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THE MISSIONARY REGISTER.

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 11.

OCTOBER, 1860.

No. 10.

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SIXTEENTH ANNUAL REPORT

OF THE BOARD OF FOREIGN MISSIONS OF THE P.B.N. CH. OF NOVA SCOTIA

The Home operations of the Board have, however remote. Indeed the outlying districts have peculiar claims, not so much as during the past year, exhibited very little of stirring interest beyond the usual routine of receiving and answering correspondence from Missionaries; and the remittance of monies for their Salaries, and the various contingencies of the Mission. The equipment and departure of our Fourth Missionary Rev. S. F. Johnston required frequent meetings during the earlier portion of the year now elapsed. Under the direction of Synod, the Presbytery of Truro, after receiving and approving the various parts of Trials assigned him, preceded in due course to ordination. The interval occupied in the preparation of these Trials and ordination services, interrupted of necessity the arrangements made by the Board, prior to the Synod and Presbytery's action in the matter; but care was taken that such disappointments as did occur were as speedily and fully removed as time and opportunity permitted. It has always been matter of great regret that with all the best arrangements that could be made by the Board, and all the faithfulness and zeal of our several Missionaries on the eve of their departure from us, there should remain unvisited any portion of the Church,

however remote. Indeed the outlying districts have peculiar claims, not so much as to the prosperity of the mission, as to the healthful influence thus imparted to the minister and people who are called to look upon and listen to the outgoing missionary. The Board are painfully aware that many ardent friends of the mission are situate in the extremities of the Church, where rarely if ever the voice of any of our missionaries has been heard, but it ought not to be less apparent to these brethren, that the period which intervenes between the acceptance of the missionary by the Synod in June, and his departure in the fall of the same year, is too limited by far to admit of any other than a partial visitation of the Churches. To accomplish even that which has been accomplished, much careful arrangement was needful on the part of the Board, and very great fatigue, both mental and bodily, on the part of the missionary. It is highly gratifying to know that the pecuniary results of Mr. Johnston's visits have enabled us to meet the necessary expediture of his outfit and passage, and that of his lady, without any serious demands upon the General Fund. It is not less gratifying to know that while Mr.

Johnston gave a full account of monies received toward this expenditure by the congregations visited: the denations of private friendship were strictly and honourably respected. Valedictory meetings were held at New Glasgow, Upper Stewiacke, and Halifax. If we may judge of these meetings by the extent and interest of the audience, and by the pecuniary returns, we must pronounce them most successful. But it is not merely from the large and attentive audiences thus congregated, and the profound interest and high gratification which these evince, neither from their pecuniary returns, that we can fully estimate their value, for these, however desirable, soon pass away.—The heartfelt attachment to the missionary and his work which is thus begotten and perpetuated, far transcends any immediate results, and causes our mission to strike its roots deeper and wilder not only in our own Church, but throughout the entire Christian community of our Province.

No intelligence has come to hand from Mr. Johnston, since he left for Australia, via Boston, U. S. His last letter is under date November 29, when he had all the mission goods shipped, and expected to sail on the following day. By a letter under date December 1st, from Mrs. Johnston, we learn that they were about to embark on their long voyage in excellent health and spirits. Their detention in the United States was unexpected and untoward, but there is no reason to apprehend that the vessel in which they took passage would fail to reach Melbourne in sufficient time to take advantage of a suitable conveyance to Anciteum during the month of March. In Mr. Geddie's latest communication he mentions that the vessel which conveyed his letter was expected to return, and that Mr. Johnston would be able if in Sydney in March, to get a passage in her. Meanwhile we must not anticipate news of his arrival in Australia before another month, or it may be two months.

We must now turn our attention to Foreign operations, and there we discover almost the only dark spot resting upon the Mission, in the protracted sickness of Mr. Matheson.—In his letter of the 11th April, 1859, he remarks: "I was attacked with a severe illness on March 17th, from which I have not recovered, but hope ere long, by the blessing of God, to enjoy wonted health and strength."

Messrs. Geddie and Inglis were induced to launch the "John Knox" and visit Tana a month earlier than usual, by the tidings of Mrs. Paton's and Mr. Matheson's illness. A meeting of the Missionaries was held, at which it was resolved, That while they recognise with thankfulness the progress of the mission at Mr. Matheson's station, and see the great need of Mr. and Mrs. Matheson's presence, to carry forward the work, yet they are fully of opinion that the state of Mr. Matheson's health for the last month renders a visit to Anciteum immediately and indispensably necessary. Reluctantly, Mr. Matheson yielded to this decision, and accompanied the Anciteumese brethren on their homeward voyage. He remained on Anciteum from the first of May to the 11th Decr. During this period Mr. and Mrs. Matheson have chiefly resided at Umeteh, a pleasant and healthful station in Mr. Geddie's district. There, opportunities for usefulness are enjoyed fully equal to their abilities. Mr. M.'s health had improved. A number of women attend Mrs. M., (as we learn from one of her unpublished letters), every forenoon, to learn to make garments; and both she and her husband attend an afternoon school, consisting of about 60, men, women and children. By our last packet from Anciteum we have an enclosure of minute of a meeting of missionaries, held there August 30th, 1859. This minute we give entire:

Anciteum, New Hebrides, August 30th, 1859.

At a meeting of the New Hebrides Mission held here this day; Present, Rev. Messrs. Geddie, Inglis, Matheson and Copeland, Mr. Geddie in the Chair. An application was made by Mr. Matheson that he might return to his station in Tana, but after mature deliberation, and after consulting with the Surgeon of H. M. S. "Cordelia," lying at present in the harbour, it was resolved, That Mr. Matheson's application cannot be granted, as to do so in the present state of his health would be unkind to himself, cruel to Mrs. Matheson, and injurious to the mission.

JOHN GEDDIE, Chairman.

From Mr. Matheson's report of labor on Tana published in the March No. of the Register, we cannot fail to note the hopeful fruits of his zeal and faithfulness and success as a Missionary. After the erection of necessary buildings which required a large amount of manual labor he applied himself to the acquisition of the language. Within three months of his settlement, he had opened two Schools, one under his personal su-

perintendence, the other conducted by a Teacher from Aneiteum. On Sabbath he had three places of worship. In the central one service was held every Sabbath morning, and at the other two, every alternate Sabbath afternoon. A building was erected at the Central Station 24 x 48 feet, and opened in March. The attendance on public worship began to increase daily so that the average in March and April was from 180 to 330, while in the preceding month, it had been from 50 to 70. Worship for the natives was kept up in his own house four nights in the week, attendance varied from 4 or 5 to 25 or 30 persons. Mrs Matheson had a number of girls and young women learning to sew. He returned to Aneiteum in the last week of April, and after some 8 or 10 weeks began to gain strength, but as we have already seen from the minute of missionary meeting, the brethren would not permit his renewal of labor on Tana. The rainy season was approaching, and the superstitious fears of the Tanees as to the effect of the Mission producing sickness and death, fully justify the conclusion of the missionary brethren, apart from other special reasons assigned by them. It would seem that, while submitting with becoming resignation to the hand of providence thus laid on him, Mr Matheson did not feel satisfied to await the slow recovery which at best had been experienced at Umetch. His patience, says Mr Goddie, was exhausted on this island. I suggested to him a visit to Erromanga. Change of Society and place seems to be beneficial to him. He is entirely unfit for labor of any kind. His presence at his own station would be injurious to the cause. You are aware of the strong prejudices of many of these islanders against christianity, from the idea that it brings sickness and death; and it seems undesirable that its first representatives should be persons of infirm health. It would give us all great pleasure could we conscientiously recommend Mr M. to return to Tana. I am glad to say that for some months his health has been a little better, but then these months have been warm and dry, and most favorable to persons in his situation. The recommendation to visit Tana thus given was adopted, as we find that on the 11th Decr, as Mr M. writes, they set sail from Aneiteum, and in twenty-four hours reached

