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THE MISSIONARY REGISTER,

OF THE
Presbyterian Church of Nova Scotia.

Vol. 6.

DECEMBER 1855.

No. 12.

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NEW ARRANGEMENTS FOR THE REGISTER.

Every person is aware of the important influence exercised by the press in the present day. To the necessity of employing it in the interests of godliness the friends of Christ are not generally insensible, so that while the enemy of souls is everywhere active, and finds corrupt literature one of his most effectual instruments, it is gratifying, that to so large an extent the press is employed in counteracting error, in opposing vice, and in advancing the kingdom of the Redeemer. Our Church has from its foundation felt the importance of enlisting this powerful engine in the work in which she is engaged; yet it must be admitted that she has not been so successful in employing it as her best friends have wished. The matter was before the Synod at last meeting, when steps were taken which we trust will be the means of supplying the want that has hitherto been felt. As to a newspaper, arrangements have been made by which the Presbyterian Witness will, it is confidently hoped, meet the wishes of Presbyterians generally, as a newspaper. The position which that periodical occupies in common to different Presbyterians will render unnecessary other periodicals in connexion with each body for the

promotion of their respective schemes and the elucidation of their distinctive principles. The Synod therefore remitted to the Foreign Mission Board to take steps to continue the Register, and if practicable, to take measures to publish at the same time a larger edition. The Board have accordingly taken the matter into serious consideration, and the Home Board having taken a share of the responsibility, the following arrangements have been made for the ensuing year.

The necessity of a publication like the Register in its present cheap form, and thus within the reach of the poorest member of our Church, is universally admitted. It has therefore been determined that an edition of the same size shall be published at the same price, viz: 1s. 6d. each for single copies, and 1s. 3d. per copy for quantities of not less than six copies. This will contain full information regarding the schemes of our Church, particularly its Home and Foreign Mission, and such an amount of general missionary reading as our space will permit.

It has been felt, however, that something more is necessary to meet the wants of our Church. It has therefore been resolved to issue a larger edition. This will contain 48 pages of the same size and form as the

United Presbyterian Magazine, and will be covered and stitched in the same manner. We need not dwell on the reasons which have led to this step. It may be sufficient to say that as this periodical will probably be the organ of our Church, and the only one defending its distinctive principles, it has been felt that it should be of respectable character. Of this edition the last 16 pages will be the same as the Register. The remaining 32 pages will contain articles on sub-general or passing interest to the Church. Occasionally a sermon from one of our ministers will be given, together with a selection of reading of a devotional character, or suitable to the family circle, and also a summary of religious intelligence. As the character of the larger publication will be so different from the present, it has been deemed advisable to give it a new name. It will, therefore, be called

THE CHRISTIAN INSTRUCTOR

and

MISSIONARY REGISTER

of the

Presbyterian Church of Nova Scotia.

The price will be 6s. in advance. To agents remitting the money, or becoming responsible for six copies, or twenty-four copies of the Register, one copy will be sent free. We regret that we cannot offer larger

remuneration to agents. The Register has never yet paid expenses, and it is maintained on account of its usefulness in promoting the interests of the Redeemer's kingdom. We therefore appeal to the ministers of our Church, and others friendly to the missions, for their active exertions in promoting our circulation; and they will have their reward in the good which they will thus be the means of accomplishing.

To secure greater efficiency it has been deemed advisable to change the place of publication to Halifax. Arrangements have accordingly been made, by which it is expected we will be able to appear before our readers in better style, and with greater regularity. Mr Charles Robson, Halifax, has been appointed agent, to whom orders, remittances and small notices for publication may be sent. Persons communicating with the publisher, Mr Barnes, may also forward their orders to him. Remittances may also be sent to the Synod Treasurer, A. Patterson, Esq., Pictou. It is particularly requested that all orders be forwarded before the 1st of January next, and that all orders specify distinctly how many of the larger and how many of the smaller are required. Communications to be addressed to the Rev. George Patterson, Alma Way-office, Middle River.

Home Department.

ANNAPOLIS.

In former numbers of the Register we have given notice of the efforts being made in this part of the Province. Since that time the Presbytery have given as regular a supply of preaching as was in their power, and the small congregation formed there has been gradually making progress in numbers and stability. In July last the Sacrament of the Lord's Supper was dispensed among them by the Rev. George Christie, for the first time, and they have since been visited by the Rev. Robert Sedgwick. We subjoin Mr Christie's report, and also the principal portions of Mr Sedgwick's.

MR. CHRISTIE'S REPORT.

According to appointment of Presbytery I preached and dispensed the Sacrament at the above named place, July 8th. I had preparatory religious exercises on the Saturday preceding. I also, after examination, received two persons to the communion of the Church in the usual way.

The weather, both on Saturday and on the Sabbath, was extremely unfavorable—consequently our congregation was small on both days. It was, however, to them, a very interesting occasion, and we trust, not unblest. There were 16 communicants at the Lord's

Table. The number would have been considerably larger had the weather been favorable.

Though in Annapolis it may still be considered "the day of small things" for our Church, it is nevertheless a day of promise. It is so felt by the Church there, and I fully believe, that while thankful for what is already realized, they look forward with confidence to the day when in numbers, and in all the real elements of a Church's strength, they shall not be inferior to any denomination of Christians in that part of the Province. Only let them have for the present a liberal portion of the missionary labors of the Church, and, by the blessing of God, neither they nor the Presbytery shall be disappointed.

Trusting that He, who hitherto hath been mindful of us as a Church, will bless us still, I remain,

Yours, &c.,

GEORGE CHRISTIE.

Rev. John L. Murdoch,
Pby. Clerk.

MR. SEDGWICK'S REPORT.

I began my labors at Digby instead of Annapolis, on the second Sab. of August; preaching in the morning at Digby Gut in the house of Mr Turnbull to a considerable audience, say from forty to fifty; and I may say that I have seldom had more liberty in my work, or been better pleased with the appearance of a congregation. My only regret was that I should be so short a time with them. One of Mr Turnbull's sons drove me up to Digby, where I preached in the afternoon in the Baptist meeting-house. There was a somewhat larger attendance of people, but from some cause or another, I had not the same enlargement in my work, nor did the congregation appear to me to be of the same cast. Perhaps I was hurt in my frame and exercise by finding written in pencil beneath the book-board of the pulpit the following extraordinary sentence. "A minister has much to bear (or do) in such a place as this. God grant me patience." I was anxious to preach in the evening also; but for reasons which it is needless to mention in this report, I could not manage it—neither could I get to 'Gullivar's Hole.' I found no person willing to take

me. I was told that I could not get an audience of a week night at any season of the year, and that it would be unwise to take the people away from the labors of the field in the midst of haying. Had it not been so intensely hot, I would cheerfully have walked; but I remembered him who said, "Do thyself no harm," and therefore, I was obliged to content myself with what I had done.

