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THE  
MISSIONARY REGISTER.  
OF THE  
PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

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**REPORT OF THE BOARD OF HOME MISSIONS for 1852-3.**

In presenting their Thirteenth Annual Report, the Board have much pleasure in stating, that the elapsed year has been marked by gratifying progress, and increasing interest in the Home Missionary operations of the Church.

This improvement is traceable to a variety of causes. The Synod's scheme of Presbyterial visitation, by securing, generally, greater efficiency in Congregational arrangements, has conducted materially to this result. Local prosperity, to a greater or less extent, has been promoted, and views of responsibility, beyond local bounds, have been awakened, producing their anticipated effects; and confirming the correctness of the remark, that purely congregational objects, pursued upon scriptural principles, so far from withdrawing attention from general interests, have had quite the opposite tendency.

The activity displayed by other Christian Churches has not been without its influence, more particularly, when taken in connection with the means of Gospel extension afforded by the success of the Synod's Seminary.—The progress of that Institution has been watched with deep interest, and, while its prosperity, so far exceeding the anticipations of the most sanguine, has indicated the ap-

probation of the Head of the Church, and consequently the wisdom of the plan itself, it has excited, very extensively, throughout the Church, a conviction of duty, not merely to provide an efficient and well trained ministry, but to contribute to its maintenance, when provided.

Besides this, the Board would observe, that views of Christian obligation, in general, are becoming more widely diffused, and are sustained by sounder principles; or perhaps, as particularly applicable to Home Missionary effort, the duty of the strong to aid the weak seems to enter, more extensively, as a recognised element, into calculations of Christian activity and usefulness. These, with other causes, have led to that increase of interest, and that improvement in the funds of the Board, which constitute such pleasing features in the experience of the elapsed year.

Whatever may be the state of vital godliness throughout the Body, outward manifestations of Christian energy are, every year, becoming more decided, general, and satisfactory. In extending the gospel, as in individual religious progress, there is *here* no spot, where the Church can rest and say, *the work is done*. High attainments, or great advancement is but an inducement to more, and diligence, and while the spirit of interest is abroad, and is taking a scriptural direction, it lies with these whom the Holy

Ghost has made overseers, to speak unto the people that they go forward. In such matters, the people seldom take precedence of the ministry, and when they do so, necessity must be great, or danger imminent. In such cases, results may astonish, but wanting that guiding influence appointed by Christ, benefits are too often temporary and the evils of reaction great. Hence the necessity, both as matter of duty and interest, that the ministry should lead, and not be compelled, reluctantly, to follow. Position, character, and usefulness depend in a great measure upon their taking precedence, because ministerial indifference or opposition, while retarding schemes of general improvement, find their appropriate fruits in pervading christian neglect.

In the general objects of the Board, the Report and returns of the past year manifest gratifying improvement, both in the amount of labor performed, and in proportion to means, the readiness of stations to remunerate the laborer. In this latter particular, there has been a very marked change for the better.

[The Report then refers to the Licensure of Messrs. George Clarke, James Thompson, Henry Crawford, and John McLeod; the reception of the Rev. Daniel McCurdy, and the removal from the roll of Probationers, by settlement, of Messrs. A. L. Wylie, and James Byers, and proceeds.]

The sphere of labor during the year, embraced existing vacancies, and together with stations heretofore occupied, such other stations, as calls for the gospel and resources at command, enabled Presbyteries to occupy. These extend throughout the Province, Cape Breton, P. E. Island, and to a limited extent, New Brunswick; and your Board are satisfied from the experience of the past, that as the operations of the Church become better known, new claims will arise, and christian benevolence will be commensurate with the demand.

After a protracted mission to P. E. Island, the Rev. James Byers visited different parts of New Brunswick, where his labors were highly acceptable; but, to a certain extent, his labors were unproductive of direct results, from the fact, that his services were, necessarily, given to localities connected with other bodies: a course which existing ecclesiastical relations render undesirable, excepting in cases where there is no rea-

sonable prospect of supply from the bodies with which such stations are formally connected. In some places, he found families warmly attached to the Synod, and these, though comparatively few in number, it is both desirable and dutiful not to overlook or forget.

From Messrs. H. Crawford and J. McLeod, reports of services throughout the winter, chiefly in vacancies, have been transmitted by the Phy. of P. E. Island, and your Board would remark, that from the extent of their labor, as well as from the manner in which it is noticed by the Phy., there is presented strong ground of confidence in the Synod's arrangement for providing a Native Ministry. This last remark is true in general.

In the Phy. of Truro, the missionary work has been extensively prosecuted, by most of the Synod's Probationers.

Shortly after being licensed, Mr James Thompson proceeded to Harvey, New Brunswick, a station formerly occupied by Rev. D. McCurdy. The church there consists of about 70 families, 3 Elders, and 100 communicants; and, judging from Mr Thompson's report, will form a valuable accession to the body. A new church had been erected, and the people anticipate that at no distant day they will be able to maintain a Pastor comfortably. Perhaps, with aid, they might do so now.\* This settlement forms a position, from which, were it once able to sustain a pastor, active missionary operations might be conducted. There are settlements at no great distance, where service might be given, and stations erected; and, under the impetus of anticipated public improvements, these would assuredly increase.

The Rev. D. McCurdy is now laboring in Harvey and adjacencies. Urgent necessity existing in Harvey for the presence of an ordained missionary, and the arrival of Mr McCurdy being uncertain, the Phy. of Truro, in conjunction with the Board, obtained the services of the Rev. George Christie, who proceeded to Harvey for a fortnight, and administered ordinances there. His report has not yet been received by the Board.

Mr George Clarke is now laboring in

\* By information recently received, this congregation is now prepared to call a Pastor and offer a salary of one hundred pounds.

Economy and Five Islands, in which places he was preceded by Mr Thompson, since transferred to the Pby. of Halifax for a mission to Annapolis.

Within the bounds of the Presbytery of Pictou. Messrs. Wylie, Byers, Grant, McCully and Crawford have been, and some of them are now, engaged in the work, chiefly supplying vacancies, and there, as elsewhere, the reports afford pleasing evidence of the influence of more abundant means upon the extent, and efficiency of operation.

In Halifax Pby. Messrs. Grant, Clark, and Thompson have been employed, partly in supplying vacancies, and partly in missionary work. Several new stations have been occupied by this Pby, indicating a reviving interest in Presbyterianism, in places, where it has long been deemed almost extinct.

The Board beg leave to add to the above, an account of the number of Sabbath services performed by members of the respective Phys. during the year, as far as reported to the Board. These Sabbaths do not include the ordinary occasions of ministerial absence, such as sacramental seasons, &c. Remembering however, the bye past history of the Church, the Board would respectfully suggest, that the amount might be largely increased.