Erromanga again, in a trading vessel. They met, as we might anticipate, a cordial welcome from Mr and Mrs Gordon. The mission premises on this island are situate on the summit of a very high hill, so that while there the invalid will enjoy every opportunity of regaining health which outward situation can afford. Mr M. adds: we expect to remain here until Mr Johnson comes, who, if he left N. S. in October, will be here in April, and then, if all is well, we proceed together to Tana, or some other field of labor. The Board, while thus furnishing the latest intelligence which has been received from their third missionary, feel peculiar satisfaction in knowing that every thing has been done which the sympathy of brethren, the nature of the climate and the application of medical skill could secure. Dr McGillivray, it would seem, gives but faint hopes of his ultimate recovery. He has bestowed much pains on the investigation of his case, and pronounces it a complication of disease. But it is easy with Jehovah Rophi to disappoint our fears and to raise up his servant for his work. To Him would we commit our afflicted brother, in the abiding faith that what is most conducive to the interests of the mission, the trial of the missionary, and the glory of God, will be the happy result. No man, nor body of men, is necessary to Him who can and will raise up on every side both men and means to advance his cause, when the time, even the set time to favor Zion is indeed come. If one sows and another reaps—one labors and another enters on his labor—we have but the fulfilling of prophecy or the reproducing of history. It has always been so, and so it will always be, while the world in its fallen state endureth. Even so, Father, for so it seemeth good in thy sight. The sudden death of Mrs Paton, in circumstances which command universal sympathy, has been felt by the mission families and the churches at home as a very severe affliction. The Board feel confident that the bereaved missionary and the church he represents have enjoyed and will enjoy a large share in the christian sympathies of the church in Nova Scotia.

Let us now visit the residence and review the labours of our second missionary. Mr. Gordon and his help meet have continued through the year past, to enjoy general, tho'

not uninterrupted good health. Their labors have been unwearied and their success by no means inconsiderable. While we advert to the testimony of an Erromangan Agent it may be well to observe that Mr. Gordon's estimate of the people around him and of his own labours, do not partake of the bright so much as of the dark side of the picture. We trace this to constitutional temperament, and as it is apparent in all his correspondence we may fairly conclude that he reports no favourable circumstance which we need take at any discount:

From his yearly Report, published in the June No. of the Register, we select the following items:—In the retrospect of and other year, he finds much, very much, reason to call to grateful remembrance deliverances from sickness, death and numerous evils. His estimate of the character of native teaching is by no means flattering. We can readily conceive from the testimony of the Secretaries of the L. M. S., that there is considerable ground for the assertion, that the native Teachers, as well as European Catechists, are prone to assume the air, and imitate or outvie the authority of Missionaries fully educated. Mr Gordon describes his trials from this source as far greater than the hostility of the heathen, open or covert. He reports, however, satisfactory progress in spiritual teaching. While last year he could only speak of the first principles of the gospel as made known to the people; now he speaks of the truth being so preached to their understanding as to affect their consciences. Under the exhibition of such truth as Dent. xxvii. 14—26, many heads are bowed down with shame. Under the missionary's stern denunciation of cannibalism, some retire, saying; would we could vomit up all the human flesh we have ever eaten. Although idolatry in various forms and war with all its horrors abounds around the missionary dwelling, some restraint, however, is already exercised, and arrows of conviction seem to be entering the hearts of these degraded heathen. In pride, lying, deceit, they show the very image of Satan. They do not hesitate to steal from the mission premises, even more freely than last year. By supplying the natives with food, which is scarce on the west side of the island, Mr Gordon has had houses built, and a church. He expects that the book of

Jonah and some other portions of the word of God will be put through the press shortly, thus providing the first portion of holy Writ in the Erromangan tongue. In a letter of date Oct. 22, 1859, the visit of the John Williams is specially noted as very opportune and of high consequence. Mr Turner, who first taught the Erromangans to know something of the gospel 15 years ago, now drew the attention of men, women and children, as he addressed them, describing his first interview with them, and reading the names of those he then had met. Within a week from this refreshing visit, the missionary's heart was again saddened by the recurrence of war. He has reason, however, to think that many engaged in the war must have had painful consciousness of sin in so doing. None of the killed had been eaten, and three had been buried not far from the mission.

It may be of some service to add here the testimony of other missionaries as to the state of Erromanga. Extracts from the Journal of the Rev. George Gill, published in the Missionary Magazine and Chronicle of the L. M. S., furnish us with the following particulars. But one chief has any direct intercourse with Mr Gordon. The wars in Erromanga are not very destructive of human life, as the natives have many large and fortified caves, into which they retire when pursued. By itinerating, Mr Gordon can address about 100 individuals every Sabbath. The administration of medicine has been attended with beneficial results, and has removed many former suspicions. Mrs Matheson writes: "the work here meets with a little encouragement. Oh, that Tana were in such a prepared state to receive the gospel." Who can doubt we respond to this fervent desire, that the heavy trials through which the Tanese mission has passed are just the divine preparation for a glorious harvest? He that goeth forth weeping, bearing his seed basket, shall doubtless return, bringing his sheaves with him.

We are now prepared to advance to the Island where our first missionary and his devoted partner still labor with unabated energy and continued success. Mr Geddies' journal appeared in the April No. of the Register.—From this most interesting document we glean the statistics and other important indices of his increasing usefulness. He repo

the church members under his charge 166, exhibiting an increase of 26 members, 3 deaths, 3 suspensions, and 1 restoration. Conduct of church members such as to encourage the hope that their profession of religion is sincere. Number of deacons increased to 21, having the charge of the widows and all labor for the mission, and collections of native property for the cause. The class of office-bearers called elders do not yet exist under our missionary, as he deems it prudent to await the events of another year before determining the important question: Which of the deacons have purchased to themselves that good degree, the eldership? Number of schools, 25, attended as usual by persons of every age. Some of the old will never read, yet they learn much from listening to others. Then such as cannot learn the alphabet do many of them with ease repeat the 10 commandments and portions of scripture. Schools meet at sunrise, and do not interfere with the labors of the day. In a few years none but the young will need to attend school. At each of the stations there is an advance school, and each attended by about 100, chiefly young men and women of promise. Instructions are there given in reading, writing, cyphering, geography and scripture history. Mrs Geddie has had the charge of the school at the station for nearly 3 years, but Mr G expects soon to relieve her, in part at least. He reports also the completion of the translation of the New Testament, about two thirds printed and one third in manuscript. Of this great work, Mr Geddie speaks in the language of humility and gratitude. "In a language so recently reduced to a written form, we have found some difficulty in expressing the truths of divine revelation as intelligibly as we could wish; but I hope it does not contain any material errors. I feel thankful to God that I have been permitted to share in the work."

