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MISSIONARY REGISTER
OF THE
PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

Vol. I]

APRIL, 1850.

[No. 4.

**"INSTEAD OF THY FATHERS SHALL BE
THY CHILDREN."**

Died at the West River, on the 18th day of January last, Mr. Robert Stewart, in the 94th year of his age. During his long life he adorned the gospel by the consistency of his deportment, and his latter end was peace. But we notice the event, chiefly from the fact, that he was the last survivor of the communicants, at the first dispensation of the Lord's Supper in the County of Pictou. Dr. McGregor, the first minister of Pictou, arrived here in the year 1786, but the ordinance was not observed till the second year after. The spot chosen for the purpose was on the Middle River, a little above the head of the tide, as he himself describes it, "a beautiful green on the left bank of the river, sheltered by a lofty wood and winding bank." The place may be seen from the bridge at Archibald's, a little farther down the river, but the river for some years has been gradually cutting away the interval, until it now flows over the spot on which the tables were spread, from which the first worshippers partook of the sacred feast.—Here the Supper was observed annually during the nine tedious years, in which the Dr. laboured without an associate in the ministry, and there are those still living who can tell of the hal- lowed scenes they there enjoyed; but of those who partook at the first communion, all have now finished their earthly course. Many of them we trust are now before the throne—wearing their immortal crowns and waving their palms of victory. O that we could

hope that all were so employed—that now that they have passed from earth, they have been united in a purer and holier communion, and have "sat down with Abraham, Isaac and Jacob in the kingdom of our father."

As illustrating the truth at the head of this article it may be mentioned, that on the first Sabbath of February last, the Lord's Supper was dispensed for the first time in Salem Church (within the bounds of which congregation is the spot, where the ordinance was first observed) by the Rev. George Patterson, a grandson of Dr. McGregor, and also of one of his elders. In his address after the communion, the young minister referred back to that dispensation of the ordinance; and adverting to the fact, that the last of the first band of communicants had just passed away, directed the congregation to the practical improvement to be made of the circumstances.—We subjoin the substance of his remarks.

"Behold the transitory nature of human life. "Man cometh forth like a flower and is cut down, he fleeth also as a shadow and continueth not." "Surely all flesh is grass." "One generation passeth away and another generation cometh." Yes, "All that generation are gathered to their fathers. They, the members, their elders and their minister lie together in the silent tomb. What has been their history we cannot in every instance tell, but we know that whatever it may have been, they are now all dead. As we glance over their names, we are reminded of the Records of the Antidiluvian Patri-

arche, in which after the mention of the Genealogy, age and family of each, there is added, "And he died." So of each of that generation. Long some of them survived, but one after another they have fallen; and now he who for years had stood alone, like some solitary tree of the forest, which has been spared when all its fellows had fallen before the woodman's axe,—has gone too.—During life he enjoyed a measure of health such as is permitted to but few of the human family, and survived to an age attained by still fewer, but now we have to record of him as of all his associates, "And he died," and we are ready to exclaim,—*"The fathers where are they, and the prophets do they live forever."*

"Need I remind you, brethren, that a time will come, when of all who have been at the table of the Lord, at this first communion in this congregation, it will be said, they are all dead.—When Xerxes the king of Persia had gathered his enormous army for the invasion of Greece, it is related that on one occasion, contemplating the various nations of men ranged under his banners, collected from the various Provinces of his empire, he wept.—When asked the reason, he said that he wept to think, that in one hundred years not one of that mighty host would be living upon the earth. In much less time we may safely assert, that your minister and elders, and the whole of this congregation will be mouldering in the dust, and that another generation yet unborn will occupy the communion table, and another preacher yet unborn occupy this pulpit. Some may be called away soon. Ere another communion some in the strength of manhood may be laid low, and the relentless mower will pursue his way, one and another falling before him, until the few who remain (now in the vigor of youth) will be hoary headed patriarchs,—and these too will continue to drop off, until only one will remain to tell of the first communion in Salem Church, and the minister and people who then engaged in this solemn ordinance. And at last he too will be gathered to his fathers, and the generation then existing will exclaim regarding us, as we do of those who have gone before us. "The fathers where are they, and the prophets do they live forever."

But while we contemplate the transitory nature of humanity, observe the

permanence of the word of God.—Though all of that generation are gathered to their fathers, God has yet a seed to serve him in our borders. His kingdom has advanced in this quarter. At the first dispensation of the Supper the number of communicants was 130. This little band embraced all the Church members in this County, or even for some distance around, for our Church was then the only one organized in this section of the country. Now we have eight congregations in the county, besides others beyond the bounds of the county, within the bounds of Dr. McGregor's labours. And from the rise of other denominations, our Church now scarcely embraces the one half of the population of the county. Though this progress is perhaps not as great as could have been expected or desired, it is so far cheering, and warrants us to look for the fulfilment in the future, of the promise: "The children of thy servants shall continue and their seed shall be established before thee."

"All flesh is grass and the goodness of man is the flower of the field: The grass withereth, the flower fadeth,—but the word of our God shall stand forever." Is it not a delightful thought, that notwithstanding the frailty of man, the cause of God will never perish from the earth—that while the bush burns, it is not consumed—that while from time to time he is calling his servants to their reward, relieving them from the toils of conflict to enjoy the fruits of victory, he is raising up others to supply their places—that while the fathers are taken away, instead of the fathers he takes the children, and that while to our risen Redeemer have been committed the keys of hell and death, the gates of the grave shall never prevail against his Church. Every object around us, even the most permanent, exhibits symptoms of mutation. But in contrast with this, the divine glory is the more signally manifested in the perishable nature of his cause. "Lift up your eyes to the heavens and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner, but my salvation shall be forever, and my righteousness shall not be abated."

This subject suggests several practi-

cal reflections. In the first place,—*Be thankful for and improve your privileges.* How much temporal goodness do you enjoy. I need not attempt to describe to you the circumstances of the country at that time, for there are some here, who, from their experience on this point, might be my instructors.—They can tell of the toil of clearing the forest, or of passing from one settlement to another on foot or on snowshoes, with only a blaze to direct their way. How much more outward comfort do you as a congregation enjoy than your fathers. They often worshipped in the open air—sometimes exposed to inclement weather.—The Sacrament was dispensed under the canopy of heaven. There were only the two small log houses for churches in this county—one at Loch Broom, and the other at the East River, both without fire, so that they could not be used in winter, and for a time without pulpits. There were no roads. When the churches had been erected, paths had to be cut to them through the woods, and these only sufficient to guide the worshipper to them. There were no carriages, and all came to meeting either on foot or in a boat. In contrast with this, consider the comfort with which you now assemble summer and winter—the roads along which you travel in your carriages, and churches so numerous, that you can hear the gospel every sabbath without toil.

