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THE MISSIONARY REGISTER.

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 10.

OCTOBER 1859.

No. 10.

CONTENTS:

Jubilee Celebration,	147	NEWS OF THE CHURCH,	
HOME MISSIONS.		Presbytery of P E Island,	156
Colportage Report,	147	Presbytery of Truro,	157
FOREIGN MISSIONS.		Presbytery of Pictou,	158
Letter from Mr Gordon,	148	Presentation to Rev. E. Ross,	158
State and prospects of the Bible in		Theological Hall,	159
Aneiteum,	151	NOTICES.	159
Ordination of Mr Johnston,	152		

JUBILEE CELEBRATION.

In the history of the Presbyterian Church of Nova Scotia, we believe, but three ministers have attained to a Fifty Years ministry. It is rather a singular coincidence, that just the same number of her Elders have reached the same term of office. The Jubilee services at Londonderry in 1845, and at Princetown in 1848, proved not unworthy of these venerable men of God, the Rev. John Brown, and the Rev. Dr. Keir, "whose praise is in all the churches, so that they being dead, yet speak." In the public prints of the day, due record of the deeply interesting proceedings was given to the Church, so that while the hearts of those who were present, were "stirred up" to render honor to whom honor was due, multitudes throughout, and even beyond the pale of our communion were found gladly to re-echo the jubilant strains. "Thus shall it be done to the man whom the King of Kings delighteth to honor". Though moving in a more limited and private circle of official life, the Elders of Salem, James' and Prince Street churches, have furnished to their numerous and attached friends a season of more quiet and chastened, but not less pleasing enjoyment. Mr. John Douglas, Middle River, some years ago, Mr. Wm. Fraser, McLennan's Brook,

two years ago, and Mr. George Ives, Fishers Grant, this year, have fulfilled that course which was so notable in Jewish History, and as was most meet, they have received due recognition of their honorable position. Our Elders are content, at the call of their fellow-members in Church fellowship, to give freely no small measure of their time, and talent to public business. Recognizing in this call to office, the voice of the Alone King and Head of the Church, they are disposed to account his approbation of their service, as the highest reward, they can either covet or receive. Yet, who can doubt that they must hail, as a reward highly desirable, the spontaneous expression of high esteem and christian respect, from those over whom they are placed in spiritual oversight, and still more from those with whom they are associated in office. Were these friendly greetings and kindly gifts more frequent, the command of the Apostle would be better observed, "render therefore, to all, their dues, honor to whom honor," and the saying of the Lord Jesus would be better understood, and improved, "It is more blessed to give than to receive." At all events, we are fully persuaded, that a scene of sweeter fellowship has rarely been witnessed, than was granted to the Breth-

ren of Prince St. Session on the afternoon of Monday the 19th ult. According to previous arrangement, they repaired to the residence of their "Father in office," Mr. George Ives. The hearty welcome which "the old disciple" of four-score and eight years, extended to each of his ten brethren in office, was truly affecting. The entire management of matters, having been of set purpose, confined to the session, none but relatives of the family were present, as spectators. The Court was duly constituted, and the divine presence and blessing sought to accompany the peculiar object of meeting. The minutes of former meetings were then read, containing the full history of all previous arrangements for the occasion. A very handsome and valuable copy of the Bible, with suitable inscription, having been provided, was now presented to Mr Ives. In performing this most pleasing duty the Modr. read the inscription which is as follows:—

"Blessed is the people that know the joyful sound," Ps. 89, 15.

PRESENTED TO

MR. GEORGE IVES,

By his brethren in Session, on the memorable occasion, of his completing the Fiftieth year of his Eldership in the congregation of Prince St. Pictou, and as a slight token of the high esteem and christian respect in which he is held by them.

"The righteous shall be in everlasting remembrance," Ps. 112, 6.

Signed in the name and on behalf of Session.

JAMES BAYNE.

Pictou, Sept. 19th 1859. Moderator.

The Moderator then give a brief oral address such as the occasion justified, and closed with presenting in due form; the elegant and appropriate gift, to its worthy recipient.

For some time, Mr. Ives was unable to reply, being entirely overcome with the excitement of the occasion. When he found utterance, however, he soon delighted and subdued every one, by the ardent effusion of a christian heart. He spoke of the Bible, as the most necessary and precious gift of God, to fallen man,—of his high respect and grateful feelings for his brethren in office, who had honored him with their presence, on this occasion, and with the most suitable and valuable gift he could receive.

He then gave a brief but deeply interesting sketch of the history of Prince

Street Congregation from the time of its erection under the Pastorate of Dr. McCulloch, in 1804, to the present day. "When he (Mr. Ives) was called to the Eldership, there was but one member of Session, Mr. John Fraser, who afterward removed to Merigomish. The only other Elder, Mr. John Patterson, had died in 1808. Along with him, (Mr. Ives). were called and duly ordained to office, Mr. John Patterson, son of the deceased, and Mr. David Pottinger, both of whom have been many years dead. In 1815, were ordained, Messrs. James Patterson, John Patterson, James Dawson and Donald Cameron. In 1824, the Rev. John McKinlay became Pastor of the congregation, and in the year following were received into Session, Messrs. John Geddie, Matthew Patterson, and John Fraser. In 1847, another addition was made, Messrs. Mathew Archibald, Henry Lowden and George Grant. In 1855 a new election and ordination took place, when the names of Messrs. James Stalker, James Fraser, Adam McKean, William Patterson, John Murray and Paul Foster were added to the roll of Session.—From this date, he (Mr. Ives,) considered himself no longer an active member of Session, as one of the new members, Mr Paul Foster, had been placed over his district."