The natives appear sensible of their obligation to the mission, and are ever ready to relieve as much as possible its expense. Annual collections are made of mats and other native produce and manufacture, for the heathen islands around. These contributions are found useful too, for the support of native teachers, and as presents to friendly chiefs and others. The idea of making the mission self-supporting is also held out to and approved by them. Plantations of arrowroot are

found around most of the villages, which when ripe will be prepared and collected at their annual missionary meetings. This seems to be the only way in which under present circumstances, the natives can directly aid the cause.

The death of Nohoat is mentioned with regret as he was the principal chief, and Mr. Geddie's true friend and protector when the mission was in the midst of its greatest trials. He was an humble as well as aged disciple. Though 60 years of age he attended school every morning, and his seat in the church was never vacant when he could attend. What pleasing testimony to the departed chief, from the pen of our missionary is this: "No man ever did more for Christianity on this island than Nohoat, and yet none suffered so much from the change as he did." He was particularly zealous in the Taneso mission, and his influence was highly useful there. It was on one of his many mission visits to Tana that he caught the cold by which he was cut off, three weeks after his return to Aneiteura. He was under suspension for some ecclesiastical offence, of no grave character, and his penitence was such that he was about to be restored, when laid on a bed of sickness. This gave him great uneasiness; but he died in peace, expressing a hope of salvation through Christ. His son, Lathella, bears more than the father's reputation and usefulness, being one of the deacons and teachers, and by far the most influential man on the island.

In last year's Report, the Board brought prominently forward to the attention of Synod the arrangement of the two Aneiteumese missionaries, by which Mr Inglis returns home this year, to superintend the publication by the British and Foreign Bible Society of an entire copy of the Scriptures in the native tongue. Agreeably to Synodical instruction, an urgent request has been sent to the Secretary of the Reformed Presbyterian Committee to invite Mr. Inglis to visit Nova Scotia at the expense of the Church, as for her benefit. No reply has as yet been received. But as tidings have come to hand which lead us to expect the arrival of the "John Williams" in London during the present month, we may confidently expect an answer in a few weeks thereafter.

Meanwhile let us briefly refer to the labors of Mr. Inglis as we have been accustomed to

do, that we may be the better prepared to bid him welcome, when, as we trust he will by a good Providence be directed to our shores. Neither in his published correspondence nor in the Report of Committee do we meet with the usual carefully prepared analysis of the year's labours. No doubt the prospect of returning to Scotland so soon and the hurry of preparing for the work fully account for this defect. Writing under date Oct. 5th, 1859, he says his time had been fully occupied in finishing the translation of the scriptures and completing arrangements for his home voyage, and that he had neither been able to write so fully nor frequently as he would have otherwise done. At that date he and Mr. Geddie had completed the translation, and some revising alone remained to be overtaken. Mr. Copeland was preparing himself by the study of the language, to supply his place, and his progress was so rapid and the attachment of the natives to him so great that as Mr. Inglis' substitute he would prove all that could be desired. It is known to the Church that the "John Williams" left Aneiteum with Mr. and Mrs. Inglis and three of Mr. Geddie's children in November, and we find by letter from Mr. Inglis, Samoa, Jan. 2nd, 1860, that they had enjoyed a pleasant voyage of four weeks and five days. On the occasion of their departure from Aneiteum the natives had shewn much affection. To Mr. and Mrs. Inglis they brought a present, consisting of two large frogs, a number of fowls, and a quantity of taro, that with these the missionary might feast the captain and the people on the ship, and thus establish a claim on the hospitality of the ship. and not go on board as poor people that had nothing. The natives on Mr. Geddie's side of the Island brought a similar present for his children.—Farther, they allowed the captain of the "John Williams" not only to cut down what trees he wished for spare spars, but they assembled from both sides of the Island and carried the trees from the forest down to the beach. The captain valued these spars at £40 and the year before they carried out what he valued at £15. On the Sabbath preceding the sailing of the vessel, the congregation assembled consisted of not less than 1,100 persons. A prayer meeting with the natives was held in the afternoon, and another on Monday morning, when the final leave tak-

ing was consummated by shaking hands with 500 people, who lined the shore. Besides four missionaries and their wives there are thirty-four children on board the mission ship. Mr. Turner of the Samoan mission is taking home a corrected copy of the Samoan Bible, to have a new edition of it printed by the Bible Society in London. Mr. Inglis has with him a native Chief, one of his Elders, with a view to his aid in securing the greatest possible accuracy in the translation to be printed under his superintendence.—The voyage to England it was expected would be completed in June. Very possibly the good ship "John Williams" is now, therefore, safely moored in some London Dock, and her passengers enjoying the society of their much loved and loving friends.

The Church in Nova Scotia will feel peculiar interest in the children of their first missionary. Three from Aneiteum and one from Walthamstow, England, will, it is hoped, under the faithful guardianship of Mr. Inglis, visit us this season. Their home for some years will be amongst us, and it is not to be doubted they will receive a cordial welcome, and become the objects of deep and abiding interest. By a letter under the hand of Charlotte Anne, the eldest of the family, dated Tahiti, Feb. 1860, we have the latest tidings of the mission ship three months after her departure from Aneiteum. At that date all were well and the expectation was, that along with Mr. Inglis these dear children would spend a few weeks in Scotland before setting out for Nova Scotia. The Aneiteumese she says "showed great feeling and affection for us, and we returned their affection. They were also full of sympathy for Dear Papa and Mamma, and spoke of their making such sacrifices as parting with their children, for the missionary work. School is kept daily on board the ship. Mr. and Mrs. Turner, Mr. and Mrs. McGill, Mr. and Mrs. Inglis and myself have a class assigned to each of them, and take turn in being on deck with the children during play hours. Everything is directed very orderly so as to prevent confusion among so large a party." The confidence which this highly amiable writer expresses, will be justified not only by her immediate relatives, but by many throughout the Church. "I know my dear aunt that we shall be often in your thoughts and prayers during our long voy-

age." The feelings of the parents under this trial of separation may be more readily imagined than described. I need scarcely say, Mr. Geddie writes, that the departure of the "John Williams" was a very painful event to us. We are now separated from four of our children. The youngest still remains and is a great comfort to us, yet we cannot forget dear absent ones who are now far removed from us." Let such of us as shall have the opportunity to do the parent's part to those who have thus become children of the church.

There is but one farther point of interest which the Board would lay before Synod.

Under date February 21st, 1860, Mr. Geddie writes: "I trust that you will make an effort to send out another missionary by the return of the "John Williams." If my place could be supplied I should almost feel it my duty on Mrs Geddie's account and my own, to leave the Island for a time for relaxation and change. My going home in the "John Williams," which you were kind enough to propose, was out of the question. There was no person to take my place and I could not leave without great injury to the cause. I hope you will see Mr. Inglis. He will give you much information."

The subject thus brought to view is highly important, and should engage anxious deliberation. The Board will await the direction of Synod in the matter. Should Mr. Matheson not recover some immediate successor ought to be provided. Meanwhile, there ought to be a liberal policy pursued in assisting the Theological training of such young men as possess natural talents and spiritual gifts for missionary work, so that even when not sent out immediately after finishing a course of study, the Church might, as in some of her home stations of a missionary character, hold them in reserve for any contingency that might arise to require their services.— Experience of a home charge would not necessarily retard a growing preparation for foreign labour. Indeed the Church will never be in a truly prosperous state until she can lay her hand upon the most talented, energetic, and successful of her ministry for the high places of the field in heathendom, and until her ministry shall view it as true promotion to be translated from home with all its endearments, to foreign shores with all their privations.

