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THE  
**MISSIONARY REGISTER,**  
 OF THE  
**Presbyterian Church of Nova Scotia.**

Vol. 6.

SEPTEMBER 1855.

No. 9.

LEADER.—Eleventh Annual Report of the Board of For. Missions P. C. of N. S. Report Com. of Synod on Colportage. 134 FOREIGN MISSIONS.—Mr Geddie's Letters

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**ELEVENTH ANNUAL REPORT OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CH. OF NOVA SCOTIA.**

In presenting their Annual Report to the Synod, the Board of Foreign Missions have to point, with peculiar gratification, to a course of almost uninterrupted prosperity. The health and general comfort of the mission family have been so graciously preserved, that we are now warranted to conclude, that our Missionaries in the New Hebrides may survive many years faithful and strenuous toil. The repeated attacks of disease, which Mr Geddie and his family were wont to endure, are now becoming rare and slight, not so much from acclimation as from proper attention to house accommodation and avoidance of all unnecessary exposure to the malaria prevalent at certain seasons. The frequency of correspondence since our report, will of itself yield pleasing testimony, to the yearly increasing facilities of obtaining supplies from vessels, which call at such provisions as the Islands afford. We leave in return such articles of clothing, food, as the missionaries and natives require.

There is good reason to anticipate, from numerous and careful surveys, which our Ships are carrying forward, that the

solitary isles of the sea so lately unvisited by any foreigners, save those whose object it was to degrade and enslave for mercenary purposes, will be found important landmarks on the highway of nations, and it may be the mark of enlightened commerce, in which Christianity will be fully recognized, as entitled to the same high and commanding position, which it attains in other communities, where it has for centuries found its seat.

In the meantime your faithful and devoted Missionary is pursuing the even tenor of his way, laying with deeper and wider the foundations of the Church, and that in most pleasing harmony and efficient cooperation with his associate Mr Inglis.

Under date Nov. 29, 1854, Mr Geddie forwards his official report to the Board, with his usual accuracy and fulness of detail.\*

SYNOICAL INSTRUCTIONS.

*Shipment of Goods.*—On reference to the minutes of Synod, your Board at their meeting, July 1854, found special instructions for their guidance, and took immediate measures accordingly. The Mission Goods

\* The Report here presented a summary of Mr Geddie's Report, but as we have commenced the publication of the report itself in full, we deem the insertion of it unnecessary.

which were shipped on board the Barque Sydney for Melbourne N. S. W., were insured to the value of £400 Cy. No communication has yet been received from the consignee, to intimate their safe arrival; but as the vessel made the voyage in safety, and reached the port of destination in December last, there appears to be no ground of apprehension as to the safe delivery of the entire cargo. It is quite possible that the large, varied and valuable assortment of clothing and other supplies may not yet have reached Aneiteam, as that island is seldom visited by vessels from December to May, when the hurricane season renders navigation quite unsafe.

*Oversight of Mr. Gordon.*—The Board, according to instructions, have continued their oversight of Mr. George N. Gordon, as candidate for the Foreign Mission Field. At the meeting already named, conference was held with Mr. Gordon, and directions given as to his future studies. The Pby. of Halifax were considered the proper parties to determine his status as a student, and it was ordered that the Clerk of said Pby. be duly notified of the Board's desire, that this duty be performed at as early an opportunity as might be found convenient, and that due notice of the decision be given to the Board. Under date Dec'r 24, 1854, your Board were notified that Mr. G. had been adjudged worthy of being tested in the usual manner, as to his preparation for licensure, and agreed to express their sincere pleasure at the satisfactory progress which he was then represented as having made. The Pby. farther proceeded to complete the course of Trials, and at their meeting on May 16th, 1855, these were fully delivered, and Mr. Gordon duly licensed to preach the everlasting gospel.

Of this very gratifying result, your Board were officially informed by the following certificate:—"These do certify that Mr. G. N. Gordon, having passed his trials for license, was duly licensed by the Presbytery of Halifax, to preach the everlasting gospel." On receipt of this, it was agreed

that Mr. Gordon be accepted as a missionary, under the direction of the Board, and that due diligence be used to forward his preparation for the New Hebrides mission. It was further agreed that the Halifax Presbytery be requested to transfer Mr. G. to the Pictou Presbytery, with a view to ordination; and in the mean time he was directed to visit the several congregations in the P. E. Island Presbytery, and to be present at the present meeting of Synod. Under the distinct recognition which the Synod gave to the appropriation for Mr. G.'s support, which was made during the previous year, your Board did not hesitate to continue the same course of considerate liberality, and immediately on their acceptance of his services, as their missionary to the New Hebrides, the first quarter's salary, £25 stg., was advanced.

*Efforts to obtain additional Missionaries.*—The only remaining point of Synodical instruction was attended to, quite as speedily and zealously as the two preceding by your Board, but they are deeply concerned to add, by no means so successfully.

Under the authority given to them, to accept the services of two additional laborers, their secretary was directed to advertise for two additional missionaries, that is, two ordained missionaries, in addition to Messrs Geldie and Gordon.

In the Missionary Register the advertisement was accordingly inserted, but not one minister or probationer from our own church, or the sister church in Canada, or the parent church in Scotland, ventured to respond to this urgent and frequent call.

#### ALLOCATION OF FUNDS.

Funds to the amount of £273 9 4d. stg. were remitted to the Lon. Miss. Soc. last October for the various purposes of missionary expenditure, which were considered necessary, either for the regular or contingent expenses, or for giving effect to the express wishes of the donors of special contributions. Deducting this amount from the balance in Treasurer's hand, July 4th, as audited by the Synod's Com., we find

£324 11 9d in fund. Any statements as to the financial of your Board must be reserved the accounts have been finally In the mean time there exists und of apprehension that the ed expenditure of the Board will fully and readily met by the ng liberality of the church, for as there been a period in the of our Foreign Missions in which euniary emergency was not, ade known, promptly and fully the voluntary contributions of le.

#### DEPENDENCE WITH OTHER CHURCHES AND SOCIETIES.

ned Presbyterian Church.—The ndence which your Board have h other churches and societies of the most cheering charac- regular interchange of peri- ith the Ref. Pres. Church, as he official communications of , and your Board have largely ed to the increase of that te regard with which the two have been taught to look on her, by their united efforts in field of missionary labor, and e by the harmonious co-opera- their respective missionaries. e letter Dr. Bates expresses of their committee to confer , on the common interests of n, with the Secretary of your o purposes to visit Scotland e present season. Adverting osal to employ one or two tradesmen — a carpenter or a smith — to assist in raising to comfort and civilization. But this is only one of many ch demand consideration and and which, if the Lord are anxious to confer about ake your intended journey ntry. I am anxious there- n from you, as soon as possi- t period you expect to reach s the members of our Com. ed their desire to meet with e may unite our counsels on behalf of the mission." ays: I am the more anxious on what your plans are in ed visit to Scotland, as it me in arranging the time of our Com and also,

because I might have occasion to be from home for a few weeks, although the time of my absence is not yet definitely arranged. Should I happen to be out of the way at the time that it would be most convenient to visit Glasgow, which I would much regret, the Com. would nevertheless be convened, to meet with you, either by Dr. Symington of Glasgow, or by Dr. Gould of Edinburg. Among the many pleasing associations which your Board feel connected with their past labors, this is not the least, that they have been brought into such familiar intercourse with a sister church of a character so worthy of sincere and exalted respect, with whom no rivalry has yet existed, nor is at all likely to exist, but that which provokes to love and to good works."