Pictou Pby.	9 days.
Truro "	7 "
Halifax "	14 "
P. E. Island,	6 "

Of only two of the missions by members of the Pby. of Halifax, have the Board received any report, viz: from Messrs. Cameron and Christie. These reports indicate that the work is prospering.

Of the missionary reports, it may be observed in general, that they display commendable attention to Synodical Regulations, and indicate, on the part of those among whom missionaries have labored, a growing desire for more intimate relation and more frequent supply of service, and further, communicate an amount of information, highly serviceable to the cause.

To the value of these reports, the attention of Phys. is respectfully called, and it is hoped that means will be taken through their instrumentality, to provide as minute and extensive information as it may be possible to obtain. Their importance to the Church's operations can

scarcely be overrated.

The subjoined statistics, whatever interest they may possess, will afford an idea of the amount of labor performed throughout the Church during the year, and present a strong claim for gratitude to the Great Head of the Church.

Pictou Presby. from June 1852 to June 1853.	
In vacancies.	Sabbaths.
By Pastors,	9
Probationers,	39
Total of supply,	48
Missionary Work.—	
By Pastors,	2
Probationers,	14
Total missionary work,	16
Total by Pictou Presbytery,	64

P. E. Island Presbytery, 1852-3.	
In vacancies.	
By Pastors,	4
Probationers,	49
Total of supply,	53
Missionary Work.—	
By Pastors,	2
Total by P. E. Island Presbytery,	55

Presbytery of Halifax, 1852-3.	
In vacancies.	
By Pastors,	5
Probationers,	29
Total of supply,	35
Missionary Work.—	
By Pastors,	9
Probationers,	18
Total missionary work,	27
Total by Halifax Presbytery,	52.

Presbytery of Truro, 1852-3.	
In vacancies.	
By Pastors,	5
Probationers,	32
Total of supply,	37
Missionary Work.—	
By Pastors,	2
Probationers,	31
Total missionary work,	33
Total by Truro Presbytery,	70

Rev. James Byers' mission to N. Bruns'k, 5	
Total of supply of vacancies from 1852 to 1853,	103 Sabbaths.
Total of supply of missionary work from 1852 to 1853;	83 "
Total,	216 Sabbaths,

Or, equal to 4 years, 36 Sabbaths, of continuous employment of one individual.

During the year, twenty-five Congregations or sections thereof, have had supply, and thirty mission stations have been visited.

It may be, that, in the preceding statements, there are some omissions,

but it forms as correct a view as it was in the power of the Board to present, and as it stands, it affords strong inducement to enlargement of the sphere of action, and more thorough cultivation.

In the reports, the Board frequently observe reference to week day services, and public lectures, by the missionaries of the Church, a practice, which, if made subservient to higher aims, and not permitted to interfere with special duties, cannot fail to give weight to the missionary character of the Body.

In reference to weak congregations, the board would observe, that existing pledges have been fulfilled. The sum of £10 has been loaned to Wallace River, toward finishing the church there; and the same sum has been offered to West Chester and Maccan.

In the hands of the Board, is the sum of £7 from Antigonish, and £2 10 from the Ladies' Society of Truro, for church building in Annapolis, and the Board would strongly recommend this object to the attention of the Synod, as affording the means of collecting and consolidating the scattered members of the Church in that quarter. Unless some such course be taken, they must ultimately be absorbed by other bodies, with whom, as a matter of spiritual necessity, they will feel compelled to unite. All reports, from that quarter, are encouraging.

Independent of strictly missionary disbursements, various claims have been made upon the Board. With these they have endeavored to deal faithfully, by keeping as strictly to rule as the interests of the Church would permit; viewing those interests as connected, not merely with meeting demands upon the funds, but with the due working of regulations, defining their procedure, a departure from which, without very strong reasons, would as the Board have felt, occasion irregularity, and impair that free and independent action essential to the proper management of business. No claim, coming strictly under the constitution of the Board, and for which satisfactory reasons were given, has been rejected.

In accordance with the directions of Synod, the rules for the guidance of Probationers, sanctioned in 1852, have been printed, and, together with a Letter of Instructions, put into the hands of

Probationers and Presbytery Clerks.—

In the allocation of Preachers, the Board have endeavored to follow the understood wishes of Synod, and, altho', when no specific regulations existed for their direction, they may have failed to meet every demand, they have yet done what they deemed best for the common good.

While on this subject, the Board would suggest, that the yearly increasing means at the Synod's disposal, and the steadily increasing sphere of operation, require that difficulties encountered under existing procedure, should be promptly met, by a clear and explicit enunciation of the mind of the Synod.

In allocating preachers, there is no specific rule to guide the Board, and Phys. are accustomed to name the Probationers, whom they wish to be sent within their bounds. The objectionable nature of this course must at once be apparent, and, though heretofore, want of a special regulation may not have been much felt, yet circumstances indicate that this will not always be the case.

Probationers, by the fact of Licensure, have right, recognised by Synod. But the existence of prejudice, arising from real or supposed inefficiency, or non-acceptability, annuls these, and tends to injustice. Where objections are well founded, the constitutional course should be taken; tacit exclusion from employment being tantamount to condemnation without trial, and as a matter of order, and especially as involving the recognised rights of others, is of doubtful propriety.

This difficulty may be obviated, by engraving upon the system of rotation, a power to the Board, in cases where rotation cannot be followed, to transfer *any unengaged Probationer*, or *the one first at their disposal*, abandoning altogether the preferential system, excepting in cases where congregations desire a further hearing, with a view to a Call; or where circumstances are so strong as to induce Phys. to make objections, of course, assuming the responsibility of the action, which, on the ground of such objection, the Board may take.

The Board would further remark, that excepting at Synod, there is no provision made for the superintendence of Probationers. Unless a Probationer be under a Phy., there exists no right to

call to account, and the Board possess none, and in case of difficulty arising, tho' indirect consequences may arise to the Probationer through non-employment, there can be no control and no judicial action. By empowering the Board to submit all such cases to one of the Phys., leaving the necessary action to the Phy., with right of appeal, this difficulty may be easily obviated, and much injury prevented.

During the year, the Board has met, on an average, once in five and a half weeks. The members usually in attendance being from the Phy. of Truro, the Board and Phy. meeting at the same time and place. This circumstance prevented the attendance of brethren from other Phys., and on this account, the Board, to render their action as satisfactory as possible, requested the Rev. A. L. Wylie to take a seat with them, and hope that their so doing may meet with the approval of Synod. They would further suggest, that should the present Board be re-appointed, Mr Wylie's name be added to the number.

No application for aid to young men prosecuting their studies for the ministry, have been made during the year.