But how much greater your religious privileges. There was then only one minister of the gospel in the whole county, or within some distance from it, so that preaching could be heard only occasionally, without great labour. There were but few books—the Bible was dear.* There was not a regular school in the county of Pictou. Now ministers occupy every section of the county; books are plentiful,—the Bible is cheap,—within reach of the poorest, and the pennies of a child can procure this inestimable treasure.—Truly it becomes us to raise our hearts in gratitude to the giver of all good for his abundant goodness. But let us also remember that to whom much is given, of them much shall be required.

* We have been informed of instances even some time after, in which the common pocket Bible was sold at twenty-five shillings.

Secondly,—*Follow the faith and Christian example of those who have gone before you.* Dr. McGregor remarks, that there were instances of apostacy, among those who sat down at the first communion in Pictou, but they were few. And you can testify how many of them adorned the gospel, living and dying. You know what manner of conversation most of that generation had. You have had the example of their faith and the benefit of their prayers. You have heard of their love for the gospel; of women travelling from the West River or Rogers Hill to the East River on foot, with infants in their arms, and the aged setting forth on the Saturday, that they might hear the words of eternal life. Truly "the word of the Lord was precious in those days." But this noble ancestry, not indeed a titled lineage, but higher still, this christian descent is another added to the many calls we have, to lives of faith and devotedness to God. It is an additional privilege, for which we have to account; and O that we as a generation may have grace so to act our part, as that when we shall have passed away—when at some future period, perhaps when some new church is completed, and the attention of the generation then existing is called to your character, it may be said in reference to you as we now say in reference to our fathers, "Be not slothful, but followers of them, who through faith and patience now inherit the promises."

Thirdly—*Endeavour to transmit the same truths unimpaired to posterity.*—

A precious legacy has been committed to you by your fathers, and it was with the design, that you should transmit it to the race that is to come. "He established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children, that the generation to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments." We have indeed maintained the perpetuity of God's word—but it is not perpetual in every place. God often punishes particular portions of professors, by withdrawing privileges which they failed to improve.—

"Behold the days come," said God to the Israelites, "that I will send a famine in the land, not a famine of bread or a famine of water, but of hearing the word of the Lord." Where are now the seven churches of Asia? Their candlesticks have been removed out of their place, and the blasphemies of the Koran are heard where once the name of Jesus was as ointment poured forth. O then pray that yours may never be thus removed. But labour also among those around you, and especially among the young, that when we shall have finished our course, a generation better than their fathers may maintain the statutes of the Lord, and transmit them to the race that is to come, and

that thus there may be here those that fear him "while sun and moon endure, throughout all generations."

And now, brethren, that on this the first Sabbath after the completion of your place of worship, you have subscribed yourselves to be the Lord's,—may we not adopt the prayer that Solomon offered up after the dedication of the temple at Jerusalem. "The Lord our God be with us as he was with our fathers; let him not leave us nor forsake us, that he may incline our hearts unto him, to walk in all his ways and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers."

Home Missions.

THE LATE REV. WM. MACGREGOR.

The Rev. William McGregor was born at Methven, in Perthshire, Scotland, in the year 1776. His father, whose name was John, was a linen manufacturer, and distinguished for his piety. He was a member of the congregation of the Rev. John Wilson, son of the Rev. William Wilson, one of the first four seceding ministers. He died in the 71st year of his age, and in the first year of his son's attendance at college. His mother also was noted for her piety, and lived to hear her son preach.

The subject of our sketch for some time attended the Grammar School at Perth. During the sessions of 1796—7—8, he studied at Edinburgh College under Professors Hill, Dalziel, Finlayson and Stewart. His Theological education he received at Whithorn, under the tuition of the Rev. Professor Bruce. He was licensed to preach by the Presbytery of Kirkcaldy in 1808 or 9. From his earliest recollections Mr. McGregor's views had been turned to the ministry. His education was obtained by his own efforts with some slight assistance from his parents. At the age of sixteen he became a member of the Church.

Having continued for some years a probationer, without receiving any fixed charge, in the year 1820 he left Scotland and came to this country. It deserves to be remarked, as a singular display of Providence, that on the very day in which his predecessor in the

congregation, the Rev. Andrew Nicoll, departed this life, Mr. McGregor sailed from Britain. In October, 1821, he was ordained to the pastoral charge of the congregation of Richmond Bay and Bedeque. In the course of 3 or 4 years, however, Bedeque was disjoined and erected into a separate congregation. Mr. McGregor continued in the pastoral charge of Richmond Bay, until July 13th, 1847, when his demission, which had been for sometime under consideration, was accepted. The death of his wife, with whom he had happily lived for the long period of 44 years, which had lately taken place, with some troubles in his congregation, deeply affected a mind naturally of keen sensibility. The feebleness of age, also, creeping upon him, his health continued gradually to decline, until on Sabbath the 10th of February he quietly departed this life, in the 74th year of his age.

Permit me here to sketch a few of the most prominent traits in his character. His knowledge of systematic divinity was extensive. He had read much, particularly in the writings of the old divines; and being naturally gifted with a retentive memory, he had treasured up much Theological information. You could scarcely consult him upon difficult points without receiving some satisfaction. He seemed to be familiar with them, knew the opinions of the soundest and most eminent divines, and could decidedly express his own judgment.

His pulpit ministrations were highly

acceptable. He would not serve God with what cost him nothing. He was most conscientious in his preparation for the pulpit. All his sermons, except in some cases where providential circumstances absolutely prevented him, were carefully written out. His arrangement was natural, his illustrations were appropriate and often striking. His appeals to the conscience were close and pointed. He did not affect the tinsel of rhetoric or deeply study fine enunciation, but he had something better. His eloquence was that of a heart deeply affected by the solemn truths he declared. His discourses were delivered with remarkable ease and fluency, and often with much pathos. He will long be remembered as a faithful, affectionate, and earnest preacher of evangelical truth.