On repeated occasions, it has been felt, that when the missionaries addressed to their respective churches an appeal for any special supplies, or funds to meet any contingency, the Com. of the Ref. Pres. Church have been so forward to grant aid, that before your Board could bring the matter to the notice of the church in Nova Scotia, their purpose has been so suddenly and effectually anticipated, that in some instances it became necessary to recall the appeals which had been issued, under their direction, to the Church. This has especially been the case with Mr Geddie's application for a new printing press, which he felt anxious should be the gift of the Sunday school children of our church. While action was being taken to draw the attention of our youth, to this very appropriate field for the exercise of their liberality, a letter from Dr. Bates was received, stating that a printing press has been secured and shipped for Ancients, and another letter from Mr Geddie, recalling his appeal, on the same ground. Contributions, however, have come to hand for the printing press, and the only alternative left to your Board, to return what has been forwarded, or, with the consent of the donors, to appropriate their bounty to the purchase of printing paper, and such press furniture as must always be useful, and without which the press itself would be of no value.

Large contributions of suitable material for Normal School apparatus

have been and are still in course of preparation for Mr. Inglis' establishment by his own church; and as they have so generously contributed towards the press, which Mr. Geddie superintends, it would be a very gratifying return of substantial kindness, were our church to give some valuable collection of school furniture, to be placed at Mr. Inglis' disposal.

#### LIBERALITY OF CANADIAN U. P. CHURCH.

The Canadian Church has exhibited an increasing interest in our mission. A copy of the Register is sent gratuitously to every member of Synod, and the fruit of this liberality has been abundantly reaped. Rev. John Jennings, for some years past an honorary member of your Board, has been appointed Treasurer for their funds; and has very kindly consented to act in this capacity. It is confidently anticipated that this measure will largely and rapidly increase the Canadian contributions, as it will lessen the difficulty of remitting small sums from distant congregations, and afford our worthy and zealous friend, an opportunity of bringing the claims of the New Hebrides mission more prominently before an important section of the church, so closely allied to us, not only in doctrine and discipline, but also in common descent.

#### LIBERALITY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

The Board have peculiar gratification in receiving the fruits of the unsolicited generosity of the British and Foreign Bible Society. By a letter from their Secretary, dated Nov. 13th, 1854, it appears, that in consequence of a letter from Mr. Inglis, advising having forwarded to them some copies of the gospel of St. Mark in the Aneiteum language, the sub Com. for general purposes, recommended to the Com., and the Com. adopted the recommendation, to refund to the B. F. M., P. G. N. S., the sum of £62 10s., expenses in printing at Sydney N. S., an edition of 3,000 copies of Mark's gospel in Aneiteum, and directed the Secretary to enquire how this could be effected. Your Board instructed the Secretary to acknowledge, in suitable terms, this munificent donation of the Br. and For. B. S., and to request the Treasurer to pay the one half to our account current with the London Missionary Society,

and the other half to the order of Com. Ref. Pres. Church, who advanced that amount, according to arrangement of missionaries. It has since been received, that the directions have been faithfully observed, and that further aid may be anticipated in printing further portions of Scripture in Aneiteum.

#### MORE LABORERS.

*Proposals for further Missionary*—In conclusion, your Board would submit the following important subject for reference, which have engaged serious deliberation. What measures should be adopted to procure an associate for Mr. Gordon, so that two by two may still go forth to the possession of one or other of the islands now so happily opened for missionary labor? On this point, it ought to be remembered that the John Williams visits London only once in three years—that no conveyance more commodious or direct can be obtained, than that which the mission ship provides. That her triennial visit occurs this year. Might not, then, some special effort be made to secure a missionary in the island. The prospect of obtaining the services of Mr. Duncan, of the Pres. Church mission in New Zealand, is very discouraging, but some other person might be procured, among the ministers or probationers of our church, whose sympathies were strongly aroused in favor of the Hebridian Mission, as to provide a sum for exploring that field. It is at least worthy of some effort, to employ the friends of the Aneiteum mission, that every available means of obtaining additional missionary labor, be employed, both at home and abroad.

*Propriety of engaging pious tradesmen.*—In close connection with another matter of reference, which has been very distinctly brought before your Board by Dr. Bates. The propriety of necessity of employing one or two competent tradesmen, to lighten the labors of the missionaries in the field. The sentiments which were expressed in the last letter of Dr. Bates, met a ready response in this Synod, and meet the cordial approbation of your Board. "It were well, no doubt, if the missionaries, whose hands are full with manifold and arduous labors, could be delivered as much as possible

work which can be executed as well as others. Under that impression, I have been expecting for some time past diligent application by the missionaries for one or two competent tradesmen to assist in raising the people into civilization and comfort. Could two skilled tradesmen be found, of decidedly christian character and a missionary spirit, who might be ordained preachers by the church at home, and sent out by some convenient opportunity they might by the divine blessing perform most important service to the mission, and do much to change the face of society." It is for this purpose to say whether in the present circumstances, where there is no qualified minister or probationer coming forward to offer his services to the mission, before the departure of Mr. Gordon, there should or should not be an immediate effort to induce one or two pious and skilful artizans to accompany his companions on the voyage, and ultimately relieve both of your missionaries of such of that toil which weighs so heavily the bodily as well as the mental powers. Of what importance would not such assistants be in the departments of printing and bookbinding, carpentering, building, &c. It is true that Mr. Gordon has proved himself a most competent mechanic and physician, as well as a able linguist, faithful pastor and diligent minister, but if his efforts are directed in a more limited range, and not his ministerial and pastoral duties be more abundant and more diligent? In the same way, Mr. Gordon has been studying not only the different branches of a Theological education, but also medicine and manual labor, would be at once relieved of the burden of a various handicraft, and be able to direct his attention between the home, the school, and the pulpit.