It was extremely pleasing to note the unfeigned humility with which, throughout this narrative, he spoke of himself, the reluctance with which he was constrained to accept office, and the pleasure which he felt on having one appointed to relieve him of its active duties. He closed as he began his address by regretting his inability to express all he felt toward his brethren, then surrounding him, and with fervent petition for the comfort, usefulness and heavenly reward of the present Pastor, and his associates in office.

It was truly a goodly sight to witness the once stalwart frame of the aged Elder, now bent with the load of years, leaning for support, on the Holy Bible from which his soul had been divinely taught to draw its strength and consolation; and to look upon the hoary head, which the *morning Page* has pronounced "a crown of glory when found in the path of righteousness."—When Mr. Ives had resumed his seat, opportunity was given to members of Session to add any remarks suited to the occas-

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ion. Mr. Stalker referred in happy terms to the position of Mr Ives as the sole representative of a former generation, and to the peculiar emotions which the present circumstances were fitted to inspire. He also gave a sketch of the state of the congregation during the 25 years which had elapsed since he became connected with it, and proving that up to the present period its course had been in all its aspects, one of continued prosperity. Other members having expressed their concurrence in the sentiments which had fallen from their brethren in office, the entire proceedings were closed by the Moderator

in prayer; commending the honored father, his aged partner, and their family to God, and to the Word of his grace which, is able to build them up and give them an inheritance among all them that are sanctified. At the final leave taking, when every heart was chastened in its joy by the saddening thought, that there was little probability of such another meeting on Earth, mutual vows of meeting at a throne of grace, were freely exchanged and while looking forward to the joyous meeting which knows no parting, the Christian Farewell was gladly tendered and duly acknowledged.

HOME MISSIONS.

REPORT.

OF THE COMMITTEE ON COLPORTAGE, TO THE SYNOD OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

The seventh year of our labors being ended, we submit the following epitome of our operations during that period.

In our last report we stated our liabilities to be about £195, and our stock in hand to be about £237. So that making a fair allowance for the expenses of sale we had enough to square them off. We have since added 4356 vols. to our Stock at a cost of about £234. In making up our balance sheet now, we find our liabilities amount to about £210; and to cover that we have stock on hand to the amount of about £324. So that if no unforeseen accident happen, there will be enough to meet all our liabilities, to pay the ordinary expenses of sale, and probably leave a small sum for contingencies.

As to the ground occupied; we have been laboring much in the same field as formerly; only we have not been able to do quite so much in the western end of the Province as formerly; in consequence of our more limited resources. Last fall a pretty good supply were sent to Prince Edward's Island; and Mr James D. Baird, by special arrangement, was sent over to take charge of them. They were mostly sold though some on a short credit. His labors in the service of the committee were then terminated by mutual consent, though

in consequence of the above credit his account is not yet settled. Mr. James D. Gordon is now occupying that field efficiently though with a more limited supply.

Having given notice that one or more hands might find useful employment in this way; we had 6 or 7 applications, from persons who were, either in one way or another, qualified for the work; and all desirous of making themselves useful, at least a part of their time, if not the whole. For the accommodation of such, and also for greater security, we have adopted the method of supplying them on the percentage system. Thus their pay, will be in proportion to their sales, and not to the time they have had the books. In this way we have now five engaged and one under the old system; and yet such has been the state of the roads and weather for a good part of the winter and spring, that we have not the full time of two to report for the last six months. Still we believe that they are all doing what they can conveniently with their other engagements; and that they are extending the sphere of their operations a little, especially towards New Brunswick in the north-west. In their last reports they complain of hard times and the scarcity of the circulating medium; but still they are making progress, and perhaps under all circumstances as much as could be expected.

We have had a greater variety of books in our supply this year than at

any previous period; as besides a few indirectly from British Publishers, we have had a choice selection from the extensive establishment of Messrs. Robert Carter and Brothers in New York; in addition to the usual supply from the Presbyterian Board of Publication, whose catalogue now numbers over 400 volumes, besides a few from other minor establishments, including bibles, testaments, confessions, and catechisms.

Thus we have again put into circulation about 5000 vols. of purely orthodox religious material; and so far gratified that thirst for reading which abounds in our land; and so far stemmed the torrent of impure, light, and

vain material which was coming in upon us like a flood; and if the fostering care of the Synod and the patronage of the public be continued, we can see no reason why this wholesome stream may not continue to flow and refresh our churches for years, perhaps for generations yet to come.

That this may be the case and that many may thus receive spiritual benefit to their souls, and rise up and call you blessed for this work and labor of love, is the sincere desire and prayer of the Committee.

All which is respectfully submitted.

JOHN I. BAXTER.
Con. Col. Committee.

Onslow, June 23rd 1859.

FOREIGN MISSIONS.

LETTER FROM MR. GORDON.