He was distinguished by the warmth of his personal piety. To the importance of it as requisite for the duties of the ministerial office, and in general, he was feelingly alive. Hence he carefully cultivated it himself, and although he was the very reverse of ostentatious, he upon every suitable opportunity urged it upon his brethren.

To his brethren in the ministry he was greatly endeared. To persons in general he was somewhat reserved.—Hence to them his worth was not known. But to his intimate friends, particularly to his brethren in the ministry, he freely unbosomed himself; and he was a most agreeable companion. His disposition was affectionate. His conversation was alike edifying and entertaining. A vein of pleasantry, though at the same time tinged with piety, ran through it.

That he was not without faults we do not presume to affirm. Had he been so, he would have been more than a mere man. What was defective in him let us avoid, what was excellent let us imitate. Let us be followers of him as he was of Christ.

The death of our brother is another solemn admonition to us who are in the ministry. It loudly calls upon us to "to work while it is called to day"—"whatever our hands find to do, to do it with our might." Our brother has been summoned to render up an account of his ministry. The same will soon be the case with us who are left behind. It is of the utmost importance that we, (as we trust he has

done) may be able to do it with joy and not with grief. What are we doing for the advancement of the Redeemer's kingdom at home and abroad? Are we exerting ourselves? And is the Church doing so, that when labourers are removed from the vineyard here below, "the gospel may be committed to faithful men who shall be able to teach others also?"

R.

PARRSBOROUGH.

After Mr. Patterson's account of Parrsboro', in our February No., was written, we received a long and interesting Communication from the Rev. J. Watson, to whom we had applied for information on the subject. The greater part of his article has been anticipated by Mr. Patterson's; but portions of it will still be new and interesting to our readers. The following is his account of the history of the settlement:

"Between twenty and thirty years ago a number of families emigrated from the North of Ireland, principally from the County of Antrim. These were, in their native country, connected with the Presbyterian Synod of Ulster. All their principles of Presbyterianism they carried to the land of their adoption; and to this day they speak with delight and sometimes enthusiasm of the happy Sabbaths and soul-refreshing ordinances they enjoyed, ere they forsook the land of their fathers. When they came to Parrsboro' there was no Presbyterian Church there, no Presbyterian minister, no Presbyterian ordinances. For several years they continued in this condition. Occasionally they attended the meetings of other denominations, but their forms of worship were so different from what they had been accustomed to, and the doctrines taught were frequently so much at variance with their own loved Confession of Faith, that they derived little or no spiritual satisfaction from them. In general, therefore, they spent their Sabbaths at home, reading the Bible, catechising their children, and perusing some venerable Calvinistic writer that they had carried with them across the blue waters

of the deep. Not a few such books are among them still. But these were the days in which "they hanged their harps upon the willows, and wept when they remembered Zion"; and often were they heard lifting up their plaint, "How shall we sing the Lord's song in a foreign land."

During this period Presbyterian ministers occasionally visited them and preached a sermon or two, but their visits were few and far between. Still these were seasons of refreshing to this scattered remnant of the people of God. On such occasions there was a kind of spiritual holiday among them, and it is to us amazing to think of the interest which they took in such visits. Even upon a week day all the families relinquished their secular employment and homes, and repaired to hear the man of God. "There is a Presbyterian minister come" were words which flew like the electric fluid from house to house, ascended the mountain, penetrated the backwood—and sometimes reached even the fisherman on the Bay. It is evident, however, that where such a feeling existed, some effort would soon be made to secure a stated ministry among them, and it was made, but without success. A paper was drawn out in the form of a petition or bond, guaranteeing the payment of so much stipend to a minister and making the payment recoverable at law; this was to be signed by all the Presbyterians and sent home either to Scotland or Ireland. George Fullerton, Esq., of Halfway River—one of the oldest and staunchest Presbyterians—fortunately and wisely saw the impropriety of this measure and broke up the plan. The sum proposed would not have secured a respectable minister and even that sum many would have failed in assisting to make up. The consequence would have been, that there would have been lawsuit after lawsuit for the recovery of stipend, and Presbyterianism would have been ruined in Parrshoro' forever.

After the Rev. Mr. Kerr settled in Economy and Five Islands, he went down frequently to visit and preach to them. About the year 1824 or 1825, he formed them into a section of his own congregation, and dispensed the sacrament of the Lord's Supper to them. About 15 or 20 persons communicated. It was in a private house

on Greenhill—one of the loveliest spots almost in the world for such a solemnity. Often have I heard this sacrament described; and combining in imagination, the scenery, the mountain, the sea, the island, the rocks, and the shore—the description given, and the character of the communicants at that table—voluntary exiles from the land of their birth, all the stern but entrancing realities of a Covenanter's communion have come upon my soul. In this state they continued until the settlement of Mr. Watson, when they received a share of his labours, until the resignation of the Rev. Mr. Kerr, since which time they have been without any stated supply of preaching."

After stating several circumstances as detailed by Mr. Patterson, Mr. Watson makes an appeal on their behalf on a variety of grounds—that they have stedfastly held by their principles—that they are few in number—that they are not rich—that they have had many difficulties to contend with—and finally that they have never sought assistance from any one. The Home Mission Board granted Ten Pounds to relieve them in a case of peculiar difficulty, but this was neither asked nor expected, but was obtained on the representation of friends, who knew their case. It has greatly animated them. The very thought that they were cared for has encouraged them to greater exertion. Mr. Watson concludes with the following appeal:

"In conclusion, we would call upon all who read the Missionary Register, to ponder on the facts which we have very imperfectly sketched above, and say if there be a case more deserving of support within the bounds of our Synod than Parrshoro' is. Especially would we call upon the congregations, in the annual distribution of their charities to remember this devoted, this tried, this determined people. God, I believe, has a work of his own to accomplish in that locality; that work will be accomplished whether we assist or not; but now that their case is made public, who shall refuse to be a fellow worker with Jehovah. Our

faith in that people is strong. Their house shall be finished, their congregation strengthened, their pastor called, and ordinances yet maintained among them; but let not them that aid not, expect the blessing or look for the reward of those who come up to the help of the Lord against the mighty."

OBITUARY.