I got up to Annapolis by the middle of the week, and, on the third Sabbath of August I conducted divine service in the usual places of meeting, and at the usual hours, as also on the fourth Sabbath. On both days I had much comfort in my work, and the audience, which was considerable, was orderly and attentive. During the week I preached twice in the neighborhood of the town—at Round-hill in a Baptist church, and in the Grey settlement in a small school-room. In both places there were as many hearers as could reasonably be expected. I preached a second time also at Round-hill on the afternoon of the fourth Sabbath, to a larger audience, it is said, than had ever been in that place of worship, and who seemed devout and attentive.

I met with some of the leading men in the congregation on Monday, and had a conversation with them as to their state and prospects. The question was started, whether they should at once proceed to build a church, or take immediate steps to obtain a minister. It was the unanimous opinion of those present, that if possible and practicable, they should get a minister first, as this would most materially aid them in their efforts and working as a congregation. They do not imagine that in the first instance they can give an adequate stipend to a minister, but, reasoning on probability, they believe, that by the blessing of God, this would soon be within their power. I saw the amount of their Sabbath day collection, and in respect to it, there is this cheering circumstance, that during the time they have been congregated, it has gradually increased, almost Sabbath by Sabbath, till it is now considerably above a pound, and this without any extraordinary effort, much less, any sacrifice. It was the wish, moreover, of these gentlemen, that the Presbytery send this congregation as often and as regular supply as possible.

I left Annapolis on Monday afternoon for Bridgetown, where it was expected I would preach in the evening in the Baptist meeting-house. I did so to a considerable number of people, and after sharing the hospitality of a true-blue Presbyterian lady, a somewhat rare article in these regions, I took the stage homewards, thankful to the Master that he had granted me so many opportunities of preaching the word, and taking sweet counsel with so many stranger brethren in Christ, but most anxious to return to the loved scenes of my labors in Musquodoboit.

I would take the liberty of stating to the Presbytery, which I am the rather encouraged to do, from the same view being taken by the Brethren in Anna-

polis, that all the Sabbath time should be given to that place. When everything is so hopeful about Annapolis, our energies ought to be concentrated there, aye, and until that congregation obtain a settled ministry. What ought to be done afterward it may be for the Presbytery to determine. Should the Head of the Church so favor our endeavors as that a healthy, working, godly Church be gathered together and established in that cold, formal, but with all interesting part of the Province, we will confer a blessing on the race that is to come, and our labors will have been more than rewarded.

All which is respectfully submitted by
ROBERT SEDGEWICK.

Foreign Missions.

We have no late intelligence from the New Hebrides. We have, however, received files of the Reformed Presbyterian Magazine containing a full detail of Mr Inglis's mission, and also of the Church at home in reference to it. Our readers will be pleased to learn that the Reformed Presbyterian Church have resolved to send out another missionary, as soon as one can be obtained. As our readers, we believe, take almost as much interest in Mr. Inglis's labors as if he were one of our own missionaries, we subjoin one of his letters, and also two from Mrs. Inglis.

MR. INGLIS'S LETTER.

To the Rev. Dr. Bates, Secretary of the Missionary Committee of the Reformed Presbyterian Synod.

Ancientum, New Hebrides, Oct. 3, 1854.

MY DEAR SIR.—My last letter to you was dated July 11 and Aug. 1, and was forwarded by way of China. Since that time several things have occurred of an encouraging nature, and which I hope will be interesting to the Committee and the friends of the mission.

Since that time I have baptized seventeen adults and five children. I mentioned in a former communication that

I had a class of seventeen candidates for baptism and church fellowship, with whom I met once a-week. On occasion of Mr Geddie's being here, about six weeks ago, we examined them together. After a careful examination, we considered that from their knowledge, the profession of their faith, and their general character, they were all eligible for church membership. On the day appointed for the baptism, Mr Geddie preached an appropriate sermon on that subject, after which I shortly addressed them, proposed the questions in our formula, and administered the ordinance. It was a solemn and impressive occasion. The church was full, and all present appeared to take a deep interest in the proceedings.

The following is a literal translation of the formula for the admission of church members. I give you the first question also in Aneiteum.

1. Eka imi-isjis ninivaijeg intis inieingi aijana, et Atua inivaijeg a Ihora, um eti lep ateuq tah, ka o'o?

You affirm to be true this word, Jehovah is the true God, and there is no other, do you not?

2. You affirm to be true this word, There are three distinct, the Father, the Son, and the Holy Spirit, but they are one in heart, do you not?

3. You affirm to be true, that they are

the words of Jehovah which his servants wrote in the holy book, do you not?

4. You affirm to be true your sinfulness before Jehovah, and your inability to save yourselves, do you not?

5. You affirm to be true this word, Jesus Christ came down into this world and died, a sacrifice for our sins, do you not?

6. You affirm to be true this word, the Holy Spirit only can give you a new heart, do you not?

7. You desire to give up all heathenism and wickedness, to trust in Christ, to keep the commandments of God, and to lead a holy life, do you not?

You may think this a meagre and not very clear statement of Scripture truth. Our object is to present before the native mind as short and simple a view as possible of the leading truths of the Bible, especially of those that bear most against heathenism, the form of Satan's power on this island. The Unity and Trinity of God, the truth and authority of Scripture, the sinfulness and helplessness of man, justification by the atonement of Christ alone, sanctification by the Spirit of God, and the necessity of repentance, faith, and holiness, &c., are the points we have endeavored to bring as distinctly as we could before the natives, both in our catechism and in our formula; and they appear to comprehend them better than one would readily expect. I have, indeed, often been struck, in listening to the prayers and addresses of the natives, with the correct views which they possess of the fundamental doctrines of the gospel.

I have dispensed the sacrament of the Lord's supper twice since the formation of the church at this station. The number of adult native members is twenty-eight; we have also five Samoans, making in all thirty-three, and nine children. May the great and good Shepherd watch over these few helpless sheep in this wilderness!

I mentioned in my last letter that at the opening of his new church, Mr Geddie had married eleven couples. Every great movement on the one side of the island acts powerfully on the other. About three weeks ago we had a similar display here. In one day, at our Friday prayer-meeting, I married no fewer than thirteen couples. Four of the men had formerly had two wives

each, but had put away one of them; and the four wives thus put away were also all married at the same time to other husbands. On the previous Sabbath, I preached on the nature and duties of marriage, and on that occasion, notwithstanding a very unfavorable day, we had a large attendance, especially of women. I read and briefly expounded the last twenty-two verses of the Book of Proverbs, which I had translated for the occasion,—a passage which the venerable Matthew Henry calls a "looking-glass for idlers, which they are desired to open and dress themselves by; and if they do so, their adorning will be found to praise, and honor, and glory, at the appearing of Jesus Christ." A looking-glass which would require to be frequently opened and held up before the sable-faced ladies of Aneiteum. When marrying the parties, I required each of the four men referred to, to declare publicly, that he gave up all claims upon the wife he had put away, and then married each of them to the wife he had retained.