*Erumanga, Dillon's Bay,
16th March 1859.*

MY DEAR BROTHER,

I wrote you a short time ago, via New Caledonia, giving you the latest news of our part of the Mission field, and of the sad massacre of Capt. Prout, one European man, and several New Caledonian natives, who were with him at the island of Navicolo * gathering beach lime. The mate brought the vessel to this island for supplies, as she had been robbed of nearly every thing. I have been told that the Rev. Ebenezer Prout, of the L. M. Society, is a relative of the deceased, who has left a wife in Sydney. But when I thus wrote you of this sad circumstance, I did not think that I would have so soon to report of still more horrible deeds being perpetrated on the dark heathen Island of Erumanga.—Erumanga has been again stained with the blood of foreigners. A foreigner, and I a few days ago, counted nearly thirty persons who were killed when landing on this island, and now seven more may be added to that number and others of whom we have no knowledge. A few mornings ago, three Europeans and four Polynesians, were killed at Cooks Bay, about three miles from

where we have new mission premises, and their bodies of course, cooked and eaten. Some escaped to the water and others to the mountains, but were all pursued by the horrible savages and not one of them left alive, who fell into their hands.

The following is the statement Mana gives of this sad catastrophe:—

"A man of Erumanga stole away an Erumangan woman from the premises of the foreigners, by which they became much enraged, and gathering all their party, spoiled their plantations and killed their pigs, in revenge for the conduct of the person who ran away. The Erumangans thus injured, then sent for their allies of the southern settlements, and resolved to take vengeance on the foreigners. Some of the less cruel hearted Erumangans told the foreigners to clear out, if not, evil would certainly overtake them the following morning. They took not the warning, and the following morning, while some of them were carrying water and others preparing for breakfast, a host of enraged cannibals rushed upon them and killed all but one or two who have escaped badly wounded." I have not yet the foreigners report of the case, as Capt. Edwards has taken his wife and left hurriedly for New Caledonia with some wounded natives. A dark cloud seems now to be passing over this island—the reign of satan seems almost

* Not Manicolo as I was led to believe.

triumphant. While I am writing, the chiefs all round me are counseling war, and I fear they will become much more emboldened to do wickedly by this late triumph over foreigners, and if they should rise against us tomorrow I do not know six natives who would cleave to us. Nothing but the restraining grace of God keeps some of them from doing more wickedly, for they have real Sepoy hearts. Some of the foreigners, and some missionaries, view some of the natives of this island just as the English officers of the Indian regiments did the Sepoys previous to the late rebellion, although I often told the former that they were quite ignorant of the natives of this island—that none of them are christians, although some of them attend to Christian instruction,—that they are full of deceit, guile and wickedness, being only restrained from craft and more open wickedness by a fear of foreigners.—“No,” said one of them, a few days before this late occurrence, “you expect too much from them; they are now perfectly safe all over this island, where will you find such natives as the Erumangans?” I replied, that he made such statements to the young men who are with me, they would just say he did not know them. Satan is in them, and there is just one remedy for them—regeneration by the Holy Ghost by means of the word, and I am happy to say that a few of them seem to be understanding the truth. A considerable number of interesting women are now anxiously attending to the means of grace, some of whom seem to believe that there is a special blessing in the gospel for them. We have much difficulty however in getting them to come into the school-house, as they fear the wicked men around them, by whom some of them have been cruelly used for coming inside. I have very little hope of the natives of Dillon’s Bay, who are few in number, at least for the present time, but have good hopes of the natives of two neighbouring settlements, and Portenia Bay, some of whom are now with me on a visit with Mana.

This month and the last have been quite sickly months here. Mrs. G. has consequently suffered much, having been six weeks ill; but I am happy and thankful to state, is now at work again. We moved yesterday into the fifth house since we have come to Erumanga. I am sure I need not tell you the difficulties

we have had to contend with, when such changes have been needful in less than two years. What thanks can we render to God for the strength so graciously given us to endure hardness on this island? I sent to Sydney for £20 value of house materials last year which I expected by the “John Williams” in July next. But how providential, they came to us two or three months ago, and we have now consequently a new house, the best we have yet had—in a new healthy place more in the centre of the native villages of those who are beginning to take some interest in us and our work. Mrs. G. is getting quite strong. I can throw a stone out of my library window on the spot where the body of Mr. Williams was cooked. We have a good view of the Bay and settlements around, and I intend to make this place the permanent mission premises of Dillon’s Bay. It is about a thousand feet high, and there is good pasturage and water near to us.

We have no news from Tana, or Aneiteum later than 10th of February, which I have given you. I intend going to Tana as soon as I can prudently leave here. It would not be safe or proper for one to leave here just now. Since writing the above, two more foreigners have been killed near to us, and we know that several near to us hate us, so we have now to be quite on our guard, while we seek the protection of Him, who brings to nought the counsels of the wicked. Believe me, dear brother, Yours, over yours in the Lord.

G. N. GORDON.

REV. JAMES BAYNE,

Secy. of the New Hebridean Mission.