Died at Halifax, on the 12th March last, the Rev. John McKenzie, Professor of Classical Literature and Mental Philosophy, in the Free Church College there. The deceased was a native of the town of Inverness, in Scotland. He received the elements of his Classical education, in the Academy at Inverness, afterward attended King's College, Aberdeen, and finished his Theological curriculum at Edinburgh. His attainments as a classical scholar and Mathematician, recommended him to the situation of Assistant teacher in the Academy at Tain, and he had the prospect of being Rector of the Institution, when his adherence to the principles of the Free Church led to his separation from it. At length he was selected by the Colonial Committee of the Free Church to fill one of the professorships in the College which they have founded in Halifax. During the brief period of his labours in that capacity, his efforts were most assiduous in promoting the improvement of the students of that Institution, while their affections were won by his conciliating manners and amiable disposition. It is feared that the amount of his labours, accelerated the progress of his disease. He commenced his professional duties at the commencement of the winter Session, while feeling the effects of a mission to Prince Edward Island, but he never met with his class after the Christmas recess, his strength continued to sink until the 12th inst, when he fell asleep in Jesus.

The *Presbyterian Witness* concludes the article from which we have taken the above particulars, as follows:—"Short as his residence in Halifax has been, his memory we are persuaded will be long cherished here, and we trust subsequent events will show, that a rich blessing has attended his labours, whether in the class room among his students, or in the pulpit, where the cultivated taste of the scholar was em-

ployed to exhibit those grand truths of the gospel which he pressed upon his hearers with so much affection, and which through divine grace he was enabled to illustrate in his own life."

Died at the Middle River, on the 18th February last, Mr. Joseph Begg, in the 98th year of his age. Mr. Begg was a native of Aberdeenshire, Scotland, of what parish, his friends here are ignorant. More than sixty years ago he emigrated to Miramichi, where he resided for a few years, and then removed to Fictou. It may be mentioned as illustrating either the peculiarity of his disposition, or the circumstances of the country at the time, that he performed the whole voyage in a canoe. For the next twenty-five years he lived principally in the Town of Pictou, where though a mason by trade, he kept a small retail store, and by industry and economy succeeded in accumulating some property. In the year 1822 he removed to the Middle River, where he resided till the time of his death.

Mr Begg was a man of many excellent qualities. In all his dealings he was characterised by scrupulous integrity, and his kindness as a neighbour and friend, won the esteem of all whose privilege it was to associate with him. He was possessed of much public spirit, and both in public and private life maintained a conversation becoming the gospel. Especially was he distinguished by his benevolence, but having generally dispensed his charities privately, few knew the extent of his liberality.

But as a lover of the gospel and an ardent friend of its diffusion, he is especially entitled to notice in the columns of the *Missionary Register*.—His desire for the word of life appeared at an early period of his life. We have in our possession letters written by him from Miramichi, as early as the year 1790, to Dr. McGrigor, earnestly entreating him to visit that section of the country, where the people were then almost entirely destitute of the ordinances of religion. In these letters mention is made of an effort made previously to obtain a minister from Scotland. Whether the want of a stated ministry which he had felt there, led him to deeper sympathy with those who are perishing for lack of know-

ledge, we cannot tell, but certain it is, that ever after he took the deepest interest in every plan of extending the blessings of salvation to the needy and the perishing. While residing in the town of Pictou he was a zealous and efficient member of the congregation, then under the charge of Dr. McCulloch, and struggling with the difficulties of a new formation. He was one of the few, who originated the first prayer-meeting in the town of Pictou, which is still continued in the congregation, and for some time it met in his house. He was ever ready to contribute of his substance to maintain or extend the gospel. Frugal, it might be to an extreme, in every thing else, to this his hand was ever open. His mind seemed ever employed in devising plans for this object, and he contributed toward it to an amount that was not generally known.

But his liberality will be best evinced by a statement of the sums, which during the last few years he contributed toward religious purposes. The following are the principal amounts, an account of which we feel it due to his memory to publish now, as they were never made public during his lifetime. To the British and Foreign Bible Society £20; the Evangelical Society *

* So it is called in a memorandum in his own hand writing, from which we have taken some of the above amounts. We are not sure what was the society alluded to, but believe it was the London Missionary Society.

£5; the training of young men for the ministry in connection with our Church £10; the Foreign Missions of the United Secession Church in Scotland £20, the Pictou Academy £20; the Foreign Mission of our Church £20, our Home Mission £40, besides a note of hand amounting to nearly £20 more to be divided between our Home and Foreign funds, but which has not been realized; and the Theological Professorship fund of our Church £15. At the very close of his life he was engaged in planning other benevolent schemes, to which he proposed to contribute of the little property remaining to him; but though he did not live to see his projects carried out, yet doubtless he who knows what is in man, has said unto him, "It was well that it was in thine heart."

Mr. Bezz's end was peace. From the advanced age to which he had reached, and his increasing infirmity, he had for the last few years contemplated his dissolution as not far distant, but trusting in the merits of the Saviour he could look upon the event with calmness. This state of mind continued till shortly before his death, when his mind partook of the decay of nature; but even then it was evident that his feet were on the sure foundation and almost to his last breath he declared his hope in a crucified Redeemer. "Mark the perfect man and behold the upright, for the end of that man is peace."

Foreign Mission.

LATE INTELLIGENCE FROM OUR MISSIONARIES.

The first March mail brought a letter from the Rev. Mr. Geldie, addressed to the late Recording Secretary of the Board of Foreign Missions, the main portions of which we subjoin. The letter, it will be seen, is short and hurriedly written, to be sent by a vessel touching at the Island, while all the public as well as the private letters of the Missionaries would come by the "John Williams". The receipt of this letter has relieved anxiety that had begun to be felt, but the friends of our mission will still be ea-

gerly looking for the fuller intelligence, which the Missionary vessel will bring.

"*Anciteum*, Sept. 12th, 1849.

DEAR SIR,—

There is a vessel at this Island about to sail for China and I avail myself of the opportunity to send a few lines by her, to go to Britain by the overland mail. Since the date of my last letter the Mission has been tried by sickness. The Rev. Mr. Powell, Mr. Archibald, and all the native Teachers who came with us from Samoa, have been more or less affected with the acclimating diseases of the Island. Our heavenly father has dealt very tenderly and gra-

ciously with us, for no breaches have been made among the adult members of the Mission.