I am happy to say that the Lord is putting honor upon his own instituted ordinance of marriage in the eyes of this people. It is not twelve months since the first Christian marriage was celebrated on this side of the island, and I have already married twenty-one couples. The half of these marriages have been to rectify the effects of heathenism. In five instances the bridegroom renounced one wife, and in other five instances the brides were these repudiated wives. And although the bitter fruits of former heathenism are occasionally springing up and troubling us, there is, nevertheless, a striking improvement taking place in the social relations of the natives. The marriage relation is acquiring a sacredness and a sanctity which nothing but the Word and Spirit of God could have produced. Several other men, who had formerly had two wives each, had put away one of them before Christian marriage was introduced here: with these, as with all publicly recognised native marriages, I have not interfered.

We have still three men professing Christianity who have two wives each; one of these is a chief who has newly joined us; the other is the chief of this immediate district, who was one of the

first that professed Christianity here, but who has displayed a vast amount of duplicity and obstinacy in this matter. Not that he feels happy in his present state; he is constantly quarreling with the one wife about the other. He has two settlements, and lives a week or two with the one wife at the one settlement, and then quarrels and leaves her, and goes and lives a similar length of time with the other, with the same results. He thus vibrates between them till he has become quite a proverb. He has caused a great deal of anxiety and trouble. A good many men among the heathen have two wives each, and some three; but none more that I know of.

I mentioned in some former letters that there were very favorable accounts reaching us from Tana. Within the last three weeks we had a visit from a party of Tanese. Yaresi, the chief of a small district about ten or fifteen miles to the west of Port Resolution, with his brother and six or seven others, along with some natives of this island who had been on Tana, came over in two canoes. This is the district to which I referred some time ago, as being visited about eighteen months since by Waihit and some Christian natives from Mr Geddie's station, who were taken to Tana by the vessel which took the small-pox thither. Yaresi's grandmother was a native of this island; both he and his brother have been frequently here, and both can speak this language. They came over at this time to see the progress of the gospel on this island, and to seek a teacher to go with them to instruct them. One of the Christian chiefs from this side of the island was over on Tana some months ago, and told the Tanese that it was, *Mun ti nethoa im mun ti netho has Aneiteum*; that is, "There was no war and no wickedness now on Aneiteum." The Tanese were incredulous, and told him his words were false. When this party arrived, this chief and others lost no time in taking them round the island, to show them that his words were true. They caused the Tanese to leave their clubs, spears and other weapons behind them, and the whole party walked round the island unarmed. The state of the island must have struck the strangers very much; a flourishing mission station with a large church on each side of the

island; and the whole circuit of the island, one district excepted, dotted with school-houses; while, as the result of the gospel, universal peace, mutual confidence and good-will round the whole island. They were so affected with what they saw that they were crying. It is to be remarked, that they saw the best of the island, as the greatest part of the heathen live inland. The first Sabbath they were in the church here we had torrents of rain, and the attendance was small, but on the second Sabbath the day was fine and the church well filled. The appearance of so many natives decently dressed, and assembled for the worship of God, appeared to strike them very much. One day they came, accompanied by a number of our own natives, to see our house. When showing them through the house, I opened the medicine chest and showed them the medicines. A heathen native of this island who had come with them from Tana, explained to them of his own accord the use of the medicines, and concluded by saying, *Mun ti nemehe anpeke ineingki*. "There is no disease on this island now." By disease I suppose he meant epidemics. This was a valuable testimony in behalf of the gospel. One of the strongest prejudices against the gospel on Tana, and indeed throughout all these islands, arises from the belief that Christianity is the harbinger of disease and death. The natives look upon teachers and missionaries as something like their own sacred men, and like them great disease makers, and hence objects of dread. But here was testimony borne by a heathen, that the very opposite was the case on this island. On this account the possession of a few medicines and a little medical skill is of great importance to a missionary in this group.

Both Mr Geddie and I, and also our principal natives, have had a good deal of conversation with this party. The chief says that he has long had a desire for the Word of God, especially since they were visited by Waihit and the natives from Mr Geddie's station. He knew that the Word of God was here. He had heard that it was also on Fotuna and Erromanga, and he was most anxious to have it also in his land. He had often, he said, come to this island in the days of darkness for other purposes;

he had come for red ochre to paint his skin, and hawk's feathers to deck his hair, for feasts and dances, but this time he had come for the Word of God. He did not want the food or the property of the natives, but he wanted a teacher to instruct him in the worship of the true God. He said, moreover, that if we would send him a teacher, he would send a man and his wife to this island to learn the Word of God here,—these would also be pledges for the safety of our teacher. Mr Geddie and I have each of us had a teacher and his wife in readiness for Tana for some months, and as we expect the missionary barque the *John Williams* to visit us this month, when the Samoan brethren arrive we shall arrange with them as to what is to be done for Tana. We have in the meantime assured the chief that he shall have a teacher, and the whole party have left us to prepare for him, and to be ready to receive him when the vessel goes thither.

The change which the Lord has brought about on this island is telling favorably on the islands around us. There is a good deal of intercourse between Aneiteum, Tana, Fotuna, Niue, and Erromanga, partly by means of canoes, and partly by means of the sandalwood vessels; and however much the change that is going on on this island strikes us, it must strike the natives a great deal more. Our teachers on Fotuna have written us, that the chiefs there are very anxious to come to this island to see the effects of the mission. It was in this way that the change in Tahiti told so powerfully on the surrounding islands and groups about thirty years ago.

In many respects natives are the best pioneers; only it must never be forgotten, that native agency, whether from Samoa, Raratonga, or Aneiteum, can only prepare the way for missionaries. They cannot translate the Scriptures, prepare and print books, &c. They can assist, but they cannot supersede missionaries; and unless they are followed up in a short time by missionaries, their labors are thrown away. Erromanga is about to be taken up at a very proper time; teachers have been stationed there for two years. The sooner that one missionary can be located on Fotuna, two on Tana, and four on Fato, so

much the better. Were these all located immediately, they would soon, by the blessing of God, make room for twice that number.

The work on this island continues to advance very favorably. The heathens are offering no violent opposition, and though not rapidly, they are steadily joining us. The chief of an important island district on this side of the island, and a few of his people, have joined us. The most of his people, amounting to upwards of eighty, it is said, would join us; but they have no clothes to come to church in. Indeed the want of clothing appears to be the principal drawback at present with a great many of the inland natives; and, I am sorry to say, it is entirely out of our power just now to remove it. Our clothing, for native purposes, is entirely exhausted; and although a fathom of white or brown calico clothes a man very decently, as fashions go here, yet where they have to be clothed by the hundred, the task becomes heavy. One of the leading chiefs of Anan-un-se has all but joined us. He has not formally declared himself Christian, but he has done what is nearly equivalent. He has cut down the grove of his *natmasses*. He has profaned their sacred ground by planting taro upon it. He has cut off his long hair. He has just been here to get medicine for a sore foot. He came decently dressed, stayed all night with a relation of his, and came to our school in the morning.