P. S. 23rd.—Great excitement continues among the natives, they are rushing on to war from all quarters, and I fear that before the sun sets to-day, women and children, if not men, will be placed on the stones of their ovens. Is this to be the last great struggle of Satan for universal dominion over this Island? God can cause it even to be so. Mrs. G. counted 60 at one time yesterday, all going to fight, and I met another party with their faces painted red and black, horrid looking wretches. Some good was effected here by the agency of the young men taken from this island to Samoa, but much evil also, for when they were in Samoa, they

saw the Samoans fighting, and of course returned here and told their countrymen that the Samoans, where there are plenty of missionaries, fight and make war. I overtook a war party yesterday and seeing those among them who are before me sometimes on the Sabbath, warned them of their danger living in sin and such great wickedness. They became greatly terrified by what I said and ran off hurriedly. Some natives met them running far from me and asked them why they were thus running, "Oh," said they, "Missi has spoken to us." They now go to war with a burdened conscience, which prevents some of them from going who are not good men. The chief who took part in the massacre of Mr. Williams has sprained his ankle and cannot fight to-day, he is consequently with me now while I am writing, and says that he will resist the requests of those who ask him to fight. When the foreigners return to this island from New Caledonia, I fear they will carry destruction among the natives of the other side of this island.

Mrs. G. continues to improve in health and strength, and has just returned from a native village. Much of my time is taken up in attending to the sick. They are continually sending for me or for medicine. I should have a horse, but am too poor this year to pay for one. The foreigners are making roads and some of the natives, so that a horse would be of great use to me, and I shall endeavor to get one another year.

There are carved idols on this island—ring-formed stones, which they believe the god gave their forefathers, for none of them can make them. Their progenitors probably carried them with them when they migrated here. I will endeavor to send you one by the "John Williams," but will have much difficulty in obtaining one for you.

Yours truly,

GEO. N. GORDON.

P. S. April 4th.—I have unexpectedly an opportunity of adding a P. S. to a letter written for you a few days ago, as the vessel carrying it has called at Tana since, and again touched at this island on her way to China. Never has it been my painful lot before, to record so many calamities as during the past

few weeks. Oh! my heart is smitten with unutterable grief, while I write the sad tidings of the death of Mrs. Paton and child, at Port Resolution. We have just heard that Mrs. Paton and child are dead; but have not yet further particulars. It appears that she died after having been delivered of her first-born. It is quite impossible to describe our feelings this morning by the receipt of these sad tidings. The circumstances are so painful—none but those who are living among wretched heathen can fully realize them. What disturbed nights they recently had by the heathen, who threatened their lives, and then the depressing influence of the climate in Port Resolution, where the atmosphere is pent up as in Dillon's Bay, and the great burden of immortal souls, perishing around them—all, all pressing heavily on our brethren—too heavily for human power to endure, without the promised help of our never-dying friend, who can comfort those who are cast down, as our dear brother now is, in such sorrow as must at this moment be overwhelming his soul.

Some of the foreigners on this island have just killed a man of Erumanga, and married his wife in revenge for the late massacre of foreigners, and I fear that there will soon be a general rising of the natives who are threatening the lives of all foreigners. We truly live in midst of perils. A woman has just been killed by those who are at war, * and those who are seeking the lives of their fellows are walking about us to-day armed. The foreigners are now all armed and watchful. Only four foreign natives were massacred, with the three Europeans. Two more who died were not killed, as far as I can learn.

Mrs. G. is well, and has several women with her to-day. The Lord is very gracious unto us. We have great difficulty in getting a little fresh meat as last year at this time. I have just been attending to a patient, (a foreigner) ill with fever, who is recovering, and I find that they are short of food, as they were last year. I shall endeavor to go to Tana, when there is favorable wind. Several natives from a shore and inland settlement, are beginning to take some interest in our blessed work and refuse

* An old woman who being crippled could not run as the strong who thus escaped for their lives.

to fight and follow all their heathen practices,

Since writing the above I have called on board of the vessel, from Tana, and a lady on board, states that Mrs. Paton was recovering from her confinement, and was (as we supposed,) seized with fever and ague, and died suddenly and unexpectedly, after her husband had spunged her face, and the child died ten days afterwards. As far as I can learn she died about three weeks ago. Mr Matheson they state, is rather poorly. Would that he were here in our healthy residence! No late news from Aneiteum. G. N. GORDON.

[From the Bible Society Reporter.]

STATE AND PROSPECTS OF THE BIBLE CAUSE IN ANEITEUM.

A perusal of the information now appended, and which has been extracted from a letter written by the Rev. J. Inglis, will well repay the reader, by conveying to the mind a clear impression of the bible work in the Island of New Hebrides:

"The six cases, containing the 3950 copies of Luke's Gospel in the Aneiteum language, were brought hither from Sydney by the John 'Williams,' in July last; and the consignment of English Bibles and Testaments, the invoice of which is dated April 10, was received by us in October. Both the shipments reached us in good condition, and we beg to thank your committee most sincerely for their great liberality and kindness towards this Mission.

"I am happy to say that the Gospel of Luke has been printed with great accuracy; the few errors that occur are of a trivial character, and do not affect the sense. Very great credit is due to the gentleman who superintended the printing. About 1500 copies of this gospel are now in the hands of the natives, who are reading it with great interest. The large, beautiful, clear type, with which this and our other books, for the last two or three years, have been printed, is telling most favorably upon the education of the island. The progress of the natives in learning to read is very encouraging. The most of our scholars are adults, and a large proportion of them are advanced in years, and their eyesight is dim. It is, therefore, of the utmost importance that the portions of Scripture which are put

into their hands, and which are all school-books, should be printed in a large clear type. They are not like readers at home, whose eyes, from infancy, have been accustomed to discriminate such minute objects as the very joints and titles of the letters; so that unless the type is bold and clear, a great number of them can make nothing of it, and even the young learn a great deal faster when the type is large. In a new Mission such as this, the Scriptures lose much of their value if they are not printed in a large, bold, clear type.