EXPENDITURE.

The Treasurer's accounts for the past year will present the most full and satisfactory view of our income and expenditure.

We must however except Mr. Johnston's outfit and passage for himself and lady.

Travelling expenses amounted to £91 17s. 7½d., including the passage to Melbourne.— The whole of this sum, with the exception of £7 4s. 11½d., was met by funds he collected. From the same source his outfit (£50) and the travelling expenses were also paid. Of these sums no notice will appear in the treasurer's statements.

Our portion of expenditure incurred during the past year for the "John Knox," amounted to £45 15s 11½d. The account thus rendered came to hand very recently, and bears the signature of the four missionaries on Aneiteum and Tann. They have parted with their sailing master, and the expenses for the present year will be much less than hitherto; and £37 have already been received from New Zealand towards the future of this most important branch of service. On Aneiteum £19 stg. have been collected this year for the British and Foreign Bible Society. On Eromanga the white men have contributed £11 12s. for the same object.

A photographic instrument has been purchased for the mission, by which Mr. Geddie says, practical illustrations may be secured for our Missionary Register. It was the property of Mr. Inglis, having been presented to him by the Committee of the Reformed Presbyterian Church. Messrs. Paton and Copeland also received from them a similar present. One was considered sufficient for the mission and the other was offered to Mr. Geddie, who very wisely we think secured it at the reduced cost of £14. There is but little doubt that this expense will be cheerfully borne by our Church, and it is hoped, that, ere long, very interesting scenes as well as native portraits, will appear in our missionary periodical. A suggestion has been made that the same illustrations would answer for the Church in Scotland, and in Nova Scotia, and that to both the expense of wood-cuts would be reduced thus to one-half.

In conclusion, the Board would express their gratitude to that Divine Being in whose hand are the hearts of all men for the highly commendable liberality which the Churches have manifested for the support of their fourth missionary, while those who went before to the field of labour have not been allowed to suffer any loss of countenance or any abridgement of generous support. We should not forget, however, the very creditable and seasonable aid which has come through channels outside of our Church.

The Canadian churches continue to display much interest and substantial sympathy in our mission. The congregations of Dr. Jennings and Dr. Taylor shew quite as much attachment to our missionaries as the greater portion of our own, however heartily engaged. Congregational donations and Sabbath school collections have come to hand quite as steadily from Toronto and Montreal as from Picton and Prince Edward's Island. Due acknowledgement of this remarkable attachment has been already made in the minutes of Synod, as well as the private correspondence of the Board.

With all this encouragement, we are still able, and much gratified, to report, that the Church needs only to realize the claims of the New Hebrides Mission, to meet promptly and fully all pecuniary liabilities. The yearly estimate of £700 for four missionaries will meet all demands, and the united efforts of our Church will not be severely taxed to

secure that sum, in perfect consistency with all other schemes that have been or may yet be put forth for her support. The individual, or the Church, that gives from good motives to a good cause sows the good seed that will bring forth manifold increase of its own kind. Verily, we have realized this truth in our Church, for already the little one has become a thousand, and the small one a strong nation.

By order of the Board,
 JAMES BAYNE,
 Sec. B. F. M.

June 22d, 1860.

APPENDIX TO THE PRECEDING REPORT.

Since the date of last report, several occurrences of deep interest, to all the friends of the New Hebrides Mission, have taken place. From all the Missionaries, additional intelligence has been received. Mr. Gordon continues with unabated energy to struggle with the many and very trying difficulties of a station where Satan would seem to be all the more animated by "great wrath because he knoweth that he hath but a short time."

Mr. Matheson has recovered health and strength to such an extent as to justify in his own view, a speedy return to Tana. Mr. Johnston and his worthy partner had reached the Fiji Islands (June 8th) where they had been detained four weeks, contrary to express arrangement with the parties from whom they took their passage from Melbourne. During this interval, however, they had enjoyed an excellent opportunity of becoming acquainted with the Methodist Missionaries on these Islands, and their mode of conducting mission work. They had received much kindness from, and felt under great obligation to them. It is not at all wonderful that where such happy interchange of *christian* civilities are experienced, in foreign lands, there should be expressed, as in this instance by Mr. Johnston, the fervent desire that "Christians at home would think less about their peculiar tenets, and more about the great object of life—the glory of God and the Salvation of the world." On the evening of the day above named Mr. Johnston expected to re-embark and as there existed the almost certain prospect of a favorable voyage, he confidently expected to be in Aneiteum in a few days. His journal of voyage from Melbourne to Fiji, will soon appear in the Register, and it is therefore only necessary to add, that, at latest date,

both Mr. and Mrs. Johnston were enjoying excellent health. He says, "I never enjoyed so good health before.— You would scarcely know me, I look so well and strong."

From Mr. Geddie, correspondence has been received of a private nature, under date March 28th. It consists largely of such references to his children as only parents hearts situated as Mr. and Mrs. Geddie are, can fully appreciate. The safe arrival of these children first in London, and now in Pictou, has filled many hearts with joyous gratification. Would that the "Electric Messenger" could convey the glad tidings that would ease the anxious hearts that have thus been separated from so many of their much loved children.

While the Board entertain no apprehension as to the full and speedy liquidation of all expenses incurred by the passage from Aneiteum to Pictou; they deem it only prudent that this matter as well as the future maintenance of these children, be referred to Synod. The L. M. S. have charged £60stg. for the passage in the John Williams, and Mr. Inglis has expended £55stg. for travelling expenses in Britain and passage to Halifax. These sums, your Board consider, do not properly fall to be discharged out of the General Fund which, for the present year indeed, is not more than equal to the amount due for the salary of the Four Missionaries. That the Church will readily and liberally respond to any appeal which may be made, for the honorable support of her first missionary, your Board cannot doubt. But the mode in which the necessary funds for these objects are to be obtained and dispensed, calls for serious considerations. In these circumstances, your Board have learned with much satisfaction that Mr. Geddie has appointed Guardians for his children and accompanied this appointment with special instructions as to the residence, and the manner of life, which their parents desire them to adopt. It would appear then, that these guardians, and not your Board, nor any other body whatever; are the proper parties to be entrusted with any provision, which may be made for any such purpose by the adherents of our Church or other christian friends. Hitherto the Rules of the London Missionary Society have been strictly followed, or it in any respect departed from, the motive has

been to allow the generous sympathies of the Church to reach the Mission Families; as in the Education of Mr. Geddie's children at Walthamstow, and in providing clothing and other goods for the different stations. It ought to be ever held as a matter of essential consequence to the prosperity of the Mission, that the Church as a Body, "do nothing by partiality," but, by every means, satisfy each Missionary that his rights and privileges are duly respected.