*The Missionary Labour.* — But if this proposal be abandoned, there is another to which special attention may be drawn, and that is, the employment of female missionaries. The loud and repeated calls for female missionaries has been during the last year altogether made in vain, and we should have good reason to consider that if they been empowered to accept of any female missionary, their mission would not have been so

painful as they now feel it to be. With great advantage to many missionary stations, the labors of devoted and well-qualified females have been secured. It cannot have escaped the notice of any member of this court, that Mrs. Geddie has been of most essential use to the mission, in which her husband is now so successfully engaged. The elevation of female character, which has so marvellously altered the tone of the native society, must be traced to her devoted and able efforts, providing not only dutiful daughters, affectionate sisters, wives and loving mothers, but excellent teachers. The value of a married missionary, where kindred spirit prevails, may be fairly estimated at a much higher rate than that which we are warranted to attach to any single missionary of similar qualifications. But why may not the advantage of females, under proper regulation, be increased quite as extensively as male missionary labor. In savage or heathen life, it would seem that for the speedy and thorough elevation of female character, there is no lever so powerful as that which woman's heart and woman's hand alone can wield. On this point, then, the court crave the direction, and, if consistent with their views of duty, their authority to employ female agency.

## CONCLUSION.

Should all the proposals fail to commend themselves to the adoption of this Court; if it be not prudent to adopt any farther measures to procure the labors of ministers or probationers, according to the decision of last Synod; should it be not deemed advisable to advertize for mechanics of suitable qualification, or for female agency; your board see no prospect of any addition to the missionary labor already secured, and the probability is that for three years to come the New Hebridian mission staff will not be increased. At the same time, it is with full confidence in the wisdom and missionary spirit which now pervades our congregations and church courts, that your board submit their views to the consideration of Synod, and may the Spirit of Christ come down on us in a suitable and abundant effusion, when we are called to do the work of Christ, which hath made us all debtors, both to

the Greeks and to the barbarians, both to the wise and to the unwise."

All which is respectfully submitted.

By order of Board of F. M.,

JAMES BAYNE, Sec'y.

June 29, 1855.

### REPORT

OF COMMITTEE OF SYNOD, ON COLPORTAGE.

The Committee of Colportage have to report—

That they have for another year been carrying on the work entrusted to them, with diligence and perseverance. They have had the same number of Colporteurs employed within the bounds of our own church, and the results as far as known to them are much the same as on the two previous years of their labors. Their purchases during the last year amounted to 8032 vols., which have been distributed throughout the bounds of the church; and also 40,000 pages of tracts. These have been circulated chiefly in Nova Scotia and P. E. Island; a few only having reached the confines of New Brunswick, where a sister church, in connection with the same Board, is laboring in the same cause, and therefore in a great measure superseding our labors in that direction.

Another supply has been forwarded to P. E. Island, and Mr. Baird is now engaged in their circulation. Mr. Millar is occupying the eastern circuit, and Mr. Falconer the western, on the mainland. Some time ago, we made an effort to open the way for introducing our Colporteurs and books into Cape Breton. Not having received much encouragement, the idea was abandoned for the time being, in consequence of the distance. Our prospects in that direction having improved lately, we propose making another effort, as we are sure that there must be at least as much need there as any other place within our bounds.

Our colporteurs report still that they receive much kindness and courtesy from Presbyterians in general, and our own church in particular, as also from some other denominations in the province, though they also meet with much opposition, even in our own bounds, from the agents of private adventurers. They have, however, been enabled to

keep their ground, though some of our opponents have had to retire, notwithstanding the advantages which possess of pandering to the taste of the careless, by a variety of light and cheap literature.

The publication of our state gives our opponents an advantage which they will readily avail themselves, and which we cannot retaliate because they do not reciprocate in giving us similar information, but trust it will also be attended to its advantages, we give the following

The 8,032 vols. purchased last year cost at catalogue prices \$2,515.00, which we had then about the same worth on hand. During the same year we have remitted to the Board \$1,000.00 paid for exchange, \$68.00; in freight, \$61.37; to clergy and libraries, \$81.50; away, \$40.80.

Since our commencement in 1850 we have purchased 23,519 vols., which at catalogue prices cost \$8,163.43, or £2,040.15 3d. cur. We have paid during the same time \$4,500.00 for exchange, \$146.75; freight, \$239.69; to clergy and libraries, \$228.22. The balance now due the Board of Mission is \$706.18, which is just about the same amount. We cannot do more than express our gratitude to our great King and Head of the church for putting it into the hearts of our confessed people to patronize and support our humble efforts in extending the kingdom by the diffusion of the knowledge, by the colportage, and also the satisfaction which we derive in witnessing the results of our mission in almost every house high and low throughout the bounds of our province.

Should this patronage and support be continued, which, judging from the past we have no reason to doubt, but every reason to hope, we expect that it will result in the advancement of his glory and the blessing of his people, to an extent only be known and adequately appreciated at the great day of account.

All which is respectfully

JOHN I. B.

Con. G.

## Foreign Missions.

*Continued from Aug. No.*

ANEITEUM, N. HEBRIDES,  
S. Pacific Ocean, Oct. 3, 1854.

In these circumstances, we have felt it our duty to endeavor to raise the standing of the chiefs in the estimation of the people. Government is an ordinance of divine appointment, and christianity teaches its subjects to fear God and honour the king. And it is a cause of much satisfaction to us, that the chiefs of this island, taken as a whole, are the men whom we would wish to see invested with authority. Most of them are men of some energy; and as they excelled in wickedness in the days of darkness, so they say that they ought now to excel in doing good. Some of the highest chiefs in the island are church members, and their conduct as far as we know, is exemplary.

In connexion with this subject, I am happy to say, that a circumstance of some importance took place when our new church was opened in July last. The christian chiefs being then present, from all parts of the island, held a meeting, and enacted a law prohibiting the sale of native women to foreigners, and the penalty is, that all property received as payment shall be seized and publicly burnt. The necessity for such a law may surprise those who reside in christian lands, but it was called for here. For many years this revolting practice has been common on many of the islands of the Pacific. I am glad to state that the Governor General of Australia has issued a proclamation, dated July 3, 1853, on the same subject. The proclamation declares "the practice to be a violation of the Acts passed by the Imperial Parliament for the suppression of slavery, and a scandal to the British name and character." And all British subjects resident on islands within the jurisdiction of the Supreme Courts of the Australian colonies who shall be found guilty of this practice are warned that they will be prosecuted for such their offences, with the utmost rigor of the law. With the proclamation of the Governor General on the one hand, and the law of the chiefs on the other, I do not anti-

cipate that the evil can longer exist on this island. This is the first statute law that has ever been passed on Aneiteum, and it reflects credit on the chiefs of this island that their first law should be directed to the suppression of slavery and the protection of woman.

A few days after the law was enacted, I saw a quantity of cloth and garments tied around the flag staff in front of our school house, and on enquiry was told that it was the price of sin. The law was not designed to have an *ex post facto* bearing; but I did not interfere. So one day when a number of natives were assembled, a fire was kindled, and the whole consigned to the flames. A similar destruction of property took place at Mr. Inglis' station about the same time.