Mrs Inglis and I continue to enjoy good health, but I am sorry to say that Mr Geddie, for some past, has been occasionally subject to ague and fever. Peace be with you all.

I remain, &c.,
JOHN INGLIS.

LETTERS FROM MRS. INGLIS.

Aneiteum, New Hebrides, Sept. 13, 1854.
MY DEAR MRS BATES,—I sit down to write you a few lines, as I am very anxious to enlist the ministers' wives, and through them the female members of the church, in behalf of this mission. I am especially anxious to enlist their sympathies in behalf of the women and children. Here, as in all heathen lands, the women and children, being the most helpless, have been the greatest sufferers, but the gospel is proving itself to

be a great and powerful remedy. It was not till Mr Inglis took the census of this side of the island, that we were fully aware of the great disproportion between the male and female population, and the comparatively small number of children. On enquiry we have found out that infanticide has prevailed to a much greater extent on this island than we had any thought of. The mothers did not murder their children in the barbarous way, which the mothers in Tahiti and in some of the eastern islands were in the habit of doing. They left them, especially the female children, in the bush to die, or within the tide-mark to be drowned, or they nursed them carelessly and they died. They did not look upon it as any sin. We have not heard since we came here of any case of infanticide among the Christian natives. I give a new dress to every child born in this immediate neighborhood, and I would like, if I were able, to offer a dress to every new-born child on our side of the island that the mother brings and shows me. They are all becoming very fond of clothes, and they are very fond of their children when they are grown up a little.

Marriage is now established on both sides of the island. We had a great day here on Friday last;—Mr Inglis married thirteen couple. Four of the bridegrooms had formerly had two wives each, and they publicly put away one and were married to the other; and the four wives put away were married to other husbands at the same time. I undertook the charge of dressing the thirteen brides; one of whom was one of my own girls. I got them all assembled in our young women's house, and appointed each of my girls to take charge of one or two of them, and partly with their own, and partly with borrowed clothes, we got all the brides dressed. The bridegrooms were all sent to the Samoan teacher's house and were dressed there. The whole made a very respectable appearance. The brides were all dressed with roundabouts and bonnets, and the bridegrooms with shirts and trousers. They were married in the church at the Friday prayer meeting. They were all arranged in front of the pulpit; the four men who had put away their wives in front, and the four wives who had been put away with

their new bridegrooms in the second row, and, behind these, the other five couple. It was very heavy rain till near the time of meeting, but as it cleared up, then the church was well filled by a deeply interested assembly. Mr Inglis preached a sermon on the subject of marriage, and afterwards married them—requiring each of the first four men to give up all claim to the wife he had agreed to put away. It was a very solemn and impressive scene. After the marriages, each party and their friends had a small feast. In the case of my boarding-school girl, her friends and the friends of the bridegroom cooked each an oven, and brought all the food into our court. It was then all divided. The nearest friends went with them to their house, had supper and family worship with the young couple, and then left them. There was neither dancing nor drinking of *kava*, which would have been done in heathen times. I have gone with Mr Inglis this week to visit three schools. We settled two teachers with their wives, and removed one young man to a new station. The wife of one of the teachers was one of my boarding-school girls, who was married about four months ago. She is a chief's daughter and a member of the church; and both she and her husband are very promising young people. On these occasions I examine the women while Mr Inglis is examining the men. The mission work here is interesting and encouraging, but it is very laborious. The Lord is carrying on a great work on this island; much has been done but much still remains to be done. I do trust you will sustain us by your prayers, and by supplying us as far as you can with clothing for the poor natives. With kind regards to Dr Bates and the family, I remain, yours very truly,

JESSIE INGLIS.

—
Aneiteum, New Hebrides, Dec. 6, 1854.

MY DEAR MRS SYMINGTON,—I received your very kind letter, and was truly delighted to hear that the interest of the church was beginning to be aroused in behalf of this infant mission. During the first two years of this mission we had to struggle through with very scanty means. Had it not been for two boxes our kind friends in Auckland sent us last year, I do not know what we

should have done. I am sure you will be gratified to hear that our New Zealand friends have taken a great interest in this mission. They have contributed in money and clothing about one hundred pounds last year; Auckland, £75, and Wellington about £25.

The three boxes from home came all safe, and will be a great benefit to the mission. As you request me to mention whatever would be most useful, I will make a few suggestions to you. Of shirts and trousers there cannot be too many. The shirts, but especially the trousers sent, however, are for the most part too large; the men here are neither stout nor tall. Both men and women on this island are in general rather under than above the middle size. We give long roundabouts only to our teacher's wives and our boarding school girls, and these can all make their own. We are unwilling to give the women petticoats, lest they should give up making their own pandanus leaf petticoats, which do very well, at least till cloth be more plentiful on this island. The petticoats from Castle Douglas congregation I shall turn to some other purposes. The spectacles will be very useful. For example, we gave a pair to Rijin, an old chief, a good man, and one of our church members. He is a most persevering scholar, but his sight is very much failed. He made out the words not amiss, but he had great difficulty with the letters; he can now see them plainly, and is quite delighted with his new eyes. We gave Mr Geddie a portion of the spectacles, and Mrs Geddie was telling me of an old woman, one of their church members, to whom she had given a pair. The old woman could not thread her needle, but now she can see quite well, and is so pleased with her new sight that she would sew almost from morning to night. The black cloth you sent is just the right kind for this climate. I gave Mrs Geddie a dress of it, in case she might require it. The children's clothes that Miss Waddell sent out are too good for the natives, but they were not lost. I made a present of the least valuable of them to our Samoan teacher's children, and the others answered Mrs Geddie's children, of which I was very glad, there is so little time to make children's clothes here; and it enabled me to re-

turn in some measure the kindness which Mrs Geddie had formerly shown me in supplying me with clothing for my girls. You will accept of my best thanks for the black merino. You will please to thank Mrs Clark for her thread; we need so much of it here, it will be quite a boon.

Many are our wants here. Combs of all kinds are a thing we much want. Every girl and boy living with us require to have one of their own; if you give one between two of them, it is sure to be lost in a very short time. I would also like to have a tin plate, and knife and fork, and strong bed-room towel, and a small looking-glass for each of them. The natives cook once a day; they eat their principal meal in the evening; they use leaves for plates, and fingers for knives and forks. The native oven, in which they cook the most of their food, consists of a hole made in the earth, in which they make a good fire, and build stones on the top; when the stones are thoroughly heated they take out a portion of them, leaving the rest and the hot cinders at the bottom; these they place clean leaves, and having previously scraped and washed their taro, they wrap it in leaves and place it in the oven; they then cover it with more leaves and the rest of the heated stones, and then cover the whole with a quantity of earth; they let it remain for an hour, or an hour and a-half, or two hours, according to the quantity of food that is in the oven. This is by far the best way of cooking taro and bread fruit. We have always ours done in this way. They are very particular in having everything clean about their ovens.