"After repeatedly taking the census, we find that the total population of this island is about 3500. With the exception of infants, almost every native on the island has made some progress in learning to read. Upwards of 2000 have mastered the primers, and are reading in one or other of the Gospels. Since I last wrote you, Mr Geddie, assisted by his native printers only, has printed the Acts of the Apostles, and six of Paul's Epistles. There are now printed in this language, the four Gospels, the Acts, six of the Epistles, the book of Jonah, part of Genesis, and part of Revelation. Most of the minor Epistles, the whole of Genesis, and the whole of Revelation are translated but not revised. As Genesis, is being printed by a new type, I enclose a specimen.

"We expect the 'John Williams' to be here about August or September next, after which she will return to England; and we are making an effort to have the whole of the New Testament translated, and as much of it printed as possible before that time. If the requisite arrangements can be made, it is highly probable that I may go home in the vessel, with the view of getting a complete edition of the New Testament printed in this language, if your committee will undertake the work. On various grounds we are very desirous to have the whole of the New Testament at least, in the hands of the natives. The agents of Rome, backed by the naval power of France, are within one or two days sail of us on New Caledonia. They are casting their evil-looking eyes upon this island, and to meet their aggressive attacks, whensoever they may be made, we wish to arm our poor defenceless natives with the sword of the spirit, trusting that thereby the Lord will give them the victory.

"We continue to distribute copies of the Scriptures among our fellow-country-men and others, whether settled or sailing among these islands, as our opportunities and means of doing so enable us. Some time ago a vessel called at the harbour, having some Spanish seamen on board. As soon as they learned that some other seamen had obtained copies of the New Testament from Mr Geddie, they came on shore and applied to him for the Scriptures in their language. He had no Spanish Scriptures; but he had some Portuguese Testaments, one of which he gave to each of him, which they could understand, and with which they appeared much gratified. Men of all nations find their way into British merchant vessels, and your Society meets them with the word of God in their own tongue at almost every seaport throughout the world.

I enclose you an order for £30 12s.6d. as a free contribution from the New Hebrides Auxiliary Society. The Europeans connected with this island have contributed very liberally; and a lady, the wife of the principal European settler on Erumanga, collected £10 of this sum among the white people connected with that island. The sum of 30s. was contributed by the natives, the first money ever contributed by the natives to this or any similar object. Money can scarcely yet be said to be a medium of exchange on this island. Eight or ten years ago, when the natives were all heathen, tobacco and beads were almost the only imports. But now a large proportion of the natives have given up the use of tobacco; and clothing, axes, knives and other useful articles, are eagerly sought after by almost all of them, as payment for produce or labor. In this way a broader and surer basis is laid for commerce, and a much more healthy stimulus is supplied for native industry; and money will certainly follow as a medium of exchange, in proportion as civilization advances.

"We supply all our books to the natives gratis. We do this chiefly on two grounds: in the first place to encourage education. We stipulate one condition only in the distribution of books, viz; that they shall be able to read one book before they obtain another. Twice a year, at the examination of our schools, every native has an opportunity of obtaining a new book, by showing us that

he can read his old ones. In the next place, they have so little of such things as cocoanut oil, and arrow root, that can be collected and turned into money, that we think it better, in the meantime, to supply them with books gratis, than to attempt what would to a great extent prove a failure. But our natives are neither lazy nor greedy. They contribute freely of their labour for Missionary purpose. For several years past, in the erection of mission premises, churches, schoolhouses, and in objects connected directly with religion and education, they have contributed in labor, counting it at only sixpence a day each, no less than from £500 to £600 a year; and surely a people who contribute so freely of their labor when they have nothing else to give, will not withhold their money when it shall come into their hands.

ORDINATION OF MR JOHNSTON, MISSIONARY TO THE SOUTH SEAS.

Wednesday the 17th day of August is a day not likely soon to be forgotten by the Christian people of Stewiacke. On that day they beheld one of their own number set apart to the service of Christ as a missionary to the heathen. Long before the hour of meeting, carriages might be seen coming from all directions to the common centre. The countenance of every one indicated plainly that the object of attraction was neither the business of the world nor the pleasures of a holiday. It was some of the solemnities of the house of God. Repairing to that place we found the large edifice notwithstanding the pressure of hay-harvest, completely filled, there being some who had come a distance of more than forty miles.— Along with the Presbytery of Truro, we observed Mr Sedgewick of Musquodoboit and Mr McLean of Gays River, taking part in the ordination.

The Rev Dr Smith, the beloved pastor and worthy theological tutor of Mr Johnston, having been appointed to preach on this occasion, began the services with the usual devotions.

SERMON.