The change which the gospel produces wherever it obtains a footing, is sensible, even by those who are not directly influenced by it. Its benign and heavenly influence is visible to all around, and though they may hate it, yet they are constrained to yield a kind of homage to it. On the island of Aneiteum, the heathen have to some extent been affected by christianity, though they have not embraced it. Some of their most cruel and revolting practices have been given up, because the word of God forbids them; many do not work on the Sabbath day, because it is contrary to the divine command; and even a few cook their Sabbath food on Saturday, because this is the Universal Christian practice.

But the change that has taken place on this island is operating favorably on other islands, and will do much to prepare them for the reception of the gospel. The great barrier to the introduction of christianity in these islands has been a general impression on the part of the natives, that it brings disease and death along with it. This idea has caused the martyrdom of several teachers, and it was this that led to the expulsion of the missionary who formerly resided on Tana. I shall not soon forget a stormy interview I once had with Nohoot, our principal chief, when he accused me of bringing disease



and death among the people, telling me that the natives of other islands killed the teachers who went to them for this reason, and remarked that they did well. But Anjeitum has now to a large extent embraced christianity, and what has been the consequence? The population, so far from diminishing, has been on the increase to an extent that makes the natives wonder. The abolition of war, strangling of widows, and infanticide, has saved many lives. The use of medicine by the sick, instead of the charms of the sacred men, has greatly lessened the mortality on the island. The natives now say that if the gospel had not come to them, the island would be without inhabitants in a few years. A report of all this has gone abroad to other islands, so that in many places a missionary will now be welcomed as a benefactor where a few years ago he would have been received with coldness, suspicion and dread. We have often had visits of natives from other lands, and they leave to all appearance favorably impressed with what they see, and say that it would be good for missionaries to live with them.

About two years ago, a chief of Lifu paid his passage in a sandal-wood vessel to this island, that he might see the work of God here. He begged of me to give him some part of the Scriptures, that he might carry it to his own land. I of course had nothing in his own language, but I gave him a Simoan New Testament, and told him to go to the teachers on his own island, and ask them to read and interpret it to him. He went away delighted with his treasure.

Natives from the Isle of Pines and Erromango, on both which islands martyr blood has been shed, are perhaps our most frequent visitors. They never fail to come and see us, and endeavor to make their friendship by trilling presents. The children are objects of wonderful attraction to them. The sight of them makes them open their eyes, clap their hands, shout, and jump about the house in a state of ecstacy.

There is at present on this island a party of Tannese. They had heard of the change on Anjeitum, and have come to see if the report is true, and also to

beg teachers. They landed at Mr. Inglis' station. They have walked around the island in company with some of the christian party. Before setting out on this journey, they were told by our natives to leave their clubs and spears behind them, as there would be no use for them. They all agreed to do so but two, who had not the courage to venture on the journey. They were kindly treated every where, and when their journey was over, all that they could say is, *our words are done*, i. e., we have no language to express our feelings. Their application for teachers is something like the case of the man of Macedonia, and must receive our serious consideration. The party belong to a part of Tanna at some considerable distance from Port Resolution, the most eligible place for a mission station. The principal man of the party is a chief of some importance, and his mother was a native of this island.

My time during the last two years has been much taken up in superintending the erection of buildings. We have in that time built two churches, one of which is now used as a school house; a mission house; houses for native boys and girls; and we have just completed a printing office. With the exception of the mission house, the buildings are wood, and plastered inside and out. These, with a few native houses made of lime in the vicinity, give our lovely harbor something of a civilized appearance. The labor bestowed on these buildings has been gratuitous. The natives always show a readiness when called on to do anything that may subserve the interests of the mission on their island. When our large church was building, it was truly pleasing to see with what cheerfulness men, women and children of all ages wrought at it, and I always endeavored to arrange the work so that every one would have the satisfaction of doing something. I trust that we shall not have anything more to do in the building department for several years. The amount of labor bestowed on the buildings now on the mission premises has been very great. Estimating the labor of a native at six pence per day, these buildings would have cost over £1,000, had they been paid for.

I am now making preparations to do something more in the printing department than we have yet attempted. We stand in much need of books for our schools; and the time has now come when we must give the people as much of the scriptures in their own language as we can. Mr Inglis has written to Scotland for a supply of type, which I hope we will receive by the "John Williams." I hope to keep two or three lads constantly employed in printing.

The time has now come when we must think of parting with another dear child. Our second daughter will go home by the "John Williams," if we can procure a passage for her. I need not say that we feel much at the prospect of separation. A regard for the welfare of our children is the reason which induces us to part with them. We dare not incur the responsibility of bringing them up here. The health of our children requires their removal to a more bracing climate. They would grow up here as sickly plants, to sink into a premature grave. We are willing ourselves to contend with the disadvantages of a sickly climate, but we cannot expose our children to the same hazard when duty does not seem to require it. It would be perilous, moreover, to our children, to retain them for any considerable time, in a land where they may be exposed to the contaminating influences of heathenism. There are heathen around us, and many of the vices of heathenism still exist. Our children are kept within our own inclosure, like prisoners, to preserve them from seeing or hearing anything that might be injurious to them. And were our children retained here their education would be in a great measure neglected. In a land like this, where so many duties devolve on a missionary, we can devote but little time to their improvement. To do any degree of justice to their education, would require us to neglect other duties, and tend much to impair our usefulness among the natives.

I must now, my dear brethren, conclude this letter. I feel that we have your sympathies and your prayers, for which we feel thankful to God. Let us be grateful to the God of Missions for the measure of countenance which he has given, to his work in these dark

regions, and let us in our respective stations labour more humbly, devotedly and prayerfully in the furtherance of his cause.

I remain, very sincerely, yours &c.

JOHN GEDDIE.

To the Board of For. Missions, P. C. N. S.

*Aneiteum, New Hebrides,  
South Pacific Ocean. Nov. 29th, 1851.*

DEAR BRETHREN:

I write this letter in the hope that an opportunity to forward it may occur before the commencement of our hurricane season. The island is seldom visited by vessels from December to May, as it is considered unsafe. You may then expect a blank in our correspondence.

HEALTH OF THE MISSION FAMILIES.

The members of the mission families are well at present, for which we desire to be thankful to God. Health is a blessing which we can to some extent appreciate in these sickly regions. May we have grace to improve it. We are all indebted to Mr Inglis for valuable suggestions about the preservation of health. He studiously attends to its laws himself, and insists on their observance by others. It is certain that they cannot be violated here with impunity. The wisdom of Divine Providence in leading the first missionaries in the Pacific to the healthiest islands must be admired, leaving the more sickly regions until they could be entered under more advantageous circumstances. Had the work of evangelization been begun in Western instead of Eastern Polynesia, the triumphs of the gospel would in all probability have been much less than they are. But let us not be discouraged. Missionaries by prudence, and care, and the blessing of God, can, and will do much for the Redeemer's cause in these islands.