The "John Williams" arrived here a few days ago. She is visiting the neighbouring islands at present, and will call here again in about three weeks. When she leaves this island she commences her homeward voyage to Britain, but as she has to call at several islands by the way, her voyage will of course be protracted. She will not probably reach Britain sooner than May, 1850.

The Rev'ds Messrs. Murray and Hardie compose the deputation on board of the "John Williams" to visit this and neighbouring islands. From what they have seen and heard here, they have expressed themselves favorably as to the progress of our infant mission. My own opinion is that we have cause to thank God and take courage.

I am sorry to have to inform you that Mr. Archibald proposes giving up his connection with the Mission.

The return of Rev. the Mr. Powell to Saumon is also in contemplation. In the event of these esteemed brethren leaving I shall be left alone (native teachers excepted) on this island, at a distance of 1500 miles from any brother with whom to take sweet counsel. In the meantime I can only lean on Him who says 'Lo, I am with you always.'

This is an island of great interest and much relative importance. It is evidently the key to the group. It seems as if marked out by Providence as the centre, from whence the beams of gospel light shall radiate to the regions beyond.

Mr. and Mrs. Archibald lost their child about two months ago. Mrs. Geddie gave birth to a daughter on the 5th of June last. The Mission families are all well. The 'Sultana', a French war vessel arrived here on the same day as the 'John Williams,' with a Bishop and priests for New Caledonia. The commander of the vessel and the Bishop paid us a friendly visit. The Protestant Bishop of New Zealand called at this island a few weeks ago on his way to New Caledonia, where he contemplates the establishment of a mission. He spent two weeks at this island and we enjoyed his visit very

much. He appears to be a man of evangelical views, ardent piety, and missionary spirit. May God speed him in his object.

All public and private letters go by the 'John Williams.' Please excuse the haste with which this letter is written, as my notice has been short."

I remain dear sir,
Yours sincerely,

JOHN GEDDIE.

To J. W. Dawson, Esq.,
Rec. Sec. B.F.M.P.C.N.S.)

In reference to Mr. Archibald's proposed resignation, we must reserve our judgment until the arrival of the John Williams, when we may expect to receive a statement of his views, and the reasons which have led to this step, should Mr. Geddie's fears be confirmed.

RECOLLECTIONS.

OF THE FOREIGN MISSION ENTERPRISE
IN THE PRESBYTERIAN CHURCH OF
NOVA SCOTIA.

BY THE REV. J. WADDELL.

NO. IV.

Mr. Geddie, released from his pastoral charge, set himself vigorously to the preparatory work of the mission. Not more than a month elapsed after his tender of services was accepted, before he returned from P. E. Island to Pictou, having in the meantime attended two meetings of Presbytery,—disposed of his property, real and personal, taken leave of his own congregation and friends, and, as the appointed Missionary of the Church, visited and delivered valedictory addresses to all the Churches in the Island. He was received by the Board on this side the water with emotions, which indicated that they felt that they had begun a work of no ordinary solemnity and importance. They had now under their oversight a mission family, destined to labour in dark lands, who had much to do in the way of preparation, and much to hear, in eventually bidding adieu to the home of their youth and the friends whom they loved, and they were anxious that they should become personally known to all sections of the church and that the sympathies of all should be enlisted in the enterprise.

The kind, and extent of the labours

which for several months from this period Mr. Geddie undertook and prosecuted, will be best described in his own words. In a statement given in to the Board in July of the following year, he thus describes them:

"Since my connection with you, I have employed myself in those ways, which I have conceived to be most conducive to the interests of our prospective mission, and my own future usefulness. No inconsiderable part of my time has been employed in visiting the congregations of our Church. In the course of my visitations I have overtaken all the congregations in P. E. Island; nearly all in the Presbytery of Pictou, and a few in the Presbytery of Truro. It is my design, as it is my wish, to visit as many of the unvisited congregations previous to going abroad, as circumstances will permit me to overtake; and I may observe by the way, that wherever I have gone, much interest has been manifested in behalf of our Church's mission, by ministers and by congregations. A portion of my time has likewise been devoted to the art of printing. Through the kindness of the proprietor of the "Eastern Chronicle" I have acquired some insight into this useful business—I should now have no hesitation to undertake the management of a Press, should one be placed at the disposal of the mission. At present I am engaged with the study of medicine. It was the opinion of some medical gentlemen whom I consulted, that by giving my undivided attention to this department of study, even for a few months, much valuable knowledge might be obtained. In prosecuting the study of medicine, I am peculiarly favoured, as I enjoy the tuition of an aged and skilful physician, who has practised for years in a tropical climate, and who is therefore quite at home in tropical diseases."

"I have besides undertaken labours which to some may appear unimportant, but which have appeared of great importance to me. I refer to acquaintance with some of the most useful of the mechanical arts. I have attended to the theory of house building. A missionary in any of the New Caledonian Isles requires a good shelter for himself and his family. It would be the peril of their health and lives to live in the grass huts of the natives,

under a tropical rain of six months' duration in the year. Missionaries who go there must be the erectors of their own habitations. I have attended to the theory of naval architecture. Should God in mercy permit us to behold the establishment of a mission, I know that it will soon spur the narrow limits of a single Isle. We must have our little "messenger of peace," to carry native Christian teachers from one island to another, until the thirteen millions who inhabit the isles of the Pacific Ocean have been made acquainted with the name of Jesus. Besides, whenever I had opportunities I have visited the workshops of mechanics in order if possible to pick up such items of mechanical knowledge as might tend to augment my usefulness. I am of opinion that a missionary going among a barbarous people should be to some extent versed in the most useful of the mechanical arts. It will recommend him more in the eyes of the people than profound education or extensive literature. No man, indeed, should go among an untutored race who cannot civilize as well as evangelize them."

MISSIONARY SUPPLIES.

Belle Vue, March 20th.

Herewith you will receive in aid of our Foreign Mission, 15 yards of flannel, from the families of my congregation on Tatamagouche road, and 15½ yards from the females on Sandmarsh road along with a parcel of little dresses, from our Female Foreign Mission Committee in this place. They would have been forwarded sooner, but it was understood that your boxes were made up just about the time the webs were completed.

