. It may help ourselves to supply now what we then omitted, and the student to avoid the errors and delinquencies of his predecessors. The preacher's preparation begins in his childhood, and continues till the moment when he stands up to deliver his sermon; but we confine ourselves to the training received during his college days, and let it be remembered that his six to eight years of study includes two distinct stages—the University or Literary Courses, in which the student, with men preparing for any other vocation, receives a good general education, and the Theological Course, in which the minister is educated in the subjects of his profession.

The preparation of which we speak is received partly during the one stage, partly during the other, and it extends partly through both. It is threefold. First, there is *physical* preparation. The student is supposed to bring with him to