DIVISION OF THE ISLAND.

I labor in harmony and comfort with my esteemed associate the Rev. J. Inglis. To facilitate our labors on this island we have recently agreed on a division of it. We have drawn an imaginary line across the island from east to west, as nearly as possible in the middle of it, and arranged that Mr Inglis occupy the northern district, while the southern falls to me. Each of these districts will embrace a line of coast about twenty miles in length. The general aspect of our respective districts is as different as can well be imagined on the

same island. The northern side of the island is sandy, low and flat, and covered with cocoa nut trees. Mr Inglis can travel from one end of his district to the other along a lovely sea shore, without crossing more than one hill. He has lately procured a horse from Samoa which will be very serviceable to him. On the south side of the island the scenery is bold and rugged, and the coast is in most places rocky and dangerous. There is a succession of mountains and valleys, the former of which run to the water's edge, and then break off so precipitately that they cannot be rounded, but crossed. The valleys are fertile, and since the introduction of Christianity, are becoming extensively cultivated by the natives. The mountains are covered with long grass and dotted with patches of forest. The excellent harbor which gives this island much importance is on the south side. Such is the physical aspect which our respective districts present; in a moral point of view they do not differ. The population of each of our districts is about 2600 souls.

#### SABBATH LABORS.

I will now give you an account of some of my labors. I preach twice on Sabbath in the native language. We meet for divine service at 8½ o'clock a. m. I usually lecture in the morning. For several months I have been expounding the gospel by Matthew, and have now reached the 21st chapter. The natives listen with great attention, and they love to hear the discourses, parables and miracles of our Saviour explained, which are all new to them. After a brief interval we again meet, when I preach from some text of scripture. The two services are usually over by mid-day. By meeting so early we accommodate the natives, and the labors of the day are over before the heat becomes oppressive. At 3 o'clock p. m. our Sabbath School meets, and is attended by old and young. The principal exercise consists in repeating portions of scripture which have been learned during the week. The scholars are now going over the gospel by Mark. Some of the old people learn 2 or 3 verses, while many of the younger and better scholars commit to memory half a chapter. Some have already learnt the whole gospel, and are now going over it again. The Samoan teacher and the native young men and women who reside with us assist as teachers in the school. After the scripture

lessons are repeated I ask questions out of our native catechism, the answers to which the scholars repeat all together. Then follows the repeating of the ten commandments by all present with one voice, every Sabbath. In a land like this the moral law contained in the ten commandments cannot be too firmly fixed in the minds of the natives. May God engrave it on their hearts.

#### SCHOOLS AND TEACHERS.

During the week our school meets at sunrise every morning. The number of scholars is about 130 at my station. I superintend the school myself, and am assisted in it by the Samoan teacher and about 10 natives, chiefly those who reside with us, who have their respective classes. Reading only is taught in the morning. All the schools throughout the island meet at the same hour. A large proportion of our scholars are adults and many of them advanced in years. There are about 1000 scholars connected with the schools in my district, and Mr Inglis' schools I think contain about the same numbers. On Monday, Wednesday and Thursday I have an afternoon class of young men, who in addition to reading, write on their slates, and learn arithmetic. On the afternoons of Tuesday and Friday we have prayer meetings, the former of which is attended by church members and the candidates for membership; while the latter is open to all who have professedly renounced heathenism. On Saturday, I meet the teachers from the outstations, hear their reports, learn what is going on at their several lands, and set their copy books. I require the teachers to repair to the principal station on Saturday, and attend public worship on the Sabbath. Immediately after service is over they come to my house, bid me good bye, and then repair to their homes. The most of them reach home in time to meet with their people in the afternoon, and the discourses heard by them form the theme of their addresses. I have two objects in view in making the attendance of teachers on the Sabbath day imperative—the one is their own edification, and the other is to draw the people from a distance as much as possible, to attend public worship. The teachers usually bring along with them a number of persons from their several lands. I may probably alter my plans in time, but at present, when so small a portion of God's word is accessible to the

teachers, it would not be for their own good, or for the edification of the people, to exempt them from attending the public ordinances of religion at the principal station, and leave them to conduct meetings themselves. By the present arrangement they hear portions of scripture read and explained Sabbath after Sabbath, and they carry away some of the good seed to scatter in their respective lands.

The number of teachers now employed in my district is 16, two of them are Samoans, and 15 are natives of this island. Of the latter, ten are married men, and five single. They are all valuable auxiliaries in the work, and though their attainments are small they are doing much good. The Samoan teachers are supported by the supplies sent out by the Lon. Miss. Society to the teachers laboring in western Polynesia. The teachers who are natives of this island look to me for their support. When I settle a teacher I receive a promise from the people among whom he is stationed to provide him with food, and be kind to him. As I have never yet heard the teachers of this island complain, I presume that the promise is in general well fulfilled. The teachers, indeed, often bring me presents of taro, which shows that food is not scarce with them. All beyond food I am expected to furnish, such as clothing, hatchets, knives, fish hooks, &c. I do not engage to give them any particular amount of property as a compensation for their services, but supply their wants according to the best of my judgment and ability. If they have wants which I do not anticipate, they make them known, and if I can supply them they go away thankful, but if I cannot they never murmur. They act like docile and dutiful children. For the support of the teachers I am almost entirely dependent on the contributions of clothing &c. furnished by the friends of the mission in Nova Scotia and P. E. Island, and I am sure they will be pleased to know that a considerable part of their contributions go to this laudable object. I may mention that Mr Inglis is assisted in his district by two Samoan, and a band of Aneiteu teachers, similar to my own. Mrs Geddie devotes much of her time to the instruction and improvement of the females, but she is writing to our esteemed friend the Rev. J. Waddell, and will, I presume, give him some account of her labors for their good.