The foregoing statements connected with the condition of the Church, and the prospective means of supply of preachers, through the Synod's Seminary, suggest many important considerations, in reference to the course to be adopted, to meet the necessities of the Church. Each successive year is bringing to light new and pressing claims, and such must, unquestionably, continue to be the case. Present Provincial prosperity, and anticipations of the future, present the subject in a light, which renders the proper employment of the Synod's resources a matter of great moment. Hitherto, tho' so far satisfactory, action has been unconnected and non-cooperative. But, were the subject entertained in a spirit which its nature demands, and some comprehensive scheme of missionary labor devised and perseveringly developed, coming years in their results, would as far surpass the present, as it has exceeded the past. A vast amount of good would be accomplished, and a powerful impulse be given to home evangelization, the reacting influence of which upon the other schemes of the Church, would amply confirm the wisdom of the arrangement.

In some parts of the Province, where we have scarcely a station, numbers of adherents of our Church are to be found. To reach these and others, widely scattered, requires time, labor patient and persevering, and funds,—and how when laborers promise to be abundant, funds appear to be the chief difficulty. But a glance at the schemes of our own and of sister Churches, proves incontestibly, that the performance of duty, in reliance upon divine faithfulness, has always issued in the fulfilment of the promise. Were the service self imposed, or for merely human objects, there might be grave cause for hesitation. But imposed by God himself, and for his glory in the salvation of men, plans scripturally devised and faithfully wrought, have been blessed; laborers have been raised up, funds provided, and the provision has been ample. Obligation, if regulated by human fears, and not by the promise, will be inadequately discharged. But, where there has been reliance on divine truth, according to the Faith of the Church, have been, both the means and the success.

The gold and the silver are *mine*, saith He, whose is the work; and both instruments and means will be provided to meet humble, earnest, scriptural effort, to promote His glory, in the spiritual welfare of human beings. He has a work to be done upon the earth, and it must and will be accomplished. His people are His agents, and He has connected duty with the promise of His blessing, and if through fear of failure, there be no exertion such as the aspects of Providence demand, distrust will be followed by its necessary and bitter fruits.

An enlarged spirit, and an increasing interest in the cause of Christ are abroad, and it is difficult to understand, how any true christian can reconcile either inactivity or neglect, with his duty to Him whom he hails as his Saviour. Has he no love for his master's cause? no bowels of mercy for perishing sinners? There is danger in indifference, as well as opposition. Upon those who take an interest in the ways of Zion, especially upon her accredited watchmen, it devolves, wisely to consider the signs of the times that they may know what they ought to do; and unquestionably, duty points to redoubled efforts, that Satan's throne, already tottering to its fall, may speedily be overthrown, and the voice of a great multitude, an emancipated world be heard, "All praise for the Lord God Omnipotent reigneth."

By order of the Board,

WILLIAM McCULLOCH, Sec.

## Foreign Missions.

### LETTER

To the Synod Clerk of the Presbyterian Church of Nova Scotia.

Aneiteum, Dec. 1852.

REV & DEAR SIR:—

I believe you are fully acquainted, through your esteemed missionary, the Rev. John Geddie, with the state and prospects of the mission on this island. It occurred to me, however, that you might feel interested by receiving a brief account of the operation and result of the mission here, from an independent witness, and one who has had among the best opportunities of of learning and witnessing its progress. Since the commencement of the mission, I have been in regular correspondence with Mr Geddie and some of the Samoan brethren. Two years ago I had the privilege of sailing for three months, on board H. M. S. *Itanah*, Capt Erskine, while that vessel was visiting the New Hebrides, Queen Charlotte's Islands, the Solomon Group, and New Caledonia; my attention being directed solely, during that time, to missionary objects. I have now resided and labored on this island for nearly six months, and consequently can speak with some degree of certainty on the state and prospects of this mission.

I was much gratified with what I saw here in 1850; but the progress of the mission since that time has been marked and encouraging. I have just returned from paying Mr Geddie a visit, for the purpose of being present at the opening of his new place of worship, and to assist him in laying the foundation of a new Mission House which is much needed for himself and his family. The new church is capable of containing 500 people. At the opening services the house was completely filled, and a good many had to sit outside. There were present, a number of the most influential natives, from nearly all parts of the island. Leading chiefs met on that occasion, who had not seen each other since they met as enemies in battle. Large presents of food were exchanged among them; the symbol by which treaties of peace and friendship are confirmed. Peace is now established over the whole island. Nearly the half

of the population, which is estimated at 3000, have abandoned heathenism and professed christianity. When the natives of this and other barbarous islands profess Christianity, it is not to be expected that they are all or many of them changed in heart, or that they have any clear conception of what Christianity is, any more than a child newly sent to school can understand and appreciate a classical education; but it shows that the missionaries have gained the confidence of the natives, and that they are willing and anxious to receive religious instruction, and this is a point of great importance gained. It is moreover, one striking feature of this people, that while they are jealous in the extreme, till you gain their confidence, when that confidence is gained they are docile and confiding as children.

The change effected among the natives by the Word and Spirit of God, is very striking. Their external appearance is quite changed. In their attention to decency in dress and in their civil and respectful deportment, they present quite a contrast to their heathen countrymen. In their devotional character they are very exemplary,—they observe the Sabbath, wait upon public worship, and attend to religious exercises, with great regularity and reverence. They have family worship in their houses regularly morning and evening. They sing well, and pray extempore with great fluency and propriety. At the two principal mission stations on this island, where Mr Geddie and I respectively reside, the attendance upon public worship is from 200 to 300 every Sabbath; at the several outstations there is also a good attendance. Education is advancing favorably. Our two principal week-day schools are attended by upwards of 160 each, and perhaps as many attend at the other schools throughout the island. The four small books, printed in this language by Mr Geddie, are eagerly sought after by all the christian population. The twenty four church members, admitted to sealing ordinances by Mr Geddie, are all very exemplary in their character. Indeed, in morality, the invariable fruit of true religion, the christian part of

The population are remarkably improved. They have abandoned their heathen abominations, and are greatly more honest, truthful, and correct in morals, than they formerly were.

In natural disposition the natives of this island, and probably of the whole group, are much more mild and amiable, and greatly less covetous and selfish, than the New Zealanders and other Malay races. It is quite true that in their natural, unchristianised condition, they have been, and many still are, the slaves of every thing that is criminal and abominable; but when brought fully under christian influence, they exhibit to a pleasing extent those things that are lovely and of good report.

Your Church has, I think, been signally owned of God in her missionary undertakings. Your mission on this island has indeed passed through severe trials, both from within and from without; but it has nevertheless been crowned with a large and gratifying measure of success; and the mission family here may well erect their Ebenezer—their stone of help—and say, “Hitherto hath the Lord helped us.” Mr. Geddie has evidently labored with great diligence, patience, prudence, and perseverance, and he has not labored in vain; and Mrs. Geddie’s efforts to improve and elevate the female portion of the community have been attended with most beneficial results. The prospects of the mission are more encouraging than they have ever been. Within the last six months numerous and important accessions have been gained, and not a few of these from among those formerly the most violent and obstinate opposers of the mission. The precious seed, for long sown with weeping, has of late been brought home in sheaves with rejoicing. There is also a movement going on among the christian natives to make aggressive evangelizing operations on all the heathen districts especially in the interior. There is still one district which is closed against the reception of the gospel, but we have good grounds for hoping that even there the days of heathenism are numbered, and that Christ’s name and power will be everywhere supreme on this island.