The invitation to Mr Inglis and his Pundit, Williamu, has been forwarded, according to the direction of Synod. No definite answer has been received, but your Board have understood that Mr Inglis has asked and obtained, from the Church in Scotland, immediate leave to retire from all public employment, and devote himself to the great work of revising the translation of the Holy Scriptures in the Aneiteumese, with a view to their being put to press, with all probable accuracy as well as despatch. In these circumstances, it is not at all possible that we shall enjoy the pleasure and benefit of his visit to Nova Scotia before the spring, or it may be midsummer of next year. By a recent visit to Canada, the Secretary of your Board had occasion to mark the deep interest felt in the New Hebrides mission, by some of the most respectable and wealthy congregations of the United Presbyterian Church in that great and rapidly growing country. There is, then, the highest probability that the anticipations of the Synod, when including Canada in the invitation to Mr Inglis, will be fully realized, in the greatly enlarged contributions that will be drawn from the several congregations, if not in the adoption of our field of labor, by the Canadian sister Church. The visit of Mr Inglis to Nova Scotia, it may be confidently anticipated, too, will not only greatly deepen and widen the interest felt in our mission, both without and within our church; but will greatly facilitate the solution of certain grave questions of church order, which have been recently submitted to your Board.

Hitherto, a mission committee, embracing all the members of the mission from Scotland as well as from Nova Scotia, have directed the location and general superintendence of individual missionaries. Whether or not this mode of government shall be longer continued, or a regular presbytery be formed? If a presbytery be formed, whether or not it shall consist of the missionaries of both churches or of one? These are questions, in the consideration of which Mr Inglis' presence in council will be found of very great importance. The prospect of union with a sister church, which has caused the present meeting of Synod, reminds your Board that they must soon cease to exist. The greater portion of their members have been honored with the confidence of this Court, in directing the foreign mission, from its initiation to the present hour; and it cannot but be considered by all, as a sufficient return for their services, that this confidence has never been withdrawn, and that the blessing of the Good master has so richly descended on "the work of their hands." They can only add their sincere and earnest prayer, that a double portion of the same blessing may descend on whatever parties the United body may hereafter select to undertake the grave responsibilities connected with operations so rapidly extending in Asia Minor, as well as in the South Seas. May the great King and Head of the Church continue, as in our separate capacity, to preside in the counsels which may be required to direct all our missionary efforts, whether at home or abroad. May our devoted missionaries receive anew the baptism of the Spirit, that with redoubled energy and increased devotedness they may perform their always exhausting and often perilous labors; and may the fruit of these labors be, to the people, most abundant and life giving; and to themselves, manifold in the present time, and in the world to come life everlasting.

By order of the Board,

JAMES BAYNE, Sec.

October 3d, 1860.

NEWS OF THE CHURCH.

We have kept back our present No. for the purpose of including an account of the Union of the Synod of the Presbyterian Church of Nova Scotia and the Free Church of Nova Scotia. In our present account we shall avail ourselves in part of the report of the *Witness*.

MEETING OF SYNOD.

The Synod of the Presbyterian Church of Nova Scotia met in Prince Street Church, Pictou, on Wednesday 3rd October, and was opened by sermon from the Rev. John L. Murdoch, late moderator, from Zech. iv. 6, "Not by might nor by power, but by my spirit, saith the Lord." In the introduction he described the circumstances in which these words were spoken. The Jews were then engaged in rebuilding the temple and the city Jerusalem. For 70 years they had lain in ruins. But it had been predicted that her desolations should cease. This was now fulfilled. But when the Jews had begun to build, their success stirred up the spirit of their adversaries. They at first insidiously proposed to unite with them in the work. When this proposal was rejected, they next hired counselors against them, through whose misrepresentations a decree of King Artaxerxes was obtained stopping the work. For a time their adversaries triumphed. At length Nehemiah obtained permission to build, and orders to the officers of Government to supply all materials necessary. Their success again excited the jealousy of their adversaries. But when God's time comes to work, he can render all the schemes of his adversaries the very means of advancing his cause. King Darius issued a decree ordering that necessary supplies should be furnished out of the King's revenue, and that if any man should alter this decree his house should be pulled down, and timber taken therefrom, and be hanged thereon. From this time opposition ceased. At this time Zechariah prophesied and was authorized to predict the speedy termination of the work. What though their adversaries might be mighty and powerful, yet their opposition would be fruitless. "Who art thou, O Great mountain, before Zerubbabel thou shalt

become a plain." &c. The text supplies the reason for their triumph. The work was God's, and would be carried on by his power.

Applying this to the Church of Christ, the text taught us, I. On what the existence, continuance and prosperity of the church was *not* dependant, and, II. On what it is dependant.

On the first general head the speaker remarked,

1. *The Church does not exist by human sufferance or permission.* It can and will exist in spite of every opposition from man. It has withstood every effort of the most powerful of mankind. The enemies of the Church have sometimes imagined that they were likely to be successful in overthrowing her; but He that sits in heaven has laughed, the Lord held them in derision. The church has been cast into the furnace, but it has been that she might come out purified. The bush burns, but is not consumed.

2. *The church does not depend on the patronage of civil Governments.* Human institutions may depend for their existence upon human governments, but divine institutions court not the smiles of the great. It is the duty of all in high places to exercise their power in a consistent way for the cause of truth. But it is a glorious truth that when they are faithless to their obligations the church can exist and prosper without them. An idea has been at times prevalent with some, that without the patronage of the state, the church could not maintain its existence. Some ideas of this kind was on the minds of many Protestants at the time of the Reformation, a similar idea prevailed with many at the time of the Secession; and even at the time of the disruption, such a glorious career as that of the Free Church without the patronage of the state, was not anticipated either by friend or foe.

Statesmen have indeed professed to take the church under their care, but it has commonly only been to bring it into bondage to their schemes of worldly policy. Can it be really religion that induces statesmen to support with equal readiness, Presbytery or Episcopacy, Protestantism, or Popery—and even

Mahomedanism or Paganism. We may well rejoice that the church is not dependant upon the State, otherwise all these systems would respectively become popular. Perhaps all the persecutions that the church has ever suffered have not done as much harm to the church as the corruptions introduced by the system of State patronage introduced by Constantine.

3. The church is not dependant on the force of arms. These may be necessary for the support of human kingdoms, but they are absolutely unlawful, for promoting Christ's kingdom. Peter once drew a sword in his master's cause, but only to receive the reproof "Put up thy sword in its place for they that take the sword shall perish with the sword." Not only so, but the church defies the power of the State to destroy it. The Waldenses maintained their existence as a people and the purity of worship for centuries in spite of every attempt to destroy them.

4. The Church is not dependant on the wisdom of human legislative enactments. Human kingdom may depend upon wise human legislation. But the legislation for the Church has been completed. And now she has only to obey the laws given by the great head.

5. The Church is not dependant upon the wisdom, learning, and eloquence of its friends. These may be useful, but they are not necessary. God raises up men, highly gratified in these respects, and then something removes them suddenly, to teach that his cause is not dependant upon them, that he can raise or that he can carry on his work without them. He does employ a Paul in learning, and an Appollus in eloquence, but these are the exceptions. "Not many men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound things that are mighty," &c.

The preacher then proceeded to the 2nd general head of his subject to consider on what the church was dependant. The answer was in the words of the text, "By my spirit, saith the Lord." The spirit calls every member of the church out of darkness into light, and carries on the work in him till he arrives at the measure of the stature of the perfect man in Christ Jesus. It is by

the spirit that all servants of God are qualified for their office and work. The same spirit can change the bitterest opponent into a friend, as it did Paul. The preacher here gave a most eloquent description of Satan's kingdom assailed by the church, and pointing out that the animating cause of all the assailants was the influence of the spirit upon their hearts.