I have ten girls at present. I have had in all fourteen. Four have been married. They are all learning very well. Two of them are church members. Four of them have repeated to me all the gospel of Mark; some of the rest are at the twelfth chapter, and they are all getting on very well. Several of the other women around me are nearly as far advanced. Of the two girls who are members, Martha and Jane, their consistent conduct gives me every reason to believe that they are changed in heart as well as name. Elizabeth, another of our church members, who lived next door to us since we came

here, is gone with her husband Tali to Tana, to act as a teacher. She was a woman in whom I had great confidence. I hope she will prove a blessing where she is gone.

We are very sorry to hear of the professor's death; what a loss it must be to the church!—I remain, &c.,

JESSIE INGLIS.

In addition to the foregoing we sub-join extracts from the report on the New Hebrides mission read at the last meeting of Synod, and also a letter from the Convener of the Committee on Foreign Missions.

NEW HEBRIDES' MISSION.

In the case of Mr Inglis's mission, the work has hitherto been one continued triumph. Everything he has put his hand to has been successful. The mission-house and adjoining premises have been completed in a style which has drawn forth the plaudits of strangers. A chamber upon the wall, with a table, a stool, and a candlestick, might suffice for the prophet in his solitary wanderings; but when the sons of the prophets became adjuncts to his family, he was soon reminded that more accommodation was required. "Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee unto Jordan, and take thence every man a beam. So he went with them." A similar necessity demanded similar measures in Aneiteum. Not only the young men, destined, if the Lord permit, to be *teachers* and *pioneers* for the gospel, dwell with the missionary, but a goodly band of young women also, in their separate apartments, and under shelter of the mission-house. It is felt on all hands, that until the *women* are instructed and elevated, there can be no remedy for the degradation of heathenism.

The erection of a new church was a much more formidable undertaking, especially as the prospects of the mission did not accord with the idea of a small or paltry structure, that might soon require to be set aside or enlarged. But strong hands and willing hearts, under the direction of an able leader, can soon accomplish great things. There was no slacking of effort until

the church was completed, as much of a wonder to the *Aneites* as Solomon's temple was of old at Jerusalem. And the example was soon followed on the other end of the island, by the erection of a church of still larger dimensions at the station occupied by Mr Geddie. The scene exhibited at the opening of each of these churches, it would have been a rare luxury to have witnessed. It rejoices the heart to read the description of it. Yet other aspects of the mission arrest the attention still more forcibly.

The few *Samoan* teachers, who had done so much to prepare the field for the entrance of the missionaries have proved efficient auxiliaries to Messrs Geddie and Inglis. For their *skill to hew timber* they were the *Sidonians* of Mr Inglis's men; and they prove valuable helpers in more important labors. They belong to a class of men whom the South Sea missionaries use somewhat as Noah did his dove, when he sent her forth to explore the state of the ruined earth. Sometimes they fail, and return that they may be pulled into the ark again. Sometimes they do not return; but having witnessed a good confession in the midst of a blind, infatuated people, they are sent after the martyred Williams to bear witness above, how the dark places of this earth continue to be "the habitations of horrid cruelty." It is a pleasing proof, however, of the power of the gospel, that native converts are generally forward to hazard their lives in these exploring expeditions, and in the attempt to communicate to others the glad tidings they have found so precious to their own souls. Without their assistance, it would be impossible for Mr Inglis to carry on the several departments of missionary labor among so large a multitude, who meet at three several stations, one of them being five, and the others ten miles distant from the *mission-house*.

Your Committee regard it as very wonderful, while to all the members of the church it is a matter for devout thankfulness, that out of a population of about 1,800 persons, who have been so recently,—all of them,—in the depths of darkest heathenism, fully one-half, or about 900 persons, have renounced their idols, and have placed themselves at the

fect of the missionary, to be taught the knowledge and the service of the one true God, and how to be saved from the wrath to come. This is the present state of matters on Mr Inglis's end of the island; and the work is still more advanced on the southern end, where Mr Geddie labors. The attendance at school is not, as in favored portions of the old country, from twelve to fifteen per cent, but from sixty to seventy per cent,—three generations being not unfrequently found in the same class, the grandfathers, with their newly acquired spectacles, running a dubious race for literary distinction with their sharp-eyed grandchildren. The people have surrendered their idols, a collection of which, we are informed, is on its way to this country, that we may see what sort of gods they were taught to worship. They have testified their regard to the gospel by their ready obedience to the missionary, and by enduring continuous & arduous labors, to which, it is well known, savages have the strongest repugnance. They are rendering, perhaps, still more costly sacrifices to the power of truth, in relinquishing their long-cherished but abominable and wicked heathen customs,—their polygamy and other unchaste practices, their infanticide, the stragulation of widows, and their hereditary feuds and bloody wars. Each of the missionaries has had the privilege of organising a congregation some time ago, with good prospects of increase, there being, at the date of the latest report, eleven native converts at Mr Inglis's station, and twenty-three at Mr Geddie's. At the latter station there were, besides, eighteen candidates for admission under a course of preparatory instruction. Meanwhile, the gospel leaven appears to be spreading, and pervading the mass of heathenism which remains in the island, encouraging the hope that, at no distant period, the whole community will be prepared to yield subjection to the sceptre of Christ. Surely we may take up the language of the ancient church, and exclaim, "This is the Lord's doing, and it is marvellous in our eyes. The Lord hath done great things for us, whereof we are glad."

The remarkable combination of propitious circumstances that has thus far attended this mission, must have already arrested the attention of the members of the Synod. That your missionaries have been spared in the enjoyment of health

almost without interruption; that they have been directed to a sphere of labor in all respects eligible and so hopeful; that they have been associated with fellow-laborers so devoted and so estimable as Mr and Mrs Geddie; that the hearts of so large a multitude have been disposed to give them so cordial a welcome; that the school, and the church, and the printing-press, have been brought into such vigorous and efficient operation; that unbroken peace has been continued, and the insidious enemy kept far away,—when all these things are considered, what thanks can adequately express the gratitude they should awaken in our hearts?

The Committee are happy to report, that the zeal of the church at home has been stirred into pleasing activity during the past year. As the wants of the mission have been made known, there has been a good deal of forwardness in supplying them. A people sunk in heathenism have but few wants, being strangers to the comforts, and even the decencies of life. The fox has his hole, and the bird of the air its nest. This is their proper level, and they are happy in it. But fallen man has sunk vastly below his level,—has become "wretched, and miserable, and poor, and blind, and naked." But as soon as he gives ear to sound instruction, he begins to feel his wants, and every step of progress he makes discloses them to him more impressively. It is no matter of wonder, therefore, that in the case of hundreds of people emerging simultaneously and suddenly from the depths of barbarism, the wants should be both very urgent and very numerous. To meet these, in some degree, has given occasion for not a little thought and effort to members of your Committee, and to many friends besides. An extensive collection of goods sent out from Glasgow in the early part of last summer, including a printing-press and its equipments, has been received and acknowledged by Mr Inglis. To that collection friends in Edinburgh, Dumfries, Paisley, and other places, were contributors, along with friends in Great Hamilton Street Congregation,—in what proportions is not known to your Committee. Another collection, which may also be considered extensive, is being shipped at the present time,—the computed value of which exceeds one hundred pounds, including a large box from Kibbirnie; a medicine chest, a fount of types, an Encyclopedia

Britannica, and other goods, from Edinburgh; a communion service from a friend in Paisley; and a miscellaneous collection of school-furnishings, carpenter's tools, and clothing, from friends in West Campbell Street. The value of this collection has been much enhanced by two liberal donations,—one of *twenty pounds* from a friend of missions, who is not a member of the Reformed Presbyterian Church, and the other of *five pounds* from a female disciple, who is being purified in the furnace of affliction for a place in the upper sanctuary.