The real importance of this island we consider to be greatly enhanced by its relation to the other islands of the group. It is in many respects well

adapted for being a centre or point, from which missionary operations may be extended to other islands of this group. Mr. Geddie and I are both of opinion, that a printing establishment, and an Institution for the training of young men, to fit them for becoming native teachers, should be in constant operation, not for this island only, but for the group. We have agreed that in the meantime Mr. Geddie shall continue to conduct the printing establishment, and that the Institution be placed under my charge. A new printing press and a good supply of printing materials are much wanted here at present. The stock of paper is quite exhausted, and the press is become quite too small for the wants of the mission. We purpose to commence our Institution as soon as ever arrangements can be made for beginning. We have a few promising young men at both stations to begin with, and we expect to obtain young men, from time to time, from the neighbouring islands. The Institution may be made self-supporting, as far as food is concerned; but for the clothing of our young men, and all school apparatus, we must appeal to the generosity of our friends at home. Slates, paper, pens, pencils, ink, large maps, prints of objects, globes, all the apparatus of Infant and Juvenile schools, would be of great importance to us, in carrying out the objects of our Institution.

As a general rule, such is the weakness of moral character displayed by all new christianized natives, that for native teachers to be located on islands alone, especially where they come in contact with Europeans of the class that are usually to be met with on those islands, they effect but little good; but under the direction, and especially under the eye of a missionary, they can be made very serviceable. Native teachers from this island would be much safer on the surrounding islands—would be much less exposed to sickness—would much sooner acquire the language, and consequently would be much more useful than native teachers from Samoa and Karatonga. Natives would also come more readily to an Institution on this island, than go to Samoa or New Zealand. We are in hopes that when missionaries are appointed to the other islands of this group, we shall be able



to furnish them with a staff of valuable native auxiliaries.

The reputed unhealthy character of this group was to my mind one of the most formidable obstacles to missionary work among these islands; but since I came to reside on this island my fears on this head have been greatly lessened. Mrs. Inglis and I have both enjoyed good health since we came here. Mr. Geddie, who looked very ill when I saw him two years ago, is now quite healthy and vigorous. We are endeavoring to ascertain and deal with all the removable causes of sickness; and by attending to the situation, construction, and ventilation of our houses, and taking all precautions against sickness, to protect ourselves from the effects of the climate during the hot and unhealthy season of the year, and we hope that by the blessing of God these may be successful.

We here occupy the most advanced post of the army of Christ in this direction. The regions beyond are all in darkness. Between us and China there is not, so far as we know, a single missionary. Satan reigns uncontrolled. Darkness covers the lands, and gross darkness the people. But the neighboring islands are to a great extent open; the field is no way pre-occupied, there is no jostling with other societies. Popery for the time being has retired; and European intercourse is still limited. But how long this favorable state of things may continue we know not. How long these openings may remain we cannot say. Other societies may step in and jostling, so unfavorable to missionary operations, may ensue. Popery, never more active than at this moment, and hovering on our borders, may return. Our contiguity to the Australian gold fields will doubtless bring us into contact with a portion of the worst class of European society. The Pacific will be traversed with steamers and merchant vessels, and we lie here in the high way to Australia, California, and China. It is of the utmost importance both for the natives and the foreigners that these islands should be christianised with the least possible delay. Above and beyond all, they have immortal spirits to be saved or lost. They are all lost by sin, and can be saved only by grace.

Dear Brethren, lend your ear to the Macedonian cry, "Come over and help us," that comes to you over the wide ex-

pense of waters, and is re-echoed louder and louder by every wave, till it reaches your far distant shores. Your church has every encouragement to sustain and redouble her efforts. The Redeemer has owned in no small degree your efforts to extend his kingdom. Could you see the change on this island your heart would rejoice. At the sight of your sable christian brethren you would "thank God and take courage." Your zeal hath already provoked many. The Bishop of New Zealand has repeatedly quoted the example of your church, and the self-denying labours of your missionary, as one argument among others, to stimulate the members of his church in New Zealand and Australia, to undertake missionary operations among these Papuan tribes: and the result of his appeals in Sydney was the raising of a thousand pounds to purchase a missionary vessel for him, in which to visit the islands in the Western Pacific, and the first missionaries that he carried to these islands in this vessel were Mrs. Inglis and myself.

It shall be our earnest prayer and our endeavor, so far as the Lord by his grace may enable us, to make Aneiteum a second Iona; that from our Institution, the light of divine truth—in books and teachers—may go forth to enlighten and instruct the whole of these Hobbies, and if possible to be reflected and re-reflected in the dark regions beyond, till it gleam on the wall of China.

Friends of the perishing heathen! Do let your prayers rise up to the throne of divine grace on our behalf, and on behalf of these dark regions. "Pray for us, that the word of the Lord may have free course and be glorified, even as it is with you." Let the produce of your farms, your manufactures, and your merchandise, be holiness to the Lord. Let the sanctified ambition of your generous, noble minded youth be directed to this field of missionary operations. Is not there a voice from the Council in Heaven, saying, "Whom shall I send, and who will go for us? Is there no young prophet ready to answer, "Here am I, send me." Search out and send us men of true piety, prudence, and holy burning zeal. Oh! that the time may soon come, when by the blessing of God upon wisely directed and well sustained efforts: the isles shall all wait for his law.

multitude of these isles shall rejoice, and all these Ethiopians shall stretch out their hands unto God.

I am, Rev. and Dear Sir,  
Yours in the fellowship of the  
Gospel,  
JOHN INGLIS.

MR. GEDDIE'S JOURNAL.

*Continued.*

May 22. We passed close by the island of Niua, last evening about sunset. This island lies a little to the west of north from Aneiteum, distant about 50 miles, and not more than 12 miles from the nearest part of Tanna. It is low and level, probably not more than 4 or 5 miles in length. The people of Niua, are like these of Fotuna, in appearance, language and customs, and are evidently a branch of the same family. This island has been visited on former occasions by the missionary ship, and the natives have always been friendly. The missionary brethren would gladly have visited Niua, but as there were no teachers to spare, and much work to be performed, it was deemed inexpedient to delay the vessel, so we passed on.