## VISITATION.

As regards visitation, my plan is to visit the whole of my district once in three months, for the purpose of preaching and examining the schools. These visitations are very beneficial to my own health, as they afford a wholesome relaxation from my more sedentary occupations at home, and the circumstances of the natives are such as to require frequent visitation. While they are, as I trust, profitable to the people, they are always pleasing to me. The more that I go among these natives, the more does my heart warm towards them, and with all their degradation they are an interesting branch of the human family. Wherever I go I meet with a most cordial reception, and old and young are as delighted to see Misi as Misi is to see them. I am always a more welcome visitor, however, when Mrs Geddie and the children accompany me, as they sometimes do to the more accessible out stations. In visiting, I always select a few of the church members to go along with me, who, in their intercourse with their countrymen, may help to scatter the good seed. But when it is known that I am going abroad, others besides those whom I select accompany me, and our party sometimes increases to 50 or 100 persons. I do not encourage this, neither can I, in the present circumstances of the island, say anything against it. The people, from time immemorial, have been hateful and hating one another, and a person could not venture any distance from home with safety. They are now delighted with the new order of things introduced by the gospel, and they are pleased when they have an opportunity of going from one place to another. Mutual and friendly intercourse between those who in the days of darkness were mortal enemies, must generate kindly feelings, and sink into deeper oblivion old animosities. I have now given you a brief outline of my more public duties. I have purposely avoided saying much about the labors of my respected associate Mr. Inglis. You receive the periodical which is the organ of his church, and it will be more satisfactory to you to have an account of his labors there from his own pen than from mine. I would merely say that he is a faithful, diligent, and successful mis-

sonary, and I regard it as no ordinary privilege to be associated in the best of causes with such a man. Mrs. Inglis is likewise much devoted to the missionary work, and labors with much

success for the religious and moral improvement of the degraded females on this island.

(Remainder next month.)

## Miscellaneous.

### CANADIAN MISSIONARY EFFORTS. FRENCH CANADIAN MISSIONARY SOCIETY.

The Educational Institution at Pointe aux Trembles, concerning which a letter from Rev. Chas. Roux, principal of the boy's school, will be found in another column, has given very cheering indications of usefulness and adaptation to the wants of the community. Although the schools for both sexes are in comparative vacation for the summer, a superior class is being trained in each, in the hope of raising up missionary laborers. It is deeply to be regretted that the Society is about to lose Mr. Roux's aid, in a position in which he has been eminently useful; and a successor for him in the boys' school, and for the late lamented Madame Tanner in the girl's school, have yet to be found. The work of Colportage is going on in various quarters with encouraging success through the summer months. Mr. Van Buren, who labors as a Scripture reader in this city, was recently mobbed by the people, and arrested by the police whilst distributing tracts. He was urged to promise not to give tracts or speak to the people about religion again, but he declined, and was dismissed by the Recorder, with the simple injunction, that he must not gather crowds on the thoroughfares. Seventeen converts have been received into the communion of the mission churches at the various stations last winter. M. Vessot, one of the oldest missionaries of the Society, has gone within a few days to a French settlement in Canada West, where there are already nine French Canadian Protestant families, all the fruits of this mission, but some of whom, though convinced, had not declared themselves till they reached Upper Canada. Mr. Vessot will hereafter labor in connection with the Students of Knox's College Missionary Society.

### GRANDE LIGNE SWISS MISSION.

This Society, which has from time to time been blessed with special seasons of religious interest at several of its stations, has a strong staff of ordained ministers raised up from among its French Canadian converts, a fact which shows that its educational efforts have also been eminently successful. The fabric of Romanism is being undermined, at a great number of points, by the labors of this Society and the one above named; and the time has probably come when extended labors would be eminently blessed.

### CANADA FOREIGN MISSION SOCIETY.

This Society was organized last winter in Montreal, and has issued an appeal for two missionaries and a travelling and collecting agent. The subscription list of the Society is very respectable for a commencement, and could easily be extended were suitable missionaries to offer themselves. The field indicated in the prospectus is the region of the Red Sea, and the people to be reached the Arabs, to whom no missionary has been specifically directed hitherto. Who will offer for this great work?

### SUNDAY SCHOOL UNION AND TRACT SOCIETY.

The Sunday School Union and Montreal Religious Tract Society have united in a colportage effort, and have already engaged ten students, from various colleges in the United States, to spend their vacation of eight or ten weeks in various parts of eastern Canada. It is hoped these gentlemen will be well received wherever they pursue their labors of love. The Societies above mentioned are looking out for a person to fulfil the duties of permanent travelling agent and superintendent of the work of colportage, who will also aid in establishing Sabbath schools. In Western Canada the Tract Society has a very extensive

system of colportage thoroughly organized respecting which we hope to receive particulars for next month.

#### BIBLE SOCIETY

The Bible Society of Montreal, besides its devoted travelling agent, the Rev. James Green, has a permanent colporteur (Mr Selkirk), who travels through Lower Canada, and who has penetrated into the back parts of remote settlements, where no minister or missionary had been before him, and the people (nominally Protestant) were in the habit of making Sunday their chief day for travelling to the stores, perhaps eight or ten miles distant, to transact business. Some of the people here had not heard a sermon for ten years; and many families were destitute of the Scriptures. Mr. S. has circulated many Bibles.

The British and Foreign Bible Society we understand, endeavors by agents at the British ports, to see that all emigrants on their embarkation are supplied with the word of God: and to supplement this most laudable effort so far as Canada is concerned, the Quebec Bible Society has engaged a colporteur to board the vessels that arrive, and supply emigrants who may be destitute of the Scriptures with that precious treasure.

#### MISSION TO LUMBERMEN.

The attention of the Synod of the Presbyterian Church of Canada, at its late session held in Montreal, having been called to the spiritual destitution of the Ottawa lumbermen, and the duty of the Church regarding them; said Synod requested the Presbytery of Brockville and Ottawa to make inquiry regarding the practicability of having a missionary settled among them, and if found practicable, to take steps to have a pious and energetic laborer appropriated for their special benefit as soon as possible. We hope to see the speedy accomplishment of this design, so important for the lumbermen, who are shut out seven or eight months in the year from all opportunity of attending churches.

MICRONESIA—AMERICAN BOARD.—Dr. Gyllick writes from Ascension Island, Dec. 25, 1854:—"The year 1854 is nearly closed. In review of it, we have much for which to be thankful. Our own lives have been preserved from disease and from the anger of the natives. We have saved many lives. Our character

has been tried, and we have greatly strengthened our influence. By the disease (small pox) we have been brought into admirable familiarity with the natives, could scarcely have had in any other way. We have not triumphantly preserved from the machinations of foreigners. Our prayers have been triumphantly answered in the non-arrival of a cargo of rum. But we have occasion for grief in the dreadful mortality; in the resistance we have encountered in endeavoring to save lives; in the death of many scholars, and the total breaking up of our school, which we cannot recommence at present; in the destruction of Mr. Sturges's house by fire; in the coldness of our own hearts; and in the total absence of life among the bones of the spiritual valley which we inhabit. We ask for the prayers of Christian friends."

The Micronesian Mission is supported by the Sandwich Island churches, and is the first instance, perhaps, in modern times, of a mission undertaken and sustained by converted heathens. It will be seen that, even in these remote islands, rum is one of the greatest enemies against which the missionaries have to labor and pray. And yet this rum continues to be made and sent by professing Christians.