With the discrimination always attending his appearances, the learned Professor chose as his text, Psalm ii. 6, "Yet have I set my king upon my holy

hill of Zion." Having explained the remarkable structure of the Psalm, he noticed that it is peculiar in its reference. Many of the Psalms have what is called a double sense. They speak of David and his government, but have their ultimate fulfilment in the person and reign of another. In this case there is no intervening type. David is the writer, but there can be little or no reference to himself in it, even as a type. In opening up and illustrating the passage he considered:—

I. The speaker. Who is it that says "I have set my king upon my holy hill of Zion." It is God the Father who thus announces his sovereign purpose. He is the fountain of all power and authority. He is the representative of God-head in the economy of the plan of redemption. He clothes the redeemer with the official dignities of mediator. He viewed the rebellion of the heathen and considered the opposition of the great ones of the earth. He held them in derision, and said, "Yet have I set my king upon my holy hill of Zion."

II. The king. Who is the king whom the Father declares he has set upon his holy hill of Zion? It is the anointed, the Messiah, his own Son. That this king is no other than God's own Son is evident from the following verse, in which he, appearing as the speaker, declares that Jehovah said unto him, "Thou art my Son, this day have I begotten thee." Here as usual the pronoun of relationship is prefixed.—When Jehovah speaks of him it is generally in the strain of endearing relation. He says "my servant;" "my shepherd;" "mine anointed;" "mine only begotten Son." So here it is not a king, or the king, but "my king," setting forth the intimate relation between himself and the king whom he set upon his holy hill.

III. The position to which he is exalted. Here we have to consider the import of this king being set upon God's holy hill of Zion, together with his office and its functions. God has given unto his Son a kingdom. He has set him over it as king and head. He has set him upon the throne of his mediatorial kingdom and given unto him all needed power and authority. His acting in his mediatorial capacity under a delegated authority does not set aside his power and authority as God over all to do of himself and by himself what

seemeth good unto him. But whilst divine he has become the Father's servant to carry out the purposes of the Father in the salvation of man. "I came not to do mine own will but the will of him that sent me." It was necessary that the Mediator should have been a divine person. He could not, *un ess divino*, have exercised such mediatorial function. This divine Mediator was set up by the Father. His appointment emanated from the highest source of all sovereignty. The dominion of the Mediator is very extensive. In illustration of this we remark 1st, His Church is his kingdom. He is set upon the holy hill of Zion. Two mistakes are to be guarded against, either of which would erroneously limit the extent of his kingdom. Although Zion was the place consecrated to the worship of God in Israel, we are not to suppose that it was merely the Israelitish Church that he was set over. Nor are we to look upon Zion as typical of the Christian church, and he being set merely over the New Testament church. It is too common to look upon the Israelitish church merely as a type of the Christian. But in fact it was the same church as is the Christian. Christ has a church in all ages and it was the same from first to last. "I was set up from everlasting." The Church existing in all ages of the world is the Redeemer's mediatorial kingdom. 2d, The world is his kingdom. He is governor among the nations. The Father hath given all things into his hand. He is given to be head over all things to the Church. It was indispensable for the good of the church that he should have all things put under him. It was necessary that he should have dominion over the kingdoms of the earth. This must he be, in order to his bringing many sons unto glory, and that he might rule and regulate all things for the protection and the prosperity of his church. The Father has set him up not only as head of the church, but as king in Zion. He is invested not merely with great power but with royal authority. He brings about whatever takes place. Presiding over his church he has instituted ordinances and prescribed laws. He has instituted offices, and he appoints office bearers and prescribes their success. These he appoints not to legislate but only to minister. Their offices are ministerial. He has

appointed a form of government and discipline. The form of government for the church is clearly laid down in the word of God. He has his throne also in the hearts of his people. He moves their conscience and inclines their will.

IV. Our relation to him. Being set up by the Father, his king upon his holy hill of Zion, we stand to him in the relation of subjects to a sovereign divine and absolute, and owe him a corresponding obedience and submission. As his subjects we are to resist every usurpation of his prerogative and withstand every other assumption of his royalty. This may be done in civil society, the magistrate or ruler assuming the headship of the church, and legislating for her government and giving commands respecting her ordinances. Or it may be done in ecclesiastical domination, the officer forgetting that his function is ministerial presuming on legislating. This is seen in all its hideousness in the Roman hierarchy. The sovereign pontiff is the declared head of the church. He even with his assumption of headship over the church, claims to be king over the nations, thus usurping all that belongs to the Son's mediatorial sovereignty. Resisting such usurpation we are to bow to his will in all things. His appointments we are to honour. His ordinances we are to observe. His laws we are to revere. His will we are to follow out, doing according as he directs us for advancing his cause and promoting his honour. The preacher concluded with a few words of practical application and personal appeal.

After the usual devotional services, the Clerk of Presbytery, in the absence of the Rev. W. McCulloch, narrated the steps and put the questions of the formula. Mr Johnston having signified his assent to them was by prayer and the laying on of hands ordained to the work of the holy ministry, an evangelist to the heathen, and received from the Presbytery the right hand of fellowship and part in the ministry of the Gospel. The ordination prayer was offered up by the Rev Dr Smith who appeared deeply impressed, his feelings several times overcoming him. It was evident that the relation between the honoured servant of Christ and the young missionary was of the nearest and most endearing description. The professor was praying for one of

his pupils on having reached the point to which both had, throughout a long course of study, been looking forward. The pastor was praying for one of the lambs of the flock on being set apart to the most honourable and trying service of the Redeemer, and the highest office in the christian church. The father was praying for one of his own spiritual children on having grace being given him to go and preach unto the Gentiles the unsearchable riches of Christ. Our best wishes for Mr Johnson are that fervent affectionate prayers of faith may be heard and answered. To this desire the one thousand then present will no doubt, readily and heartily respond Amen.