This morning, on going upon deck, we had a fine view of *Erromanga*. The tops of the mountains in the interior of the island, were enveloped in clouds, on which the golden rays of the rising sun reflected beautifully, and gave to the whole scene a magnificent appearance. Our excellent captain, when viewing the spectacle, recognized something emblematical in it, and he said it led his mind forward to the time, when "the Sun of righteousness shall arise with healing in his wings" to illuminate and save the inhabitants of this dark isle. As we sailed along the coast, we observed little columns of smoke, arising at different places. This is the signal made by the natives, to vessels, when they have Sandal wood to dispose of; but they mistook our object in visiting their shores. About mid-day, we entered Dillons Bay, if bay it can be called, before a gentle breeze. This is the place where the lamented Williams fell in 1839. The bay is formed by a slight curve in the land, and is only safe for vessels when the wind blows off the shore. We anchored near the land in 15 fathoms of water, and while we had this depth at the bow of the ship, it

was found upon trial, that the whole length of the line did not fetch soundings at her stern, so that the anchorage appears to be formed by a ledge which rises perpendicularly from the bottom of the sea. We had taken up our position, too near the edge of the ledge, for safety, and yet we appeared to be much too near the land. As soon as the ship came to anchor, a number of natives swam off to us. We had on board, three Erromangans, who had gone to Samoa in the vessel, when she last visited the islands. They were able to act as interpreters, and we soon learned from our visitors that the natives in the Bay were at war with each other, and that most of them were living in their fortifications. One of these we saw within a short distance of the place where we lay. It was a large and natural cave on the east side of the bay, barricaded in front with a double paling of wood. It can only be approached from the water, and I should judge from appearance, a place of easy defence.— We could see many men, women, and children in it. We had natives on board from the hostile parties, but they were unarmed, and the ship was of course neutral ground; they occupied however different parts of the vessel and seemed to avoid intercourse with each other.— The information about the war was rather discouraging, as the missionary brethren hoped to be able to land teachers at this place, in company with the Erromangans from Samoa. Inquiry was made for the principal chief in the bay, but we were told that his wife had died this morning, in consequence of a wound from an arrow, and that he could not visit us until his mourning was over.

The place where Williams was killed was full in view, at a short distance from the vessel. Our kind captain, wishing to gratify us, lowered a boat, that we might have a still better view of that spot, which has now become invested with a kind of immortal interest. We pulled in towards the shore, not knowing whether we should land or not. We looked cautiously around and not observing any natives, we ventured to go on shore. The place where we landed was a beautiful valley, between two mountains, which rise abruptly on each side, and the valley seemed to wind and narrow as you advance inland. A lovely stream of water flows at the base

of the mountain, on the west side of the valley, and empties into the sea.—The stream is navigable for a boat, for some distance, the water is fresh about a gun shot from the shore, and we all had a drink of it. To the captain, especially, the visit was one of melancholy interest. He has not landed at this place, since the sad disaster in 1839.—He gave us an affecting account, on the spot, of the transactions of that eventful day, when Williams and Harris were killed by the natives, and when he himself had a narrow escape. We spent about half an hour, on the blood stained beach of Erromanga. No natives made their appearance, but some of the sailors saw remains of fires in the bush, sleeping mats, baskets hanging on trees, &c, indications that the natives were not far off; and just before we left, the sound of voices could be heard at no great distance. I gathered a number of pebbles, as nearly as possible, from the spot where Mr Williams was killed, and took them on board with me.

“From Erromanga’s shore,  
The blood of Williams cries,  
’Tis not for vengeance, but for love,  
The blessed martyr dies.”

After our return to the vessel, we told the natives on board, that tomorrow was

our sacred day, and requested them not to come on board. About sun set, they all jumped overboard and left the vessel, some of them swimming, as we supposed, a distance of two miles. The Erromangans have few canoes, and indeed, they are scarcely required, for the natives seem nearly as much at home in the water as on the land.

May 23—*Sabbath*. A pleasant day.—Some natives swam off to the ship this morning, but they were told that we could not receive visitors to day,—the explanations given pleased them, and they went on shore. We saw large numbers collected on shore through the day, but they did not come off to molest us. I took one of the services to day, and preached from Num. xiv. 21, *But, as truly as I live, all the earth shall be filled with the glory of the Lord*. There is hope for Erromanga while this promise is on record. It forms a part of that extensive territory in which God has pledged his own eternity and self existence for the manifestation of his glory. It is delightful to fall back on the encouragements of Scripture, when we are seeking an entrance for the truth into one of the darkest regions of the earth.

*To be Continued.*

## Home Department.

The Presbytery of Pieter met at the West River, on the 20th of August. Mr. George Roddick, Alexander Cameron, J. W. Matheson, and S. F. Johnson, Students of Theology, delivered, each a discourse, which, after remarks, was sustained, and they were severally encouraged to proceed with their studies. Mr John Currie, of the second year, read an Essay on the history of the Secession Church, which was approved. These Students were examined in Hebrew, Greek, and Church History, and being approved, they were ordered to receive the usual certificate for attendance at the Hall, during the present term.

Rev. A. P. Miller reported, that according to Presbyterial appointment, he had, along with Rev. Thomas Trotter, moderated in a Call from the Congregation of Antigonishe,

for a Colleague and successor to their present Pastor: Said Call had come out unanimously in favor of Rev. David Honeyman, of Shubenacadie. After due enquiry, the conduct of the brethren, in the Moderation, was approved, and the Call sustained as a regular gospel Call, The Clerk was instructed to forward, without delay, all the necessary papers, to Halifax Pby., under whose inspection Mr Honeyman is now placed.

Messrs. Mc Lean and McKay, Students of the third year, were ordered to be certified as admissible to the Hall during the present session. Also, Mr John McKinnon, as an entrant for the first year.

Rev. James Waddell gave a very interesting report of his recent mission to Mabou; and the Clerk was directed to write to the congregation, expressing the sympathy of

Presbytery, and assuring them, that in the event of their calling one to be their settled pastor, and making suitable exertion for his maintenance, the Pby. will be prepared to give them all the aid in their power. Rev. Hugh Ross was appointed to supply this congregation on the second and third Sabbaths of September, and on the first Sabbath of October. Supply was also arranged for Margaree River, Guysboro, and Little Canso. The next meeting of Pby. was appointed to be held at Pictou, on the first Tuesday of October.

The Board of Foreign Missions met at West River on the first day of September.—Several certificates in favor of Mr G. N. Gordon, candidate for the vacancy in the Mission, were presented and read: comprising two testimonials from the Elders and Session of Cascumpeque congregation, P. E. Island, under date, September, 1852; and one from Mr William Cundall, Sec. to the P. E. I. Auxiliary of the British & For. Bible Society, in whose service Mr Gordon had been employed as Travelling Agent, for the six months ending November, 1850; also, from Dr King and Rev. Mr Lyall, of the Free Church Seminary, Halifax, whose classes Mr G. has attended for several sessions. A medical certificate from Dr Parker, Halifax, was presented, attesting the adaptation of Mr G's constitution to missionary service in the South Sea Islands. All these certificates were found to be highly satisfactory.