It may be well to mention for the information and encouragement of the friends of the Mission in other places, that while the supplies of homespun cloth &c. from the congregations in this section of the Church, are in the aggregate considerable, they have been composed of small contributions. In many instances, and for aught I know in all, the webs have been made up of yarn contributed in quantities of one, two, or more skeins, according to the circumstances and disposition of donors. The weaving has in general, I believe, been done by young women, who have volunteered their services, and

whose labours have proved the largest contributions towards this benevolent object. The idea originated in this quarter with a young woman in the congregation of New Annan, who not only volunteered to weave, but applied to her neighbours to supply the material and received a cheerful response to her application. In most instances the contributions of cloth, &c., have been made in addition to the regular annual Missionary subscriptions. Cases in which they have been furnished in lieu of money are the exceptions.

But, while the young women have been prominent in this scene of beneficence, they have had associated with them old women and in some instances "widows not under three score years old, well reported of for good works, who have lodged strangers, relieved the

afflicted, and diligently followed every good work." One web was woven by a widow of some three score years and ten, and of another a goodly number of skeins passed over the distaff of a mother in Israel, who has well nigh numbered fourscore and ten years. Let these examples provoke to love and good works. It speaks well for the prosperity and success of any cause, that it has the countenance and support of virtuous women. And have we not yet many in the bosom of our Church whose energies have, in a great measure, been husbanded for time yet to come.

I am, dear sir,

Yours sincerely,

JAMES WADDELL.

Mr. J. W. Dawson, }

Treasurer, &c. &c. }

Miscellaneous Intelligence.

CALIFORNIA.

Our American neighbours are distinguished for the energy with which they prosecute every branch of trade, and the eagerness with which they occupy every new field that opens for their enterprise. It is gratifying to observe, that something of a similar activity pervades the religious public of the United States—and that similar zeal is manifested in introducing Christianity, wherever God in his providence may have opened a door, in occupying every new field opened to christian enterprise—and in directing the streams of life into every new channel, into which trade and population are flowing.

During the last twelve months the name of California has been on the lips of almost every body; and thousands have been allured thither, from all parts of the world, by visions of wealth. It has been feared, and with good reason, that such a collection from all quarters, would produce a state of society of the very worst description. After the original Spanish-American and Indian inhabitants, it was first occupied by deserters from the American army, runaway sailors, &c. These have been joined by the off-scouring of all nations, and there are still flocking thither the most worthless of all hands. Even where a different class have gone, it has seldom been from a

better motive than a haste to be rich, and the lust of gold seemed the absorbing passion of the whole population. Under these circumstances little else was to have been expected than that the shores of the Pacific would exhibit another Sodom—a region under the uncontrolled sway of the powers of darkness, and soon to ripen for the judgments of heaven.

But the religious public of the United States have not been unmindful of the spiritual interests of those who have left their homes in civilized lands to seek a readier way to wealth. Almost all the religious bodies in the United States, have been active in sending out Missionaries to point them to the kingdom of heaven, which is "like treasure hid in a field, the which when a man hath found he hideth and for joy thereof goeth and selleth all that he hath, and buyeth that field." Several have already gone forth and are now engaged in their work of proclaiming that wisdom, "the merchandize of which is better than the merchandize of silver, and the gain thereof than fine gold"—which is "more precious than rubies, and with which all the things we can desire are not to be compared," and are now urging upon them that while thus earning in the pursuit of an earthly treasure, it is their duty as rational beings to "seek for means for silver, and

search for her us for hid treasures."

We have no means of knowing accurately the whole of what has been done by the various Christian denominations in the United States, for the religious interests of California; but we observe that a number of missionaries have arrived there. From a late number of the "Presbyterian" we observe, that a Presbytery in connection with the New School Presbyterian Church of the United States has been already organized; and that the ministers who had gone from the Old School Presbyterian Church, had been directed by the General Assembly to organize themselves in like manner, which has probably been done ere this time. A Religious newspaper under the control of Presbyterians, has also been started at San Francisco. It would seem also that among a portion of the inhabitants themselves, there is a desire for the ordinances of religion. We observe that one Presbyterian congregation has engaged to pay a salary of \$10,000 yearly, to their pastor, payable monthly and in advance. And we have observed in the newspapers, that a similar sum has been offered by a Baptist congregation. Yet the cry is still urgent both for preachers and teachers. The January No. of the Home Missionary, published under the sanction of the American Home Missionary Society, says:

"The earnestness with which our brethren in California appeal for more ministerial help amounts almost to agony. Many ministers have gone to the land of gold, who are never heard of there as ambassadors of Christ.—The *Clergymen's Box* in the Post Office at San Francisco, indicates that there are plenty of ministers here. But ah, there are many "Reverends," but few preachers. They come, but nobody knows where they are. The gold diggers probably know them—know them as diggers."

"But not only are preachers called for. Our Missionaries in California—and we believe the same is true of nearly all evangelical ministers there, have been compelled by the circumstances in which they have found themselves, to devote a part of their time to *teaching*. But recently their work as ministers has grown so upon their hands, that they have to relinquish their pupils without a prospect of their

falling under any suitable Protestant instruction. We are assured, that teachers qualified to conduct schools of the grade of our Eastern academies, would meet with a liberal remuneration; and if they were disposed to make themselves useful as Christians, they would have unbounded opportunities to do good."

The religious condition of this part of the world cannot fail to interest every intelligent Christian. Here is a country filling up with a rapidity altogether without a parallel in the history of Colonization. Its future destiny time alone will determine; but looking at its present circumstances, we cannot doubt that an important career awaits it, and that Providence has some great designs to accomplish in raising up this nation on the shores of the Pacific, which we trust is destined to extend, with the energy of the Anglo-Saxon race, the light of civilization and the blessings of christianity along the Western coasts of America. The following remarks by a Mr. Atkinson, of Oregon City, published in the same periodical, are striking:

"God does all things and he will promote his glory by it. Already we see in this a check to papal influence.—By its wealth in this territory popery was holding men in bondage, but money has made them independent and free. The history of this Papal movement would be a valuable addition to anti-papish publications; I hope it will be given in due time. They are striving hard to possess the land. But that same kind Providence is sending or inviting an American population to this coast. We might have urged in vain for Eastern immigrants, but God, seeing the necessity of peopling this whole region with a Saxon and Protestant race, hath, by one of those simple yet mighty agencies, which have always marked his works, poured a vast living stream over the whole land. We are short-sighted beings. We have very little faith; every change alarms us; whereas we ought to rejoice in every change which occurs by his agency."