Before closing their report, your Committee are anxious to give expression to two words of warning, and two brief suggestions in the way of inquiry:—

1st. In view of the prosperous condition of one branch of our Foreign Mission, they would be admonished themselves, while they respectfully warn the Synod and the Church to beware lest feelings of pride and exultation should mingle with their thanksgivings. If we *boast*, let us "*make our boast in the Lord*," Let each say, "Oh, magnify the Lord with me, and let us exalt his name together."

2d. Let us beware of idolizing the instruments. The two brethren, Geddie and Inglis, for we love to speak of them conjointly, and their excellent partners and fellow-helpers, have proved themselves worthy of all the esteem and confidence which their warmest friends have expressed towards them. But to *attribute success to them*, and to begin to *lean upon them*, would be provoking to the Lord, on whom they every moment depend, and the greatest unkindness to them that could be committed. There might very soon be need for a "*thorn in the flesh*"—a messenger of Satan to buffet them, or the Lord might reprove us by putting them aside, while he provided for carrying on his own work by "*things that are despised*."

In the way of *suggestion*, our first enquiry is,—Have the wealthier members of the church ever yet awakened to an adequate sense of their duty to the Lord, in the exercise of the stewardship with which he has entrusted them? Either while they are living, or in the arrangements they make in the prospect of their death, is there any due proportion between that which they bequeath to their friends and connections, and what they consecrate to the service of the Redeemer, who has ransomed them by his own blood. Are there not among us still some who seem

well content to keep Christ at the gate with Lazarus, picking crumbs, while all their friends are feasted in the mansion?

Our concluding suggestion by way of inquiry is,—Has not the question about strengthening the New Hebrides Mission become one of *pressing urgency*? Is a work of such magnitude, and withal so full of promise as that presently in Aneiteum, to be exposed to the hazard of perishing by being suspended on the continuance of the *life of two men*? in so far as we are concerned on the *life of one man*? When the Lord is opening a *wide door and effectual*, is it not the duty of the church to enter resolutely and immediately? The Lord will find instruments for the accomplishment of his own glorious work. But should we fold our hands, and prove indolent or fainthearted, when a sphere of honorable exertion has been opened up to us, he will raise up help in other quarters, and *we shall be ashamed*.

IMPORTANT PROPOSALS FROM THE COMMITTEE ON FOREIGN MISSIONS.

MY DEAR MR EDITOR.—The Synod's Committee on Foreign Missions held a meeting to-day, and I have been instructed to grave a little space in your Journal for a notice of one or two matters which engaged the attention of the brethren. By far the most important of these had respect to the measures that should be adopted for obtaining an additional missionary for the New Hebrides Mission. The necessity for strengthening that mission becomes more manifest and more urgent every day. The divine favor has been hitherto extended to it in a measure exceeding all our expectations. The work has altogether outgrown the capabilities of the few laborers who are presently in that field. Several islands of the same group, particularly Tana, have a population approaching to 10,000, are pronounced to be quite prepared to welcome European missionaries. Other parties are apparently looking on with expectation, that the churches which have first broken ground in that group of islands should proceed to take possession of them for Messiah the Prince. The Presbyterian Church of Nova Scotia has been strenuously exerting herself for this purpose. One additional missionary is prepared to embrace the earliest opportunity of going out, probably by the "*John Williams*:" and efforts are made to secure another. Nova Scotia (or Scotland) was in this field before 1850.

now the eyes of many are upon us to see what old Scotland will do in the same regions. Heretofore the Presbyterian churches have had no direct or ostensible share in the extended missionary labors which have been prosecuted in Polynesia during more than fifty years. The London Missionary, now so venerated and beloved, gained its first triumphs in these regions. The Church of England is there; and, alas! the emissaries of Rome are there to sow their tares, as far as an overruling Providence may suffer them. But until the island of Aneiteum was occupied, there was no spot in all those vast regions of which it could be said, "This field is cultivated by a Presbyterian Church." Is it not full time that this reproach should be wiped away? Is it not time that this division of the great army of Emmanuel should send its contingent to that field also, to share in the conflict against the powers of darkness? Happily there are as yet no jealousies or distrust among evangelical missionaries in those seas. In a letter from Rev. A. W. Murray, one of the senior missionaries of the London Society, who had been on a visit to Messrs Geddie and Inglis, the desire for more help is strongly expressed in a paragraph which may be here transcribed.

Mr Murray's letter is dated Upola, Samoa, 11th December 1854. After expressing the happiness he felt in his visit to Messrs Geddie and Inglis, he proceeds to say, "Your missionary, Mr Inglis, is a most valuable man. I do not think that

any amount of confidence you may repose in him will prove to have been misplaced; and his good wife is like-minded with himself. We regard them as a very valuable couple, and a great acquisition to the missionary cause. Could you not, my dear sir, send us out another couple of a similar stamp? How we would rejoice to welcome them, and to aid in introducing them to fields of labor! Mr Geddie's friends in Nova Scotia are preparing to send out an additional laborer, and if your Committee could find a second, they might come out in the 'John Williams.' A mission could thus be commenced almost immediately on Tana, which is close to Aneiteum, and which might at once be occupied by European missionaries. Tana is at least three times the extent of Aneiteum, and contains fully three times the number of people. *It is one of the finest islands of the South Seas.*

At the late meeting of the Synod in Edinburgh, after hearing the report on Foreign Missions, "the court united in prayer giving thanks to God for what they had heard of his mercy and power in connection with the missions, and in imploring his continued blessing on the missionaries and their labors." At the same time they "instructed the Committee to take steps with the view of obtaining another qualified missionary to co-operate with Mr Inglis, and to send him out as soon as practicable to strengthen the mission in that region."

Finances.

UNITED PRESBYTERIAN PERIODICALS and NEWS OF THE CHURCHES. Subscribers in Nova Scotia and P. E. Island to any of the above works are reminded, that their subscription for 1856 must be paid before the first of January next, either to the subscribers or to the Rev. P. G. McGregor, Halifax, to secure the regular transmission of their copies. JAMES DAWSON & SON, Agents for N. Scotia and P. E. I.