Read a letter from Mr Gordon in connection with said testimonials, and, as he was present, an opportunity was afforded for any additional remark, which he might think proper to make. Agreed that Mr G. be instructed to attend the Hall now in session, and that Dr Keir be authorised to introduce him, in order that he may receive the full benefit of all the classes.

Proceeded to make the necessary disbursements for the mission, viz: Mr Geddie's salary for one year, £100 stg.; education of Miss C. A. Geddie for one year, £25 stg., of which £20 are drawn from the special fund in charge of Mrs Bayne; Mr Geddie's three children at Aneiteun, yearly allowance £15;

for native teachers £25 stg.; for new mission house £40 stg.; Special Funds, to be remitted at the same time according to the direction of the donor. The total amount of ascertained remittance will thus be £205 stg., or £256 5s. cy.

Ordered, that the Mission goods, which may be on hand when the Sydney leaves Pictou, for Australia, be transmitted in said vessel, to the care of Rev. Dr Ross, Sydney, and that notice of this opportunity be inserted in the Eastern Chronicle, for the direction of all who may propose to forward articles of clothing, &c.

Agreed that the Secretary notify Mr Geddie, in the first quarterly communication, of the application of Mr Gordon, and his present position, with reference to the Mission.

Entered into arrangements about the publication of the Register for the next year.—Agreed, that in the October number, due notice be given, that no copies will be sent for the year 1854, unless payment, or the order of a responsible agent, be forwarded prior to January next. Also, that copies, when addressed singly, will be charged 1s 6d each. Parcels of 6 or more copies, 1s 3d as heretofore. In parcels of 25 or more copies, an extra copy will be allowed for agency. Parties who desire to secure the January number for 1854, should forward their orders by the 20th of December.

#### EXAMINATION OF THE THEOLOGICAL SEMINARY, AT WEST RIVER.

On Wednesday, the 31st August, the Board of Superintendance met with Professor Ross and the students in West River Meeting House for the purpose of proceeding with the annual examination. Rev. William McCulloch, Convener, in the chair. Present with the Convener: Rev. Messrs. McGilvray, Bayne, Watson, and G. Patterson, and Mr Daniel Cameron, elder members of the Board, Rev. Messrs. Ebenezer Ross, McKenzie, and H. Ross, were also present, and took part in the business of the day. The audience was numerous and respectable. Rev. Mr McKenzie, at the request of the Convener opened the meeting with prayer. The examination of the Logic Class was then proceeded with. Six students appear-

ed in this class and were examined. A few questions were put on Logic in general, and then a searching examination was gone into on the powers of conception and memory. The answers were such as proved that the students were quite familiar with the topics on which they were examined, and that, for the most part, they had mastered them. The examination lasted about an hour. Each of the students read one of a series of essays composed during the Session. James F. McGilvray read an essay on Terms; John Hattie, on Syllogisms; Duncan McLean, on the sense of Sight; John McKenzie, on Propositions; John David McGilvray, on the sense of Hearing; and Robert Laird, on Consciousness.

The examination of the Moral Philosophy Class was next proceeded with. In several respects this was a very interesting class. There were several students in attendance. The topic selected by the Board for examination was the Freedom of the Will. A very full and satisfactory examination was gone into on this subject; and if the students have not very clear and definite and pointed ideas on this ever interesting and knotty topic, no one can in justice say, it is the fault of the Professor. A series of essays had been composed by this, as well as the Logic class, during the Session, and each of the students read one of them. Mr. John McDonald read a theme on Philosophy; Mr. Robert Grant read an essay on Duty as indicated by the light of nature; Mr. Isaac Patterson, on the Existence of the Deity; Mr. Samuel F. Johnston, on the Immortality of the Soul; Mr. George J. McKenzie, on the Freedom of the Will; and Mr. McKinnon, on the different significations of the Terms, *nurus*, *maenic* and *paries*. These essays were composed with much taste, written with great care, and in general read with effect. In no part of the examination did the audience seem to take a deeper or a more lively interest. It is at all times delightful to witness the buddings forth of intellect; but it is peculiarly so, when we see them appearing under such excellent and masterly training.

The examination of these classes here closed, and the Convener called upon the members of the Board and others to express their opinion; which call was cheerfully responded to.

The Convener tendered a few solemn and impressive admonitions to the stu-

dents, exciting them to diligence, and warning them of the fatal consequences of conduct the reverse. This department of the business of the day terminated here amid the great delight and evident satisfaction of all who took interest in the proceedings. Rev. Geo. Patterson closed the meeting with prayer.

In the afternoon the Board and others met with the Professors and the Students in the class room of the Seminary, when the examination of the Latin, Greek and Mathematics Classes were gone through. It continued for about three hours and was as satisfactory as any of the preceding. — Without entering into particulars we may merely state that in addition to what was mentioned in the Secretary's report to Synod; the Latin Junior class have read 6 Eclogues of Virgil, the senior class several Satyrs of Juvenal; that the Junior Greek class have read the extracts from the Anabasis of Xenophon, and the senior Greek, the extracts from the Odyssey of Homer. A number of written exercises, both in Latin and Greek, performed by the students during the session, and some of them very beautiful specimens of Penmanship, were laid before the board. A number of propositions in Euclid were demonstrated; and the exercises in Algebra were dispensed with for want of time. It is needless to report that the care and devoted attention of the Professor appeared as conspicuous in this as in the former departments. It is evident to all who are competent to judge, that every year the students are making obvious progress in the careful analysis, critical taste, and the more minute investigations of the higher branches of Philology with which they study the classics. The afternoon meeting was opened with prayer by the Rev. E. Ross, and closed by Rev. Professor Ross. Thus terminated one of the most pleasant days spent in conducting the affairs of the Theological Seminary.—*E. Chronicle.*

#### OPENING OF THE THEOLOGICAL HALL.

On Thursday 1st September the Board again met in the meeting House, West River, for the purpose of superintending the opening of the Divinity Hall. The Rev. Professor Smith, who was heartily greeted by his brethren, on his recovery from his late, almost fatal, accident, delivered a most appropriate, impressive, and eloquent lecture on literal and metaphorical

cal interpretation. The lecture was listened to with profound attention; the lecturer read with spirit and animation, and the topics discussed, were evidently discussed, by a master mind.—Professor Smith enters with all his energies into the duty of his profession and none can listen to his prelections without catching something of his enthusiasm. (See accompanying outline of lecture). The audience was large. The number of students enrolled is we are informed, eighteen. We regret much that some of these lectures have not been published; we are certain, they would be most acceptable to the public, and particularly to a number of the friends of the Institution at a distance, who cannot have an opportunity of hearing any of these inaugural addresses.<sup>1</sup>

The following is an outline of the address delivered by the Rev. Professor Smith.