TAHITI.

The following intelligence from this interesting missionary island is fresh, and will be perused with emotions somewhat varied, but upon the whole

satisfactory, by the numerous friends of religion, whose feelings have been so painfully excited by the oppressions of that beautiful island and its missionaries. Now placed under French government, they must submit to French law, without gainsaying. And accordingly, the governor has made protestantism the state-religion, by rendering all their chapels, school-houses, and dwellings, inalienable national property, reserved exclusively for the use of the protestant religion, the residence of protestant ministers; and the education of the people. The natives are obliged by law to keep the chapels and school houses in repair; but the dwelling houses of the missionaries are left to be repaired at their own expense, or by the voluntary aid of their people.— There is a mixture of injustice in taking possession of all the society's property, without compensation. But the governor states that he cannot allow any religious society to hold property there; and the use of the premises will not henceforth be restricted to English missionaries, but if French protestant ministers come to the island, they will be located at any station that may be vacant.

The governor farther claims the right of inspecting the schools, so far as secular education is concerned; and this is done quarterly. They have been twice examined; first by the governor himself, secondly by an officer deputed for the purpose. The examination was minute in reading, writing, arithmetic, and, on the second occasion, geography. The governor, after an examination of two hours, in a school at the principal station, expressed himself satisfied with the progress of the classes. The governor has in no way interfered with the system they adopt; and they find it their interest to acquiesce, as this secures that the management of the schools shall remain in their hands. Peace is again restored to the mission; and the churches and schools re-organised. The natives, as a whole, continue attached to their English pastors, and the Sabbath services are pretty well attended. The churches are not so large as formerly, some of the attendants having been drawn away by the love of gain, or by evil example. The number of missionaries of the London Society on the two

adjoining islands of Tahiti and Eimeo, is eight; they have in membership about 800, and in their schools about 1000 children under instruction. Of 400 European residents, not including the French troops and civil establishment, not more than five or six have joined themselves to the mission churches. The native population among whom they labour, amounts to about 9500; besides another group of islands, which are under their charge, and visited when opportunity offers, with supplies of native teachers and of bibles, the population of which is about 5000. The missionaries at present enjoy full liberty in the discharge of their duties; they have everywhere free access to the people; the education of the children is placed in their hands; and no restriction is laid on their press. The mission stations on the island of Tahiti are variously circumstanced; some of them more favorably than others. The desolation of the war, the residence of the French soldiery, or the neighborhood of some ungodly chief, has operated at one or two of the stations very injuriously. But all the missionaries are holding on in active labor. One of them has got a salary from the French government. There are five Roman Catholic priests on the island; three of them at the seat of the French government, where they have a chapel, and a school conducted by some sisters of charity. It is not known up to the present time that a single native there has embraced the Romish religion; and in their school there are not more than three or four native children, the rest being the children of French parents. The other two priests are located in another district, where they have a school of nine or ten children; but no adults have joined them, although several, from curiosity, do occasionally attend their services. The priests, however, are endeavoring very deceptively to gain adherents. They give out that they have not come to oppose the protestant missionaries, as what they teach the people is very good; but that, if the people would send their children to their school, they would teach them French and various other accomplishments; leaving them to attend what place of worship they like. They also baptize the children of Frenchmen by native mothers.

Youth's Department.

**TO THE CHILDREN AND YOUTH OF THE
PRESBYTERIAN CHURCH OF
NOVA-SCOTIA.**

My dear young friends,—

When I last addressed you in the first No. of "The Register," I said that then I had no doubt, but that the £100 proposed to put the marine department of our mission on a respectable footing was realized. I have since ascertained that that opinion was well founded. I said also, my present impression is, that in this youthful company of owners of our marine department, stock would come in to the amount of £150 or perhaps £150. I now find that even on this point my fond anticipations have been realized. We have now ascertained that our Boat fund amounts to a little over £150, besides two or three small sums not yet forwarded, as will appear by the following account.

**ACCOUNT OF MONEY RECEIVED FOR
MISSION BOATS.**

From Sabbath School children, United Presbyterian Church, Toronto.	£25 0 0
From S. S. children, Miramichi,	15 0 0
do Pictou	14 0 0
do Salem Church, Green Hill	10 0 0
do Port Hood & Mabou	1 13 1
do Lyons Brook, Pictou	0 12 0
do Carriboo River	0 13 9½
do Rogers Hill £3 7s. A Friend 3s 1½d.	3 10 1½
do New Glasgow	6 10 10½
do Truro viz. Upper Village £3 5s 3d. Lower Village £1 2s 2d. Up the River £1 10s 7½d. Salmon River 15s.	7 3 0½
do Tatamagouche	1 12 5
do Windsor	5 11 3
	£95 17 1

Carried over	£95 17 1
do Newport	£2 10 0
do Prince-town	7 0 0
do New London and Cavendish	5 0 0
do Bedeque	2 1 8
do Up. St. East River	4 13 6
do Shubenacadie, &c.	5 11 6½
do Musquodoboit	7 9 1
do N. Mile River, Gore, &c.	7 0 0
do Stewacke	6 0 0
do Lower Londonderry	4 1 0½
do Onslow, Brookfield & Old Barns	5 0 0
do Cascumpeque	0 4 8½
do James Church, E. River	4 7 0
do Little Harbor, per Miss Reid	1 7 0½

£153 12 2

Besides which I have heard of between Two and Three Pounds, which may be expected from Economy, and five shillings from a young lady in Halifax. There will probably also be something from St. Mary's, River John, &c.

We must now, as I also mentioned in my last, enlarge the number of shareholders to at least 600. Of these 100 will belong to the children and youth of the Rev. John Jennings' congregation, of Toronto, Upper Canada, 60 to those of the Rev. John McCurdy's congregation Miramichi; 56 to those of Rev. John McKinlay's congregation, Pictou; 40 to those of Salem Church, Green Hill; 26 to those of New Glasgow, 29½ to those of Truro; 6½ to those of Tatamagouche; 32 to those of Windsor and Newport; 28 to those of Princetown; 20 to those of New London and Cavendish; 11 to those of Bedeque; 18½ to those of upper settlement East River; 22 to those of Shubenacadie; 30 to those of Musquodoboit; 28 to those of Nine Mile River, Gore &c.; 24 to those of Stewacke; 20 to those of Onslow; 16 to those of Lower Londonderry; 7 to those of Mabou and

Port Hood; 2½ to those of Lyons Brook; 2½ to those of Carriboo River; 14 to those of Roger Hill; 17½ to those of James Church East River; 5½ to those of Little Harbor; and one to those of Cascumpèque. These will make in all a company of 616 youthful shareholders at one dollar per share, and probably a few more will yet be superadded.