ADDRESS TO THE MISSIONARY.

Mr. Johnson, being ordained and having received the right hand of fellowship, was addressed to the following effect by the Rev. E. E. Ross, of Upper Londonderry:—

Dear brother, the position in which you stand before the Church this day is a solemn one. You are the ambassador of this King whom the father has set upon his holy hill of Zion. Your position, solemn tho' it is, is also dignified. The ambassador of an earthly sovereign is esteemed a person of dignity; what then the dignity of the man who goes forth the accredited ambassador of the Lord, to treat with the nations in the name of Him who was set up from everlasting. According to the dignity, so is the wisdom, the courage, the manliness required. You are not needing to be told that the kingdom of which you have been hearing is a revolted kingdom. You have to do only with those who are in a state of revolt. We around you have to declare His will to enemies, but there are friends as well as enemies.—You propose to address yourself exclusively to enemies. The position you occupy is one of great honor, but it is honor accompanied with great danger. You are exposed to great danger now, for whilst the position you occupy is honorable it is likewise prominent. You are this day the observed of all observers. You have danger of a spiritual nature. I warn you against danger from within, against spiritual pride. In any Church the danger is great, but in ours, or any in connection with which there are but few missionaries, it is extreme. You

will be called upon at the outset to visit the Church, throughout which every one will be striving to outdo others in honoring you. We are all honored, but who so much so as the missionary? What name so honored as the name of John Geddie? In visiting the Church watch your own heart; guard your feelings. Not that there are in you any marks of an ear open to flattery or a heart given to vanity, but the circumstances render the warning proper.

Then there is another danger closely connected, although at first sight apparently dissimilar. It is a feeling of despondency. There is something trying in the change of circumstances. There is the hurry, the bustle of leaving, followed immediately by the monotony, the solitude of a sea voyage. There is the interest manifested in you and your work, followed by the indifference, and far more than indifference, of those among whom you go to labor. Now you have christian fellowship in its fulness; then you will, when most requiring it, have no such fellowship, except now and again meeting with those who are your fellow-labourers. Here, by the way, you have advantages far beyond our first missionary. He had not, in the first year of his mission the same christian fellowship which awaits you. Nor is the feeling of expatriation altogether the same that it was ten or fifteen years ago. Such are the increased and fast increasing facilities in travelling that in a few more years any of our missionaries may look upon a visit to Nova Scotia as a thing easily within their reach. Yea, if we should feel straitened in maintaining a fourth missionary, I do not know but it would be good policy for the Church even now to call home John Geddie to visit the Church as he visited it fourteen years ago. The result might be that instead of being straitened in maintaining four, we might easily maintain eight missionaries.—And it is not impossible, but that before very many years we may adopt the plan of calling home our agents in succession to spend a season in this country. If that could be done, I am persuaded it would prove a benefit to the Church, to the missionaries and their families, and to the mission. But, whilst we say this may be, we do not say that you are to go out expecting it. No; you

have, I hope, counted the cost and made a surrender of yourself to the work. Let it be a full surrender. Go forth sustained not by the hope of revisiting country and friends. If that should happen, well, but if not, let there be no disappointment.—Look not for it. Go forth sustained by the thought of the work in which you are engaged. You are going to preach the gospel to the heathen. You are going to polish jewels for the Redeemer's crown.—Go forth sustained by the promise of Christ, "Lo, I am with you." Pray that He thus accompany you and He will do it. He will not, He cannot deny himself. He will support you in every trial, direct you in every difficulty, give you success in your labours, and when your work is done receive you unto himself with the approving words, "Well done good and faithful servant. Having turned many unto righteousness you shall shine as a star for ever and ever."

ADDRESS TO THE PEOPLE.

The Rev. John I. Baxter, of Onslow, having been appointed to address the people, spoke to the following effect:—

Brethren, you have this day witnessed a ceremony solemn and impressive. Our young brother came forward of his own voluntary choice. He of his own accord chose the work of the ministry, and pressed to it by no one, preferred the department of a missionary. This is the course approved by Scripture. This is true Apostolical succession. He has now been set apart to the work by prayer and the laying on of the hands of the Presbytery. He goes to deal with sinners in the name of God. He is to strive with sinners to be reconciled unto God. The work to which our young brother has been designated is overwhelming in its greatness. Of the one thousand millions, the present estimated population of the world, there are at least three-fourths who have never heard of the way of salvation and know nothing of the true God. China alone contains three hundred and fifty million perishing heathen. We cannot grasp the number. Reflect upon it.—Nearly one million for every day of the year.—Were this number to pass before us at the rate of one hundred every minute, being a thousand in ten minutes, and so continuing night and day without intermission, they would