The object of the lecture was to point out the errors that are often committed in the interpretation of scripture, by confounding its literal statements with the metaphorical, and the contrary. After adding a variety of examples to illustrate the evils resulting from false canons of interpretation; certain erroneous theories, principally in reference to the prophecies, were then specified and more fully discussed. The first was the theory of those who deny the existence of a double sense of scripture. The total denial of a double sense, was shown to be nearly as objectionable as the ancient practice of allegorizing which it is designed to supersede. This was proved by a reference to Hengstenberg's commentary on the book of Psalms; in which he is constrained by his rejection of a double sense, to deny all reference to the Messiah in the Psalms, except in two or three of them, in which he imagines the Messiah is the only subject. And also by a reference to several quotations in the New Testament from the Old.

The year-day theory was next brought under review, and the consequences of its rejection clearly pointed out. This was done chiefly by a reference to Stewart's commentaries on Daniel and the Apocalypse, in which he is compelled to acknowledge his inability to carry out his system of interpretation, or to make events tally with his chronology. Dr. Davidson's arguments, too, in opposition to the year-day theory in his work on the New Tes-

tament, were pretty fully considered, and shown to be without any weight.

Some of the Rev. Mr. Fairbairn's canons of interpretation, in his recent work on Ezekiel, were next subjected to investigation, and shown to be exceedingly untenable. The literality of those chapters in Ezekiel which foretell the restoration of the Jews, was proved; and it was shown, that according to Mr Fairbairn's theory, who denies the restoration, those chapters become a monstrous allegory.

The theory of the second Advent was next briefly considered, and the passage in the 20th chapter of the Revelations, on which that theory principally rests, critically invested. And it was shown that their error consists in imposing a literal sense on a metaphorical passage.—*Id.*

For the Missionary Register,

MR. EDITOR—

Of my mission to Mabou and Port Hood, I have prepared a "report", to be submitted to Presbytery, "after the due order"; but I wish to make some remarks in connection with it, of a more general character, which, as I do not intend to make them *controversial*, I send you for the Register.

My mission has been to myself a most pleasing and agreeable visit. To friends by the way, and friends on those stations, I am indebted for much cordial and kindly entertainment. Mine host at Mabou, "received us, and lodged us," not "three days," as Publius did Paul, and his companions, but three weeks, continuously—and many others showed us no little kindness. One sent to meet me at the Strait, and then conveyed me thither on my return, and then brought me on my way as far as Antigonish. But I speak not of pleasure merely. My visit was one of profit, spiritual profit, I trust both to myself, and to our good friends and brethren. "I was glad when they said unto me, let us go into the house of the Lord;" and our meetings from day to day were of the most interesting kind. I ministered to them for three successive Sabbaths, on the last of which, assisted by Mr. Millar, I held communion with them in the breaking of bread, and taught, "as occasion offered, from house to house. Mine own spirit, and the spirits of others, were, I believe, by this means refreshed.

This flock is a little one, but there are in it those who, I believe, are dear in the sight

of the Lord, and who stand high in the christian affection of those among us who have from time to time been the Angels of the churches, in conveying to them the message of mercy. They have been in a high degree preserved "in one spirit and one mind, striving together for the faith of the gospel," though it would be marvellous, I had almost said miraculous, if no element of discord or division had appeared among them. Their love for the ordinances of the Lord's house is far from extinguished, and their desire to enjoy again the judicial oversight of a pastor of their own, is apparently only increased by their recent disappointment. I was prepared from reports to find their ardour cooled; but if that was ever their condition, their affection and their zeal were easily rekindled.

They have recently been making successful attempts to promote the intellectual and moral culture of their community. In this they have been very efficiently assisted by one of our students, Mr. J. McGregor McKay, who has not only opened a Grammar School among them, into which he has gathered pupils of Roman Catholics, and the various shades of Protestants around, but has devoted time and attention to the scientific and religious improvement of the community. Thus he has not only won golden opinions from all parties, but obtained as a token of gratitude and respect, a very handsome and valuable acquisition to his library. A new Grammar School house is in progress of erection, which is not only designed to be completed and furnished on the principles of approved modern school architecture, but it will be an ornament to the settlement in which it stands. Unlike the Presbyterian church and the Baptist chapel in the neighbourhood, which, from their position, might almost be called invisible churches, it occupies a sightly and conspicuous situation, near which our friends would do well to place their new church, which they are already feeling they will soon need to build.

The schemes of our church are understood and appreciated by this distant congregation—and if they have not appeared as frequently as others in the list of contributors, it is in some measure owing to our Presbytery directing their funds in the mean time principally to their own immediate benefit.

At their annual meeting on the Monday before I left, they gave me a collection of

two pounds for the Synod's fund, and opened subscriptions for the following objects:—Rev. Mr. Millar's annuity, their own supply funds, Home Mission, and Theological Seminary. They would have added yet another for the Foreign Mission had they been requested. The women sympathise deeply with Mrs. Geddie in her self-devotedness, and propose to send her a web of party-colored cloth, fulled and dressed, as a present for some influential chief, in hopes in this way to strengthen her hands and encourage her heart in the work of the Lord, in which she is so successfully engaged. In this they are to be efficiently and gratuitously assisted by Mr. McDonald, the proprietor and manager of their local fulling mill. Might not similar establishments among our friends be thus called into requisition! Heavy cloth our mission does not need, but coloring and pressing would add much to the value of a portion of our webs; and I am persuaded our fulling establishments would cheerfully assist if they were desired.

It is of much importance to the interests of vital godliness in this congregation, that they be speedily supplied with constant pastoral oversight. Mr. Millar frequently preaches on the Lord's day, but since his demission of the charge, he does not take any official oversight.

The people cannot in the mean time supply a full salary for a minister, but they will more than equal in their contributions any similar number of our people in almost any section of the church. They have if not a very wide, a very important and growing field of usefulness for a devoted and zealous servant of God in the gospel of his Son, and have strong claims upon our sympathies, and upon a share of our supplementing funds. It is very bad policy to say nothing of the claims of christian affection, to allow old friends to languish, and old fields to be neglected, for the purpose, lofty as it is, of sending the Gospel to regions beyond. It was not till the Jews spoke against these things which were spoken by Paul, contradicting and blaspheming, that Paul said, "Seeing that you put it from you, let us turn to the Gentiles."

J. WADDELL.

*Belle Vue, Sept. 22d. 1853.*

REV. & DEAR SIR.—Letters from Mrs. Geddie to Mrs. Waddell, and from Mr. G. to myself of date 17th and 18th February have just reached us, and, supposing from

their contents, that they are unaccompanied by any communication to our Board, I send you notices of their receipt.

The mission family are all well, and making progress still in the good work. Mr Geddie had a meeting with his little Church, at which three of their number were appointed to outstations, in the capacity of pioneer teachers. The call for more missionaries is increasing in intensity, and the field is enlarging. Presuming that you will have your matter all arranged for the Register of next month, I reserve extracts for next number. We will send you Mrs Geddie's letter, on condition that you publish all she says about her children and household affairs, as many of the mothers in our Israel complain that they do not get information enough of this kind. Mr Geddie says he has not received

any letters from any of our ministers but myself.