It remains only to refer to the last sentence of my last for a word of explanation. There I said, when all this is accomplished (which is now done as above stated) I have in view, and I hope to be able to place in the possession of every collector, and consequently within the reach of almost every contributor, a tangible evidence of his or her proprietorship in the marine department of our Foreign Mission. My design was to have another set of cards printed and circulated as before, among the collectors, conferring on them, on behalf of the contributors severally, the proprietorship or fee simple of the property of the marine department of our Mission.— This I thought due to you, both in justice and in gratitude for your zeal and liberality. Before doing it however, I wished for the approbation of the Board of Foreign Missions; not anticipating that even one would have objected on account of the expense, which would have been about six dollars. But so it was, and therefore I must deny myself the pleasure of gratifying you on this point at present, unless some spare funds turn up, of which I by no means despair. In the meantime the above statistical account of your noble efforts in the cause of Foreign Missions, will be a lasting memorial of your zeal and ability, in any good cause when fairly brought before you. Hoping therefore that you will support the good name which you have acquired, and enjoy the blessings of the gospel, which you have been assisting to send to others,

I remain

My dear young friends

Yours &c.

JOHN I. BAXTER.

Onslow, 14th March, 1850.

NOTE.—The Editors would remark that the above effort of the rising generation is especially pleasing, when

viewed in relation to the departure of our fathers, noticed in the previous part of the Register.

ARRIVAL OF THE CALABAR MISSION SHIP AT CALABAR.

Many of our young readers have heard what the children of our Church in Scotland have done to buy a vessel for the use of the Missionaries in Calabar, on the west coast of Afr.ca. The Missionaries there needed a vessel, not only to move from one place to another, but because the place where they are stationed is so unhealthy at certain times of the year, that they have to leave it and go elsewhere.— The Mission Board appealed to the children to collect the money that would be needed to buy a vessel for them. The sum wanted was £800, but when the young folks set to work they raised £8100. It was this success we believe that put it into Mr. Baxter's head, to try a similar scheme among the children of our Church in Nova Scotia. Our young friends must not be discouraged and think the amount they have raised looks small, beside what the children in Scotland have raised. The Church in Scotland is much larger than ours, having 500 congregations, with as near as we can ascertain, 140,000 members, while we have only 34 congregations, with about 5500 members. Now supposing the number of children to be in proportion, we think if our young readers will take their slates and cipher it out, they will find that the £128 which the children of Nova Scotia and P. E. Island raised, (that is leaving out what Mr. Jennings's congregation has given) is as much for us, as was £3100 for the churches in Scotland and England.

We may return to this again,—what we intended to tell our young friends just now was, that the vessel bought with the money thus raised, and which was called the Calabar, has duly arrived in the Calabar River, having on board Mr. Waddell the Missionary, who has been home in Scotland on a visit, and Mrs. Waddell and one of their little girls. The arrival of the vessel caused great joy to the missionaries, who were there, as well as to the poor blacks, who were glad to see Mr. Waddell back again, and whose

hearts had been made glad by hearing health and strength in this part of Africa. And the King's son expresses doing for them. One of the Missionaries writing home says, "The long similar joy, but his whole letter is so good, and we think will interest our young readers so much, that we think 'The Calabar Mission Ship' arrived here to day. When I saw her, I exclaimed 'The Calabar at length,' but durst hardly credit my own words. Glad were we to meet old friends and new friends, and glad to have letters from distant friends."—And a converted African assisting in the mission school, says, "Thanks be to God on high, that he bring again my good minister, the Rev. Mr. Waddell, and his wife and child, and other friends, and the vessel, 'The Calabar', safe to us, and I beg the Almighty to bless them, and to confer upon them the conveniences for visiting them.

May we not hope that the efforts of the young of our own Church will cause similar joy to our Missionaries in the South Seas; and when the natives hear of what they have done, and learn to value that precious gospel, which our Missionaries carry to them, that they will raise their voices in prayer, that God would bless the children of the Presbyterian Church of Nova Scotia, who gave the missionaries the conveniences for visiting them.

Report, &c.

PRIMITIVE CHURCH, NEW GLASGOW—Rev. George Walker's.—At the annual meeting of this congregation it was unanimously

Resolved—That the Editors of the Missionary Register be requested to publish in that periodical, the grateful acknowledgements of the members of the congregation, for the receipt of the following donations, to aid in the erection of their Church.

Mr. Kenneth Forbes, New Glasgow,	£20 0 0
“ William G. McMillan, Churchville,	1 0 0
“ William M'Intosh, New Glasgow,	1 5 0
Messrs. A. G. Kidston & Co Glasgow.	15 0 0
Mr. Henry Narroway, Pictou.	1 0 0
Peter Ross, Esq., West Branch,	1 0 0
W. H. Davies Esq. Albion Foundry,	“0 14 9
Messrs William Kidston & Sons, Glasgow.	6 5 0

£46 4 9

JOHN McP, FRASER,
Chairman.

ordered to be forwarded to the Financial Secretary of each Presbytery before the first of May next.

☞ The Presbytery of Pictou will meet in James Church, East River, on the first Tuesday of May next.

☞ Ministers are requested to act as Agents for the Register in their own congregations, or if preferred, to have individuals appointed to receive subscriptions.

MONIES RECEIVED.

FOR FOREIGN MISSIONS.

Musquodohoit Prayer Meeting,	£2 0 0
Stewiacke, per Rev. J. Smith,	7 1 10
New Annan,	1 0 0
Mr. T. Ballantyne, Pine Tree Gut,	0 5 2½
Hugh McDonald, Esq., S. R. Antigonish,	1 0 0
	£11 7 0½

HOME MISSIONS.

“ A Friend to our Domestic Missions,” £5 0 0

☞ Managers of congregations are reminded, that the answers to the Synodical questions regarding the secular affairs of the various congregations under the inspection of the Synod, are