J. & J. Yorston acknowledges receipt of the following for the Foreign Mission, viz:—
2 pair flannel drawers, and 1 pair of socks, value 12s, from Mrs Harop McKean for the Rev. Mr Gordon's own use, per Rev James Watson; 10 yards flannel from the ladies of Primitive Church, New Glasgow, from Mrs

Geddie; 6 yards flannel from Mrs D, Barclay, Fish Pools; 26 yards flannel from the ladies of M. B., Middle River, per James McDonald; a loom copying press, value 50s, from Mr Jas. Dawson, Pictou; 36 yards drugget, value £3 12s, and thread 3s 4d, from River John; a parcel containing six volumes of books as a present to Mr Geddie from the Green Hill Ladies' Penny-a-week Society.

The 5½ yards flannel acknowledged in the October Register from the Ladies of Poger Hill should have been 15½.

The goods acknowledged in the Register from the 4th July 1854 till November 21, 1865, put up in 19 boxes—value £250, are shipped by the barque I ask Watch, Capt W H Menzies, to Messrs A G Kidston & Co, Glasgow, Scotland, for re-shipment to the Rev Arthur Tedman, D D, London, to be shipped

by him for the John Williams, to the Rev John Geddie, Anciteum, South Seas,

Thomas Scott 2s. 2d.; Thomas A. Stewart 7½d.; Jhn James Stewart 1s.; William Douglas Bayne Stewart 7½d.; William Stewart 6s. 3d.; Mrs. McDonald, widow, 4s.; Elizabeth Stonehouse 7½d.; Donald Stewart 1s. 3d.; Grizzell Jane McPherson 2s.; Mrs. Isabella McPherson 1s. 3d.; Jolm McPherson 1s.; Catherine McPherson 7½d.; Christian and Grace Stewart 5s.; Mrs. Atkison, widow, 2s. 2½d.; Margaret McLean Peppard 2s.; Susan E. Stewart 1s.; Mrs. Jane Stewart, widow, 1s. 10½d.; David Atkison 1s. 10½d.; Benjamin Purdy 1s. 3d.; Robert Stewart 8s. 6d.—£2 0s. 11d.

The Rev Wm. McCulloch acknowledges the receipt of one pound for Harvey church from Rev. David Roy.

The Rev. George N. Gordon thankfully acknowledges the receipt of the following donations in money and goods towards his outfit.

P. E. Island—	Young man from U.S.,	£0 10 0
"	A friend, New Glasgow,	1 5 0
"	Young man, E. St Peters,	0 6 3
"	A friend, Fortune Bay,	0 5 2½
"	Two friends, husband and wife, E. St Peters,	0 6 9
"	A friend in Jesus, Cove Head	0 7 6
Nova Scotia—	A friend, Portapique,	1 5 0
"	do Noeh,	1 5 0
"	do Merigomische,	0 12 6
"	do Antigonishe,	1 0 0
"	do N. Glasgow,	1 0 0
"	per Mr McGregor,	5 1 6
"	Truro congregation,	10 10 3
"	Green Hill congregation,	6 0 0
"	West River do	6 6 2½
"	U. S., East River do	3 6 0
"	West Branch do	1 5 0
"	A friend, West River,	6 4 0
"	Sherbrooke congregation,	2 1 10½
"	Ladies, Rev. Mr Roy's cong'n	12 10 0
"	Ladies who conducted soiree, Pictou,	3 5 0
"	Per Rev. G. Clarke Shelb'no	9 11 4½
"	Per Mrs Christie, collected by ladies of Rev. G. Christie's cong'n, Yarmouth,	3 9 9
"	Rev. Mr Murdoch's congregation, Windsor,	6 0 0
"	Per Rev. Mr Wylie, donation of his congregation	2 6 0
"	Ladies Rev Mr Roy's congregation, and Mines, box goods, value	5 10 0
Do.	Mr. Walker's cong., parcel,	4 12 6
"	Ladies Green Hill congregation, a parcel,	0 3 9
"	Gifts of children for special purposes, East River,	£94 5 4

Mr Gordon also takes this public manner of expressing his acknowledgments to those friends in various parts of the church who have made to him presents of books and other valuable articles for his private use.

The Presbytery of Pictou met at Antigonishe for the presbyterial visitation of the congregation. The questions usual on such occasions were addressed to the various office-bearers, and elicited in general satisfactory replies. The Presbytery afterwards met for general business, when a call to the Rev. Jas. McLean from the congregation of Shubenacadie was taken up. Reasons of translation by the congregation of Shubenacadie were read and also answers thereto by the congregation of Mabou, after which Mr. McLean was called upon to express his mind, when he intimated that he felt it his duty to accept the call; whereupon the Presbytery dissolved the relation existing between him and the congregation of Mabou. The clerk was directed to write to the latter congregation in the name of the Presbytery, sympathizing with them in their present position. Reports were read of Messrs. Ross and Keir's labors in Cape Breton, which were approved, and arrangements were made for the supply of vacancies and stations. It was agreed to take Mr. John Wm. Matheson on trials for license, and subjects were assigned him accordingly, part to be given in at next meeting of Presbytery, which will be held at Green Hill on Tuesday 18th December next at 11 o'clock.

Monies received by Treasurer from 20th Sept. to 26th Novr., 1855.

SEMINARY.

1855, Sept. 28, From Mr Wm. Chisholm, New Glasgow, £2 10 0
 Oct. 23, John D. McDonald, W. River 0 5 0
 Mrs William Fraser, Scotch Hill, 0 5 0
 25, Princetown, P. E. I. ty, £5, N S 4 6 8

FOREIGN MISSION.

Oct. 22, From Forks, Middle River, per Rev George Walker, 0 10 0
 25, A Wesleyan, Bedeque, P. E. I., 8 6 10½
 Mrs Redpath, Carriboo River, 0 5 0

HOME MISSION.

Sep 28, From Mr William Chisholm New Glasgow, 3 0 0
 Oct. 22, Forks Middle River, per Rev George Walker, 0 10 0
 Baddeck, C B, from Mr Thos McKeen 12 0 0
 Thomas Ethridge, Esq, Margareo Riv. 0 7 8½
 25, Bedeque missionary society, 1 1 0
 Acadia mines 10s 9½d, Folly mountain 9s, per Mr Grant, 0 19 9½
 Mr B. Flemming, Wallace River, 0 5 2½
 Acadia mines £1 8s 7½d, Folly mountain 19s 0½d, per Rev H. Ross, 2 7 8
 Mrs Craswell 12s 6d, W. Chester 41s, 2 13 8
 Greenfield 9s, Annapolis £5 15s, Digby 20s, 7 4 0
 Nov 23, Domestic missionary society, Still Water, St Mary's, 1 0 0

ST-OF FUND.

Oct 25, James Church, East River, 3 0 0

REGISTER.