I am yours truly,  
JAMES WADDELL.

In addition to the above, another private letter has come to hand, of a still later date, February 29. Our next number will contain copious extracts from all, should the friends please to forward them. We have no scruple in publishing such tidings about the children as appear to be of general interest, but we do think that the friends who receive Mrs Geddie's correspondence should remember, that she is altogether ignorant of the fact that her letters are submitted to the public eye, and that domestic news are frequently designed, by the writer, to be exclusively the property of the correspondent.

## Notices.

It is hoped that special attention will be given, by our readers, to the terms which the Board have adopted for the distribution of the Register for the ensuing year. The neglect of such attention, on the part of our patrons, has lead hitherto to great confusion, and much disappointment, as well as not a little unnecessary expense.

**ORDINATION.**—On Saturday the 10th inst., Mr. George M. Clark, Preacher of the Gospel, was ordained to the pastoral charge of the congregation of Shelburne, Clyde River, Barrington, and Locke's Island.

The Rev. Robert Sedgewick delivered an appropriate discourse from Eph. ii. 19., and proposed the Questions of the Formula for the ordination of Ministers. The Rev. John Cameron addressed the Minister, and the Rev. George Christie, the congregation.

The Committee of Superintendence of the Theological Seminary in connection with the Presbyterian Church of Nova Scotia, will meet in the Church at the West River, at the close of the Session of the Divinity Hall, on Tuesday the 11th day of October next, at 12 o'clock. The Students will deliver several exercises and be examined on the different subjects to which their attention has been directed during the current Session. The Committee will meet afterwards, for the transaction of business.

Friends of the Seminary and of religion are invited to attend.

WILLIAM McCULLOCH, Conv.

The following acknowledgments by Mr. Smith of Truro, were omitted by mistake, last month.

Home Mission, —Lower Village Missionary Prayer Meeting, 12s. 9d. David Hingley, Salmon River, 5s.

The Rev. George Christie acknowledges the receipt of £2 from the Ladies' Benevolent Society connected with the Rev. Mr. Walker's congregation, New Glasgow—and from other Ladies connected with the same congregation £1, for the purpose of assisting the congregation at Carlton, in the County of Yarmouth, in erecting a place of worship.

Also, for the same purpose, the sum of £1 5s. from the Ladies' Society, connected with Poplar Grove Church, Halifax.

Also, for the benefit of the Sabbath School in Carlton, from the Ladies' Working Association of Prince St. Church, Pictou, the sum of £1 10s.

The Treasurer of the Mission Education Fund acknowledges the receipt of £1 from Antigonish per Mrs. James McLellan, Pictou. Also, £1 3s. 1d. from Sherbrooke Sabbath School, per Mr. McLean, Student.

THE Female Contributors to the Aneiteum Mission, who intend to forward donations of Clothing, &c. for this year, are hereby notified that arrangements are now in progress to prepare a consignment of goods, to be shipped by the Bark 'Sydney,' which was to leave Glasgow on or about the 30th Aug. It will be of great advantage to the interest of the mission, that a larger supply be forwarded on this occasion than formerly. According to the statement in Mr Inglis' letter, 1500 of the 3000 inhabitants of Aneiteum, have renounced heathenism. Clothing will be required to a greater or less extent for this multitude, as a badge of the christian profession, as well as, in cultivating the habits of civilized life. It is very uncertain when an opportunity may occur, so favorable as the present; and it is hoped, that an extensive supply will soon come to hand.



## MONIES RECEIVED BY TREASURER,

from August 20 to Sept. 20.

## HOME MISSION.

From Newport, June 30th, omitted in account,	£4	17	7
Prince St. Church, Pictou,	4	15	0
Miss Jane Crockett, Green Hill,	0	5	2½
FOREIGN MISSION.			
Fish Pools Settlement, Primitive Ch.	3	0	0
Antigonish,	0	18	9
SYNOD FUND.			
Bedecque, £2 2s 3d., (Ts. cur.,)	1	15	3½
SEMINARY.			
A friend in Mirimachi,	1	0	0
A Widow,	1	5	0
Chance Harbor, per John Fraser,	1	13	6½
Sabbath School, M. R., penny-a-week Society for Library,	1	17	10
From Rev. J. Watson, for objects stated in September Register,	10	0	0

## RECEIPTS FOR THE REGISTER.

James McGregor N. (Glasgow, 50s.; William Graham Durham, 50s.; Arch. Patterson, Tatamagouche 20s; and 1s4d from the following persons: A Fraser, Robert Gordon, Peter Brown, J. G. Allan, Edmund Stewart, James Dawson, Wm. Thompson, and John Henderson

## 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 intrusted to its management, for all Educational purposes, Classical, Philosophical, 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 acknowledge the receipt of the following articles for the Foreign Mission.

7 yds. homespun from Mr. James Collio, Middle River. Cash from a friend, 6s. 3d. 2s yds. homespun flannel from the Ladies of Little and Chance Harbors, by Mr. Alex. Reid. Cash, £10, from the Sessions of the Rev. A. P. Millar's Congregation, Meirigouaishe, for the years 1851—52, by Mr. Wm. Brown.

## FOREIGN MISSIONARY WANTED.

The Board of Foreign Missions having been directed by the Synod to endeavor to secure the services of another Missionary 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's. McCulloch, Watson, L. Ross, H. Duncanson, and Wylie, with the Presbytery Elders of Truro, Upper & Lower Londonderry, three to form a quorum. Rev. Wm. McCulloch, Secretary.

Board of FOREIGN MISSION.—The Rev's. Baxter, Keir, Roy, Walker, Bayne, Waddell, Watson, G. Patterson, and Ebenezer McLeod, & Daniel Cameron, West River; Alexander Fraser, Esq., New Glasgow; John Yorston & J. W. Dawson, Pictou. Rev. J. Bayne, Sec.

Educational Board—The Rev's. Smith, McGregor, Campbell, Ross, Bayne, and Messrs. Abram Patterson, Charles D. Hunter, Adam Dickie, Isaac Logan, John D. Christie, James McGregor, John Yorston, Anthony Smith, J. W. Carmichael, and J. D. McDuff. Ex-Officio members, the Moderator and Clerk of Synod for the time being. Rev. J. Bayne, Sec.

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

Committee of Bills and Overtures.—The Rev's. Bayne, Roy, and McGilvray, and James McGregor. Rev. J. Bayne, Convener.

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

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

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

Receivers of contributions to the schemes of the Church—James McCallum, Esq., P. E. I., and Robert Smith, Merchant, Truro.

General Receivers of Goods for the Foreign mission—J. & J. Yorston, Pictou.

Publisher and General Agent for the Register—John D. McDonald, Pictou, N. S.