#### —ED. CANADIAN MESSENGER.

ASSYRIAN MISSION.—AMERICAN BOARD.—Mr. Walker, of Diarbeker, makes interesting statements in regard to the feelings of nominally Christian sects towards the "new way." "Not merely from the Armenian and Jacobite churches," he says, "do we have constant accessions to the number of our hearers, but also from the Catholic church, though fierce persecution and imprisonment are the consequence. A large portion of the Jacobite Church are pretty thoroughly convinced of the truth of Protestant doctrines, and of the emptiness and folly of their own vain rites and ceremonies. Some openly avow that they retain their connection with their old church merely to fight against it, and weaken the hold of its corrupt doctrines and ceremonies on the minds of men, hoping to turn the whole community in a body to Protestantism. The people demanded that the Bible in Turkish or Arabic should be read in the church, instead of the ancient Syriac, which is to most of the people a dead language; and the Bishop was forced to yield to the request. But finding at last

that this was rapidly undermining his influence and that of the priests, they secretly removed the Scriptures from the church. But they have found that the Word of the Lord is not bound. The deacons or readers carry their own Bibles; and when the Bishop and priests lecture upon the duty and efficacy of picture worship and prayer to the rains, the deacons will read Jer. xlv. 9—20, and Matt. iv. 10. If they enjoin the strict observance of their appointed fasts, the deacons will read 1 Tim iv." Of the movement in the Armenian Church, Mr. Walker cannot speak with the same confidence. "Yet some" have come out of it, and joined our community, of whom we have much hope that the truth may make them free, not only from the shackles of error and superstition, but also from those of sin and death. Many who were violent opposers a year since, have begun to receive the word with meekness." The schools at Diarbékir have been in a flourishing condition. In the Boys' school there are between forty and fifty pupils, and they are from nearly all the Christian sects in the city. The school-room was becoming too strait for the number of scholars.

ISLANDS OF THE SOUTH PACIFIC.—ENGLISH WESLEYAN MISSIONS.—Letters from Mr. Waterhouse, dated at Bau, Feejee Islands, are of much interest. Bau has been noted for obstinate attachment to cannibalism and cruelty, and its chiefs had never allowed the missionaries to build a house within the sacred city. But in October, 1853, the King gave them permission. The ground was at once taken possession of, and leaving his family at Vewa, Mr. Waterhouse "endured a residence in a wretchedly small hut, among a bloodthirsty people, in order to get a house built." Much opposition was shown, and it was long before he could erect his house. A human body was once left for some hours within three yards of his door, previous to its being cooked and eaten. "No sooner were we somewhat settled," he says, "than we became subjects of daily insult and robbery." Pieces of human flesh, fixed on reeds, would be placed very near their doors and windows. But a brighter day was dawning. The king was persuaded to renounce heathenism, and on Saturday April 29th, bales of native cotton were distributed among those

of the people who wished to clothe themselves. The next day "the two great drums of Feejee—known to the natives by the name of "the publisher of war," which had never been used but to congregate warriors and cannibals—were beaten to assemble those who wished to enroll themselves under the Prince of Peace. The king, with about three hundred chiefs and attendants, then entered a large dwelling, (120 feet by 30) and arranged themselves for the service. The priest of his household gods, and all his wives—about fifty—followed him. The change in the people, with clean faces and well clothed, was very striking. The following Sabbath three hundred more declared for Christianity. On the 8th of May the temples began to be spoiled of their ornaments. One of the deities, the god of rain and fair weather, was brought in triumph to the missionary." Under date August 18, Mr. Waterhouse says: "Our congregation increases weekly. Upwards of thirteen hundred have now (nominally) embraced Christianity."

MISSIONS IN THE INTERIOR OF AFRICA.—Whatever relates to civilization and Christianization of the interior of this darkened Continent, must be deeply interesting to every Christian and philanthropist. For untold ages it has been afflicted with all the direst evils of the savage and barbarous state. It has been the inexhaustible fountain of supply to the slave-market of the world: and has been the subject of self-inflicted oppression and cruelty. But we rejoice that a better day is beginning to dawn upon Africa. The blessed light of Christian truth which at first only gilded its shores, is beginning to spread into the interior. A letter recently received from Mr. Thompson, missionary, at Kau Mendi, gives the gratifying intelligence, that this stronghold of the slave trade is now entirely free from the traffic. A large church exists whose influence is felt for sixty miles around, and the people are urgently calling for missionaries. Our readers will be gratified with the following extract from Mr. Thompson's letter:—"It has been asserted that missions established beyond the influence and control of colonial government, could not be expected to accomplish much permanent good; but we are here in no colony—under no colonial government. The mission has been sustained 12 years amid many trials. It

has struggled with difficulties, sickness, famine, death: amid wars and commotions, turnings and overturnings, but it has lived, grown strong and become established. We are citizens of the country. The preaching of the gospel has been sustained constantly, and the light has spread abroad. Many from the interior, as far

as the Kongnots, have heard and carried back the news, so that kings are calling from those mountains, 'Come over and help us!' And from every quarter the same sound breaks upon our ears! Our way is open, to go anywhere, that our strength will permit."

## Notices.

Abstract of Synodical Accounts as reported by the Standing Committee for auditing accounts.

Home Mission receipts,	£326 7 7½
Expenditure,	333 16 1
Expenditure more than receipts,	7 8 5½
Foreign Mission receipts,	336 9 9
Expenditure,	493 19 0
Expenditure more than receipts,	107 9 3
Synod Fund receipts,	103 15 9
Expenditure,	79 5 9
Receipts more than expenditure,	24 10 0
Seminary Fund receipts,	253 10 1
Expenditure,	430 13 3½
Expenditure more than receipts,	177 3 2½

The account of the special effort for the Seminary has not been submitted to us for examination, and hence we have made no reference to it.

Abstract of the state of the various Funds of the Presbyterian Church in Nova Scotia. 1855.

July 12, Balance of the Home Mis.	
Fund in Treasurer's hands,	£149 13 5½
15— " " Foreign	558 19 2
" " " Synod	29 13 3
" " " Edu. Board	221 12 5½
June 15 " " Thel. Prof	
at interest, " Ed. Board	600 0 0
at interest, " "	1357 7 0
July 12, Total,	£2917 5 4
George Walker, } Aud. Com.	
Roderick McGregor, } "	
Alex. Fraser. } "	

Mr Editor:

Owing to the last meeting of Synod having been held in Halifax, the minutes were in the printer's hands before the rising of Synod; and were issued before the report of the auditing committee was received.

As the report of that committee is deeply interesting to the Church, and sufficiently condensed to suit your columns, you are here-

By requested to insert it in your next number. P. G. MCGREGON, Synod Clerk.

Monies received by Treasurer from 20th July to 25th August, 1855:  
HOME MISSION.