Oct 25, From Yarmouth, 11 3
 Nov 23, Salem Church, Green Hill, 5 0 0

CALL.—We understand that the congregation of Harvey have given a cordial call to Mr. Samuel Johnston, probationer, to be their pastor.

The Board of Home Missions will meet at Green Hill, on Wednesday 19th December next, at 11 o'clock.

The Rev. P. G. McGregor acknowledges the receipt of £10, to aid in the erection of Cape Sable Island Church, from Princetown, P. E. Island, being a congregational collection, together with an additional sum from the Ladies' Society of the congregation.

Robert Smith, Truro, acknowledges the receipt of the following for the Foreign Mission:

From Ladies of lower end of Onslow 46 yds. cloth; Thread and yarn, value	£ 8 0
From Ladies of the rest of lower half of Onslow. 40 yds. cloth,	3 10 0
From Ladies above the middle of Onslow and North river 30 yds. cloth, value	2 12 6
From Ladies of East Mountain 1 web cloth and sundries	2 5 7
From Ladies Benevolent Society, Hants, a box goods for Mr Gordon' mission field,	4 0 0
From Green Wood Church cong., Wallace River, including dons. from persons not. con with the cong., col. by Miss Chisholm; 42 yds. flannel, sundries & cash	3 16 3
From Robert C. Blair, Lower Village, 5 yds. cloth,	0 10 0
From Thomas Dickson, Onslow, a piece Flannel,	0 5 7½
Children of Halifax Road, for Bell for Mr. Geddie, per Mr. R. H. Smith,	0 8 6
From Mrs. Wm. McNutt of Lower Village, 4 yds. Cloth,	0 7 6
From Thomas Davidson, Portipique, 3 yds. Cloth,	0 7 6
From Mrs. William Fleming, Truro, 4½ yds. Cloth,	0 6 9
From Mrs. John H. Netting, 5 yds. Flannel,	0 7 6
From Mrs. Thomas Johnson, Lower Village, 5 yds. blanket Flannel,	0 10 0
From Mrs. John J. Fulton, 2 yds. Cloth and sundries,	0 6 0
From Mrs. Stearns McNutt, 3 y. Flannel,	0 4 6
From Ladies of the head of the S. Branch School District, north side Steviacke, 32 yds. Flannel,	2 0 0
Ladies of lower part of Lower Village, 31 yds. Flannel and Thread for miss. stores,	1 18 9

Robert Smith, Truro, acknowledges the following mission Cloth, Monies, &c per the Rev. Alexander Wylie, from the congregation of Lower Londonderry:—

12 yds Cloth from the ladies of Portipique village, value	0 18 0
14 yds. Cloth from ladies on the east side of Bass Riv. and Birch Hill,	1 1 0
20 yds. of Cloth from the ladies of the upper settlement of Bass River,	1 10 0
14 yds Cloth from the ladies of Portipique mountain,	3 1 0
6 yds. of Cloth from Mrs. Samuel Davison, Portipique village,	0 9 0
4 yds Cloth from Mrs. Robt. Davidson, Portipique village,	0 6 0
2½ yds. Cloth from Mrs. Robert Davidson, Portipique village,	0 3 9
4 yds Cloth from Mrs. Samuel Wilson, Castle Keagh,	0 6 0
Cloth and Sundries from Miss S. Peppard, Great Village,	0 6 10
Cloth and sundries from Miss S. Yuill, Great Village,	0 7 6
Cash from the Pres. branch of the G. V. Sewing Society,	3 11 10
Cash from Mrs. John Mahan, G. Village, a special donation for the Home Mission,	0 12 6
Cash from Capt. David Murray, Portipique, a special donation for the Foreign Mission,	0 5 0
Cash from a lady, Portipique, for Foreign Mission,	0 10 7½
Ditto from Mrs. H. Mission,	0 5 7½
From Mrs. S. Wilson and family, Castle Keagh, for H. Mission,	0 1 9
The above special donations are all in addition to the annual subscriptions for the schemes of the church.	
Also, A box sundries, from Pembroke branch Missionary Soc., Upper Steviacke,	1 5 0
From ladies of lower Shubenacke per Miss Sarah Hamilton, 27 yds. Cloth,	2 0 0
From Mrs. Thomas Crow, Old Barns, 6 yds. Cloth,	0 7 6
From ladies of Middle Musquodoboit, 32 yds. Cloth,	2 0 0
Cash from Mr. J. Patterson, Kennetcook, per Mr. John Faulkner,	0 10 0
Proceeds of Children's Bazaar held in Truro in August last, for Missionary purp ses,	13 14 6
From Ladies' Ben. Soc., Onslow, for the educ. of Miss Geddie, omitted in July last,	0 10 0
From Mrs. R. H. Smith, for do.,	0 2 6

Appointments of Probationers for December.
Prohibitioners.

Mr. Robert Grant,
" Samuel McCully,
Rev. Daniel McCurdy,
" Hugh Ross,
Mr. William Keir,
" Samuel Johnson,

Presbyteries.
Pictou
Truro
P. E. Island.
Pictou.
Truro.
Pictou.

The Board of Home Missions will meet at Green Hill on Wednesday, 19th Dec., at 12 o'clock.

The Board of Foreign Missions will meet at Green Hill, on Tuesday 18th Dec. next at 6 o'clock, P. M. DAVID ROY, Conv'r.

RECEIPTS FOR REGISTER.

Rev. R. S. Patterson, £1 6s.; Rev. James Allan, 4s.; Rev. A. McGillivray, 18s. 8d.; New London, Prince Edward Island, 2s. 6d.; and 1s. 6d. each from Alexander McKay, Miss Margaret Torrens, Miss Maria Harris, Jas. McNaughton, Arch'd Fraser, and James Primrose, Esq. From Revd. James Byers, 17s 6d.

Mrs Bayne acknowledges the receipt of the following sums for the Mission Education fund:—from Lower end Middle River Sab School, per Rev. G. Patterson, £1 1s 3d.; Gr. Roads Roger Hill S. S. for do., 16s. 3d.; S. S. children, Princetown, with addition from Ladies' Society, £2; Union Hall S. School, West River, Salem Church, £1 14 4d.

FORMS OF BEQUESTS.

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

"I devise and bequeath to The Educational Board of the Presbyterian Church of Nova Scotia, the sum of—[L. 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 (or) for the Theological direct, 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.

FOREIGN MISSIONARY WANTED

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

BOARDS AND COMMITTEES.

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

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

Educational Board—The Rev'ds 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. Carnichael, and J. D. McDonald. Office members, the Moderator and Clerk Synod for the time being. John McKinnon, Esq. Secretary.

Seminary Board—The Professors & office, Rev'ds McCulloch, Bayne, Christie, McGillivray, Watson, G. Patterson, and Daniel Cameron and James McGregor. Rev. W. McCulloch, Convener. Rev. J. Watson, Sec.

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

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

Committee of Bills and Overtures—Messrs Roy, Bayne and McGillivray, and James McGregor,—Mr Bayne, Convener.

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

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

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

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