The discourse was concluded with three inferences, as follows: 1. Necessity in our work as ministers of constant reliance upon the power of the spirit. 2. The necessity of earnest prayer for the spirit. He has promised to give his spirit liberally, "as the rain upon the mown grass," but he says, "For all these things will I be enquired of to do them for you." 3. The certainty and security of the church. The cause is not man's but God's.

After sermon the synod was constituted by prayer, and the roll made up when it appeared that two additions were made since the last meeting of synod, viz., the Rev Thomas Sedgewick ordained at Tatamagouche and the Rev. Jacob McLellan, ordained as colleague and successor to the Rev. Mr. Crowe at Maitland. The attendance of ministers and Elders was unusually large.

The whole of the remaining part of the day was occupied with business.—The first item was an appeal by a member of the congregation of Papal Grove Church, Halifax, against a deed of the Halifax Presbytery, but the appellant having failed to make any appearance the appeal was dismissed. Reports were received from the Home and Foreign Mission Boards, the Seminary Board, and the Colportage Committee of their operations since the last meeting of synod, but they contained little of interest that has not already appeared in our columns. The Committee on Union gave in their report of arrangements, which after some discussion on some points was adopted. After settling some less important matters connected with the closing of its business as a separate body, the synod adjourned till the following morning.

An important part of their business we must bring under the notice of our readers. From the Report of the Foreign Mission Board, it appeared that the London Missionary Society had charged £60 stg. for the board of Mr Geddie's children in the *John Williams*,

and that their passage across the Atlantic had cost the same amount. These two sums together would amount to the whole of Mr Geddie's salary for a year. It is therefore manifestly impossible for Mr Geddie to pay. But there is not now in the funds of the church sufficient to meet the salaries of the four missionaries for the year. The Synod, however, resolved, and apply to each congregation to make a special collection to meet the increased expenses to which they have thus been subjected.

MEETINGS ON THURSDAY.

The Synod of the Presbyterian Church of Nova Scotia, met on the following morning, Thursday, October 4th, a day which will hereafter be a day of mark, in the religious annals of the Province. Any remaining business was disposed of, and the Synod engaged in prayer, led by the Rev. George Walker, acknowledging the divine goodness in the past history of the Church, and soliciting the divine blessing, on the important step it was now about to take.—The following is the last minute:—

"The Synod of the Presbyterian Church of Nova Scotia considering that a basis of union with the Synod of the Free Church of Nova Scotia has been prepared, deliberately considered and cordially sanctioned by both Synods; and having been remitted for the consideration of Presbyteries and Kirk Sessions, has met with their cordial and unanimous approval; and considering that by the good hand of their God upon them they have completed all other preparatory arrangements, *do now*, with fervent gratitude to God for past goodness to the Presbyterian Church of Nova Scotia, and for having led them and their brethren of the Free Church of Nova Scotia thus far, and in humble dependance on His Gracious blessing in the solemn and interesting step they are about to take, and with earnest prayer that He would pour down the rich influences of His Spirit on the United Church, and would enable her ministers, elders and people to improve the privileges they enjoy, and discharge the obligations devolving on them, *resolve* and hereby record their *Resolution* forthwith to repair as a constitutional Synod to the tents prepared for the purpose, in order that they may there, as arranged, unite with their brethren of the Free Church of Nova

Scotia, and form one Synod to be known as "The Synod of the Presbyterian Church of the Lower Provinces of British North America," and that they may henceforth work together in the fear of God and in the comforts of the Holy Ghost—striving for the faith of the Gospel, for the purity of Divine ordinances, and for the enlargement of the Church of Christ: And this Synod declare that they shall be considered the Synod of the same Presbyterian Church when, united with the Free Church of Nova Scotia, it shall be known under the designation of the "Synod of the Presbyterian Church of the Lower Provinces of British North America," and shall be entitled to, and vested in all the authority, rights, and benefits to which it is now, or may become entitled: And this Synod further declare that each of the congregations under its inspection, whether they shall adopt a name to be hereafter fixed, or shall retain, as they shall be permitted to do if they shall deem proper, the name by which they have hitherto been designated, shall not be held, though remaining in consequence of this Union under the inspection of the Synod of the united Church, as in any respect changing their ecclesiastical connection, or affecting any of their civil rights."

The Free Church Synod met the same morning, and after settling the remaining business, adopted a minute in similar terms.

PREPARATIONS FOR THE UNION.

For some time before the meeting had excited great interest not only in the County of Pictou but far beyond, and for two or three days before visitors were arriving from different quarters.—We noticed strangers present from Cornwallis, from various parts of the County of Cumberland, from Cape Breton and Prince Edward Island, as well as from the nearer Counties of Sydney and Colchester. The hotels were crowded, but private hospitality was liberally exercised. All the ministers and elders who were members of synod, the licentiates and students and also the ministers of other Presbyterian bodies were provided with comfortable accommodation, besides the large number of private friends whom the people of Pictou were called on to entertain.

The Committee of accommodation

had for weeks been busy in providing a comfortable place of meeting. We need not say that they felt a heavy responsibility. The union meeting were likely to be the means under God of deep and lasting impressions for good. But all might be marred if through any failure on their part the two synods and the audience assembled could not assemble in comfort. According to the plan already mentioned they had obtained the two large Government Tents, and combined them, roofing over also a space from the point of intersection and drawing out the one side to a straight line. The large amount of space thus enclosed was all fully seated, to an amount that was calculated to seat 2,500 adults, but into which it is believed that 3000 persons could be contained. As the ground was rising all the audience had a full view of the Platform on which the two synods were to sit. This platform which was placed in the centre on the lower side of the tents was also rising, so that the whole audience were in view of the synods. There was scarcely any decoration about the structure, yet independent of the assembly and the services of the occasion, the whole had quite a picturesque appearance. The whole preparations of the Committee elicited the warmest commendations.

The gloomy clouds of the previous day vanished and the sun rose gloriously, giving promise of a delightful day. About 9 o'clock the roads leading to Pictou were thronged with a stream of carriages converging towards the tents. The streets of the town appeared filled with people. The tents had stood wind and storm remarkably well, and from an early hour in the morning over one of them floated the Blue Banner of our Presbyterian forefathers, with the legend in white letters—"FOR CHRIST'S CROWN AND COVENANT," while over the other floated a pure white banner with the text "THAT THEY ALL MAY BE ONE."

UNION PROCEEDINGS.

At a quarter to 11 o'clock precisely the bell of Prince Street Church commenced to ring—to ring the joyous marriage peal of the two Churches.—The Free Synod then formed outside of Knox's Church. The Moderator took the lead, supported by the Synod Clerk, Professor King and Dr. Forrester, the Dr. having been cordially invited this

day to take his seat as a member of court. Other ministers followed two by two. Then came the Elders and Probationers, licentiates and students. The Procession as it approached the tent appeared to great advantage. It numbered about sixty. R. P. Grant, Esq., acted as marshal, and showed the members their position on the platform.—Just five minutes later the Synod of the Presbyterian Church of Nova Scotia walked in procession up the same hill and entered the tent at the same door. It was much larger than the Free Church procession, and presented an imposing aspect. The Moderator and Clerk led; then the Professors; and then the various members in order of seniority. The number of Elders in attendance was large, and no friend of Presbyterianism but would feel gratified at seeing so many intelligent laymen taking so warm an interest in the Church. Clarence Primrose, Esq., conducted the members to their seats. The ministers of the Free Church Synod occupied every alternate seat on the right of the platform, the vacant seats were occupied by the ministers of the other bodies, while the Elders sat promiscuously on the left. In the centre was a table with chairs for the two clerks, and a little back chairs for the moderators; and another to be occupied by the new moderator. On the centre bench at the back were seated Mr Geddie's children with their friends.