1855.  
Aug. 7.—From Pictou Ladies' Sewing Society; £1 10 0

FOREIGN MISSION.  
Aug. 7.—From Pictou Ladies' Sewing Society; 1 10 0

8—Rev. I. Murray's cong., Cavendish, P. B. I., per James McCallum, Esq., P.E.I. cy. £13 5s 6d, 11 1 3

25—A friend in New Brunswick, per A. Fraser, Esq., 1 0 0  
Collection Primitive Church do 11 2 5

Collected in Primitive Church, N. G., at missionary meeting held by Sabbath School scholars of all congregations there, 4 4 7

SEMINARY.  
This sum from Newport, paid Foreign Mission by mistake, 5 16 0

Robert Smith; Truro, acknowledges the receipt of the following, for HOME MISSION.

From Onslow Benevolent Soc. per J. B. Dickie, £2 0 0

From Ladies' Ben. Soc. Onslow, " 1 0 0  
FOREIGN MISSION.

Onslow Ben. Soc. per J. B. Dickie, 5 0 0  
Ladies' Ben. Soc., Onslow, " 2 10 0  
From Noel, per Rev. Mr Crow, 0 9 8

3½ yds Cloth from Ladies of Lower Stewiacke, value 2 2 6  
6 yds Flannee from Mrs John and Chas Graham, 0 7 6

SEMINARY.  
Onslow Ben. Soc. per Mr. Dickie 2 0 0  
Ladies' Ben. Soc. Onslow " 1 0 0

Upper Londonderry Cong. per Rev E. Ross, 10 0 0

RECEIPTS FOR REGISTER.  
Mr Don. McLeod; N London, P.E.I. £1 10 0  
Rev. H. Crawford do 3 6 7½  
Rev. J. Allen, 0 16 6

N. S. Cur. £4 13 7½.—£5 13 1½



The following sums which I received this year for the different schemes of the Church, I require to acknowledge in the Register:

Mr John Dunlass,	£5 0 0
Benjamin Tupper, Esq.,	1 0 0
Rev. Robert Grant,	1 0 0
Mrs Hugh Dunlass,	0 12 6
Miss Mary Johnson,	0 10 5
Miss Mary Creelman of Andrews,	0 5 0
David Wadden,	0 5 0
Thank offering,	0 10 0
do.	0 3 14

Stowiacke, 9th Aug.

JAMES SMITH.

Appointments of Probations for September.

Probationers.	Presbyteries.
Mr Robert Grant,	Truro.
Mr Samuel McCully,	P. E. Island.
Rev. Hugh Ross,	Pictou.
Rev. Daniel McCurdy,	Truro.
Mr William Keir,	Halifax.
Mr Samuel Johnston,	Truro.
The Rev. Alex. McKenzie has been laid aside by sickness.	

The Board of Home Missions will meet at Roger's Hill on Wednesday, 17th October. Communications addressed to the Secretary the Rev. George Patterson, Alma Way Office, Middle River.

### FORMS OF BEQUESTS.

Persons desirous of bequeathing property real or personal, for the advancement of Education generally, in connection with the Presbyterian Church of Nova Scotia, are requested to leave it to the "Educational Board of the Presbyterian Church of Nova Scotia," this being the Synod's incorporated body, for holding all funds entrusted to its management, for all Educational purposes, Classical, Philological, and Theological.

"I devise and bequeath to The Educational Board of the Presbyterian Church of Nova Scotia, the sum of— [If in land, describe it, — if in money, name the time when it is to be paid.]"

If persons wish to state their object more definitely, they may do so thus:—

"I bequeath to The Educational Board of the Presbyterian Church of Nova Scotia, the sum of—to be applied for the support of the Synod's Theological Seminary, (or) in aid of young men studying for the ministry, as the Synod may direct, (or) for the Theological Professorship Fund.

FOR RELIGIOUS OR MISSIONARY PURPOSES.

I hereby bequeath the sum of—Pounds to my Executor [or to some other persons in whom Testator has confidence] to be applied in aid of the funds of the Board of Foreign Missions of the Presbyterian Church of Nova Scotia, (or) in aid of the funds of the Board of Home Missions, (or) to assist the congregation of—in erecting a place of worship.

In this way the bequest may be varied or divided to meet the wishes of the Testator.

J. & J. Yorston acknowledges receipt of the following for the Foreign Mission, viz. From Mrs John Tattrie, and Miss M. Fairweather, River John, a web 9 yds. homespun; From P. E. I., per steamer Lady LeM'chant—£11 2 11d, of which £7 11s 7d was collected in Cavendish by Mrs Henry Robertson, and £3 11s 4d by Miss Orr of New Glasgow, P. E. I.

### FOREIGN MISSIONARY WANTED.

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

### BOARDS AND COMMITTEES.

Board of HOME MISSIONS—The Rev'ds. Professor Ross, Patterson, Watson & Walker, and the Presbytery Elders of Gro'n Hill, West River and Primitive Church. Rev George Patterson, Secretary.

Board of FOREIGN MISSIONS—The Rev'ds. Baxter, Keir, Roy, Walker, Bayne, Waddell, Watson, and Ebenezer McLeod & Daniel Cameron, West River; Alexander Fraser, Esq., N. Glasgow; John Yorston & J. W. Etowson, Pictou. Rev James Bayne, Sec.

Educational Board—The Rev'ds Smith, McGregor, Campbell, Ross, Bayne, and Moore, Abram Patterson, Charles D. Hunter, Adam Dickie, Isaac Logan, John D. Christie, James McGregor, John Yorston, Anthony Smith, J. W. Carmichael, and J. D. McLeod. Ex-officio members, the Moderator and Clerk of Synod for the time being. John McKelley, Esq., Secretary.

Seminary Board—The Professors ex-officio, Rev'ds McCulloch, Bayne, Christie, McGilvray, Watson, G. Patterson, and Daniel Cameron and James McGregor. Rev. Wm. McCulloch, Convener. Rev. J. Watson, Sec.

Committee of Correspondence with Evangelical Churches—The Rev'ds. Patterson, Walker and Bayne. Rev. G. Patterson, Convener.

Committee of Enquiry respecting the best locality for the Seminary—The Rev'ds Murdoch, McCulloch, McGregor, G. Patterson, Sedgewick, and James McGregor, Esq.

Committee of Bills and Ordinances—Messrs Roy, Bayne and McGilvray, and James McGregor,—Mr Bayne, Convener.

General Treasurer for all Synodical Funds—Abram Patterson, Esq., Pictou.

Receivers of Contributions to the Scheme of the Church—James McCallum, Esq., P. E. Island, and Robert Smith, merchant, Truro.

General receivers of Goods for the Foreign Mission—J. & J. Yorston, Pictou.

General Agent for the Register, FRANK BEATTIE, Junior, Pictou.