For some time before the seats had been filling with interested spectators. With due consideration seats had been reserved immediately in front of the platform for the aged and the infirm, and persons had been appointed to conduct them to the places assigned them, and generally to see to the orderly filling up of the seats. Hundreds, however, remained outside to witness the procession, so that even after the members of the two synods had taken their seats, numbers came pouring in until almost the entire space comprised within the compass of the two tents was densely packed. The number present has been variously estimated, but it was over 2000. So large an assembly was never before gathered under cover in Nova Scotia, and we are happy to say that the speakers were distinctly audible by those most distant. Large and crowded as was the gathering we never beheld a more orderly one. Every face

wore the aspect of thoughtful gravity. No Sabbath day assemblage in any church ever behaved more becomingly.

The vast congregation hushed into the deepest silence as the Rev. Mr. Murdoch, the senior Moderator, rose and gave out the Hundredth Psalm, which was sung by all the people standing, to the tune of Old Hundred.

The Rev. P. G. McGregor then read the last minute of the Synod of the Presbyterian Church of Nova Scotia, and the Rev. Mr. Duff read the last minute of the Synod of the Free Church, (as given elsewhere.) The Roll of the Synod of the Presbyterian Church was then called, when it appeared that all the ministers were present except two—one of whom was detained by sickness. The following ministers were present:—Thomas S. Crow, Angus McGilvray, John L. Murdoch, Robert S. Patterson, James Smith, D. D., David Roy, John McCurdy, John I. Baxter, James Ross, John Campbell, William McCulloch, Peter G. McGregor, George Christie, James Bayne, Andrew P. Miller, John Cameron, James Allan, George Walker, Robert Sedgewick, Ebenezer E. Ross, George Patterson, Isaac Murray, Alex. L. Wylie, George M. Clarke, Henry Crawford, James McLean, Allan Fraser, James McG. McKay, Samuel Johnston, John Currie, Alexander Cameron, George Roddick, James Thomson, James Watson, James A. Murray, John McKinnon, William Darragh, John McLeod, Thomas Downie, Robert Laird, Thomas Sedgewick, and Jacob McLeilan.

The Elders present were as follows:

—J. Grant, John Walker, S. Creelman, Hugh Fraser, J. B. Dickie, H. McDonald, S. Archibald, D. Fraser, T. W. Hilton, Henry Loudon, William Dunn, James Fraser, James McCallum, J. McGregor, J. M. McCurdy, Isaac Flemming, J. Douglas, Thos. Davison, James Anderson, W. Lanfells, James Graham, G. Fullerton, A. O'Brien, A. Brenton, R. Stewart, D. Cameron, R. Faulkner, G. B. Johnson, John McKinnon, John Dixon, John McDonald, John Nelson, and G. Tattrie.

The Rev. Mr. Duff read the roll of the Free Church Synod, and the following members were present:—Rev. W. G. Forbes, Professor King, John Stewart, Duncan B. Blair, Alexander Sutherland, Alexr. Campbell, Alexr. Ross, Murdoch Stewart, James Fraser, James Ross,

Charles L. Ross, Abraham McIntosh, William Duff, William Murray, John Hunter, Howard D. Steele, Alexander W. McKay, Alexander McKnight, Alexander Stuart, George Sutherland, Alexander Munro, Neil McKay, Donald McNeill, William Ross, Donald Morrison. The following Elders were present:—Messrs. Cameron, James Forman, John S. Newcomb, Taylor, Gunn, Logan, S. Campbell, McKay and Campbell.

The Rolls being read, the Rev. P. G. McGregor read the Basis of Union, which was engrossed on Parchment and ready for signature. The members of both Synods stood up while it was being read. Rev. Mr. Murdoch then signed the Basis on behalf of the one Synod, and the Rev. Mr. Forbes on behalf of the other.

The Rev. Mr. Murdoch then declared that the Presbyterian Church of Nova Scotia was from this date merged into and should be known as the Presbyterian Church of the Lower Provinces of British North America, and should be entitled to all rights, and vested in all the privileges, to which it is now, or may hereafter become entitled. The Rev. Mr. Forbes having made a similar declaration in reference to the Free Church, the Moderators gave each other the right hand of fellowship—all the ministers and elders following their example, the choir and the whole audience singing the 133rd Psalm, "Behold how good a thing it is," &c. This was a most affecting scene, and the big tears rolled down many a cheek not used to weeping.

Mr Murdoch then moved and Mr Forbes seconded that the Rev Professor King be now chosen Moderator. This was agreed to unanimously, and the Professor took the chair amid loud and repeated cheers. He then offered up solemn prayer; after which it was moved by Mr Bayne and seconded by Mr N. McKay, that Messrs Duff and McGregor be the Clerks of the Synod, and agreed unanimously. The Roll of the Synod was then called, and every member requested to signify his assent or dissent from the Basis of Union. All gave their assent. Members then signed the Basis in order of seniority.

The Rev. Mr. McGilivray then gave out the 1st and 2d verses of the 147th Psalm, which was again sung by the congregation standing. He then read

the following passages of Scripture: Ezek. xxxvii. 15—28; John xvii. 9—26; after which the Rev. David Roy offered prayer.

Professor King then addressed the Synod.

Professor Ross followed in a very eloquent and appropriate speech. Rev. A. Campbell gave out the two last stanzas of the 48th Psalm, and engaged in prayer.

The Rev. Dr McLeod was to have addressed the meeting at this stage in Gaelic. The following letter explains the cause of his absence which was much regretted.

SYDNEY. C. B., 30th Sept., 1860.

MY DEAR MR MCGREGOR—

It is with very sincere regret that I take up my pen to say that I fear I cannot have the privilege of being with you next week at Pictou. Last Sabbath I was at Gabbarus opening one of our new Churches. Since my return home I had to attend several meetings, travelling a good deal night and day, and making arrangements, as I expected to be away for a few weeks. The consequence is, that I labor under a cold, which confines me to my room, and which in the mean time puts it out of my power to leave home. I promised myself much enjoyment on the solemn and interesting occasion which brings so many fathers and brethren and other christian friends together; but as this is not likely to be realized, I have only to join my prayers with all assembled, that the great Head of the Church may greatly bless the Union, and make it productive of much good. Let us at the same time look and pray for a much larger Union—a Union of all the Presbyterians in British North America. "Behold how good and how pleasant a thing it is for brethren to dwell together in unity." Please apologise for my absence, and assure all of my cordial concurrence in the measure, and my deep regret

that I cannot be present with you. I am not aware of so much as one dissenting voice in my congregation. Remember me most affectionately to my fathers and brethren; and believe me,

My dear Brother,
ever yours in the best bonds,

HUGH McLEOD.

The Rev. P. G. McGregor.

Rev. C. L. Ross was called upon to occupy his place, which he did very happily.

Rev. John Stewart offered up prayer in Gaelic. A Psalm was also sung in Gaelic. The Synod then adjourned at 2 o'clock, to meet again at 3, to resume public proceedings.

The Synod met again at about half past three o'clock. After devotional exercises, addresses were delivered by the Rev. William McCulloch, on "Pastoral fidelity, in reference to discipline and training, to independence of Congregational action;" by Rev. D. B. Blair, on "Presbyterianism an exhibition of scriptural unity;" by Rev. R. S. Patterson, on "union in reference to the conversion of the world;" by James Forman, Esq., on "union in reference to the present position of Antichrist; and by Samuel Creelman, Esq.

* * * *

In the evening, the members of Synod took tea together in the Assembly Hall. All we feel it necessary to say of this meeting was, that it passed off most agreeably.

Friday afternoon and evening were occupied with business. The Synod closed its proceeding at a late hour on that evening, to meet again in Chalmers's Church, Halifax, on the 4th Wednesday, of June 1861.

NOTICES, ACKNOWLEDGEMENTS, &c.

SPECIAL NOTICE.—At a meeting convened in Knox's Church, New Glasgow, the Board of Foreign Missions, in connection with the Presbyterian Church of the Lower Provinces of British North America, was duly organized. Among other matters of importance, the state of the funds belonging to the New Hebrides Mission, engaged anxious attention. It was found that the entire amount now in the hand of the General Treasurer, is £472; being £228 less than the yearly estimate, for the support of four Missionaries, £700. No provision at present exists, for the children of the Mission, for the John Knox, for supply of medicine,

and for such contingencies as may be called for, every year.

The Board instructed the Secretary to bring the state of accounts before the Church, under the persuasion that it only requires to be known, in order to speedy adjustment. Let the auspicious occasion which has so recently gladdened many hearts, be seized as a most opportune season, for such increase of liberality as will assure all our Missionaries that their interests, now in the hands of the United Church, will not be neglected.

By order of the Board.

JAMES BAYNE,
Secretary.

Board of Foreign Missions.—Rev. Messrs Roy, John Stewart, Walker, Bayne, and Blair—Mr Stewart Chairman, and Mr Bayne Secretary.

Corresponding Members.—Rev. John I. Baxter, Onslow; Rev. J. McCurdy, New Brunswick; Rev. Isaac Murray P. E. Is.

Monies received by Treasurer, from 20th August to 4th October, 1860.

Aug 31—Eastern St Peters, (Is. cur.) £2 6s 10d,	£1 19 0½
Cavendish, (I c) £11 13s 9d,	9 14 9½
Sept 1—Jn. Murray, Esq, Mabou,	3 0 0
Coll. James' Ch., N Glasgow,	6 15 5½
Evang. Society of do.	2 8 1½
Coll. taken at Miss'y Meeting, Harvey, N B,	3 12 0
28—A friend at Fish Pools, per J. McGregor, Esq.,	0 7 6
Oct 2—Maitland Juv Miss'y Soc,	2 7 10
Lower Salmah do.	0 12 3
Rockville do.	2 3 0
Presbyterian cong. Lots 13 and 14, £7 3s 10d (I c)	5 19 11
Do Fortune Bay, £1 3s,	0 19 2
Mrs Jacob Hatfield, per Rev. G. Christie,	1 0 0
Miss Jane W Waddell per do,	0 10 0
Mrs F Ferguson, 3s 1½; Mrs W Napier, 2s 3d; Mrs James Murray, 2s 6d; a friend, 2s 1½d, of Bth'rst, pr Rev J M'Curdy,	0 10 0
Princeton Sab School, for Jno Knox, 16s 8d (I c)	0 14 0
Do Baltic do for do, 13s 10d	0 11 6
J W Harris, Esq, Kentville,	0 10 0
Mrs G Chipman,	0 2 6
New Annan congregation,	1 12 5
Mr and Mrs Andrew Lauder,	1 0 0
HOME MISSION.	
Sept 1—Bradeck, per Mr J D McGilvray,	1 15 0
James Church, E River,	4 0 0
Maitland Juv Miss Society,	0 9 6
Oct 3—Miss Jane W Waddell, per Rev G Christie,	0 10 0
Mr Andrew Lauder and Mrs Lauder, River John,	1 0 0
James McCallum, F P E I, per Rev J Allan, (I c),	5 6 3
SYNOD FUND.	
Oct 4—Mr Andrew Lauder and Mrs Lauder, R John,	1 0 0
SEMINARY.	
Aug 31—Rev H Crawford, eastern St Peters, £1 4s 1d (I c)	1 0 0
Rev I Murray, Cavendish, £4 12s 3d (I c),	3 16 10
Collected by Young Ladies, New London £5 15s 10d (I c)	4 16 6
Oct 3—Maitland Juv. Miss'y Soc, 0 9 2½	
Bay Fortune, P E I, 7s 6d (I c) 0 6 3	
Coll. Cape George,	1 0 0
Lock's Island, Shelburne cong.,	0 12 6
SPECIAL EFFORT.	
James Putnam, Maitland, 1st and 2d instalments,	2 0 0
J. McDonald, Esq., Cape George	2 0 0

By letters received, the Rev. Messrs Waddell, McGregor and Bayne, have been appointed by Mr Geddie, Guardians of his four children, now in Nova Scotia. These parties have signified their readiness to assume the responsibilities of the station to which they have been thus appointed. As their first public act, they are disposed to invite the liberality of the numerous friends of Mr Geddie, to adopt such means as they may deem proper to defray the expenses already incurred by the passage of his children from Annetum to London, and from London to Halifax. The amount thus required, is £115 stg. However much inclined the Board might be to pay this sum out of the general fund, as well as to provide for the future support of the first children of the New Hebrides Mission; that fund is not, at present, equal to the pledged support of the four Missionaries now in the field.

In these circumstances, the Guardians are prepared to thankfully receive, and faithfully apply the free will offerings with which they may be entrusted, for the purposes above specified, and they have every confidence, that ample means will soon be placed at their disposal. Parties remitting will please address all communications to the Rev. James Waddell, River John; or the Rev. P. G. McGregor, Halifax; or the Rev. James Bayne, Pictou.

The agent acknowledges receipt of the following sums for Register and Instructor:—

James McGregor,	£8 0 0
Abram H. Patterson,	2 0 0
Tho's Herbert,	1 8 9
Rev. Tho's Sedgewick,	0 8 0
David Fulton,	3 3 9
Robt. Davidson,	2 15 0
Rev. James McG McKay,	1 8 9
Mrs Jas Wilkie,	0 1 6
Adam Logan,	1 10 0
Andrew O'Brien,	0 12 6
Rev. Isaac Murray,	0 3 9
Mrs John Kirker,	0 0 9
Pictou, 5th Oct., 1860.	

James Patterson acknowledges receipt of the following Goods for Annetum Mission: From Cascumpec and Campbellton congregation, P E Island, per Rev Allan Fraser, 1 package Goods, value £6 8s 9d (Is. curr.), including a parcel for Rev Mr Gordon, value 14s 6d.

From Princeton congregation, P E I, Box Goods, no value named.

The Treasurer of the Pictou Auxiliary Bible Society acknowledges Receipt of £1, as a free contribution from Mr Andrew Lawder and Mrs Lawder.

NOTICE.—Those who are in arrears for the Instructor and Register are requested to forward the amounts to the Agent, Mr. James Patterson; as an entire change is to be made at the end of the year for conducting the periodicals of the church.