require ten years in passing. And for all these heathen there are about as many missionaries as there are of ministers in the Province of Nova Scotia. Then there are the other part of Asia, including the millions in India, our own fellow-subjects. There are the millions in Africa. And there are the millions in the South Seas. May we not say the number is too great to be overtaken. We dare not. The Lord Jesus Christ has commanded the Church to do the work. Go and teach all nations. Preach the Gospel to every creature. He could have appointed angels. But He has been pleased to confer the honor upon us. A wide door, in Divine Providence, is being opened. An entrance is being presented to the whole heathen world. The Lord is directed to go in and possess the land. But where is the means? The King of Zion has the means, and for this end he is bestowing it upon his followers. The Presbyterian Church of Nova Scotia at one time feared she had not the

means of maintaining one missionary, but she found, on making the trial, that she could support one, then that she might undertake two, next she ventured on a third, and now we are sending a fourth. Have we done, or are we doing, all that we can? Far from it. More liberal things are already being devised. There have been proposals in the Pictou congregation to take Mr. Geddes as their missionary. And when I see the rich valley of the Stewiacke I see no reason why this congregation might not take Mr. Johnson as your missionary.—You are fully able. God is enriching you. If you would, the noble example would operate powerfully. Many other congregations would soon be supporting each its own missionary. The prospect would thus be brightening of the heathen world being evangelized, and the empire of the Redeemer stretching from sea to sea from the river unto the ends of the earth.

NEWS OF THE CHURCH.

PRESBYTERY OF PRINCE EDWARD ISLAND.

On the 9th August last, this court met in Princetown Church, and, after sermon by the Rev. James Waddell, was constituted. The clerical members were present, with the elders from the congregations of Princetown and Bedeque. The Rev. James Waddell was invited to correspond. The Rev. R. S. Patterson, who, at a previous meeting had been appointed to moderate in a call in the congregation of Princetown, reported, that in obedience to the instructions which he had received, he proceeded to Princetown on the 22nd June, and after sermon took the chair as Moderator. One individual only was proposed and seconded,—Mr William Keir. A large majority of the communicants and adherents present signed the call. The conduct of the Rev. R. S. Patterson was approved of. Messrs. Donald Ramsay and James Montgomery, who appeared as commissioners from the congregation to present the call, then delivered their papers, and were heard in support of their

cause. After which, an opportunity was permitted, *ex gratia*, to the congregation which had assembled, to express their views in relation to the proposed settlement and its probable effects on their interests. On the whole, it appears to the Presbytery abundantly evident, that while the call was not unanimous, it was harmonious, and accordingly it was sustained and presented to Mr William Keir.

As the son of their late revered pastor,—as an amiable youth, born and trained among themselves,—as an earnest and faithful preacher of the everlasting gospel,—as the natural prop of his aged and widowed mother, Mr. Keir was endeared to a large circle of early acquaintances, and much anxiety was felt on the question, whether he would accept their call and take oversight of the spiritual interests of the congregation. Some of those who knew him best feared that he might not think himself physically able to undertake the charge; and, when the call was put into his hands, there was much evident solicitude about the reception which it would meet.

With an amount of self-possession which probably few persons in similar circumstances would have been able to command, Mr. Kier stated that much as he loved the people among whom he had spent his early years, and over whom his revered father had so long presided,—grateful as he was to early friends, who had considered him worthy of being his father's successor in the Congregation,—gratifying as it would naturally be to remain with those whom he so much loved,—ardent as were his aspirations to be employed in the Ministry of the Gospel, to which his attention had been early drawn, he was yet constrained to decline the call to the charge of this Congregation. This he did principally on account of physical debility, arising from a severe shock which his nervous system had received in an attack of illness, from which he had never entirely recovered, and which eminent medical counsel had assured him he would not outgrow, should he attempt to apply himself to continuous mental labors. Were he to take charge of the Congregation he would feel himself conscientiously committed to an amount of exertion which, he had reason to fear, he could not afford, and might be stimulated to effort which would completely prostrate his mental powers. In hopes that, by temporary relaxation, he might yet be able to pursue his labors in the Church, he begged respectfully to decline the call.

The Presbytery deeply sympathized with Mr. Keir in the circumstances in which he was placed, and commended him to the gracious care of the Great Physician. To the Congregation they tendered paternal counsels, and committed them anew to the care of the Good Shepherd.

From the Bay of Fortune section, which recently has been reannexed to Eastern St. Peter's congregation, a petition was read praying that steps be immediately taken for the formation of the pastoral relation of the Rev. H. Crawford in accordance with the rules of the Church, which was granted, and the induction was appointed to take place on the 27th Sept.

The Presbytery then entered on a discussion in reference to the *Protestant* journal, edited by Mr David Laird, the object of which is to vindicate the great principles of the Reformation, on which our civil liberties and everything valua-

ble depend; which, throughout the British Empire especially, at the present day are being imperilled by the ever encroaching demands of Romanism on the one hand, and the latitudinarianism as regards religion, of politicians, and especially political statesmen, of all shades of political opinion, who for the sake of obtaining and receiving power of office, seem disposed to sell the birth rights of the people, on the other. For a series of years, they have witnessed with dismay that the demands of the former have been met only by concessions from the latter; and as watchmen on Zion's towers, they feel they would be unfaithful to their trust and remis in their duty, were they not by every means in their power, to call the attention of the people to the dangers by which they are beset, on the one side from a bold and reviving Romanism, and on the other from a busy, subtle and well organized infidelity and indifferentism. And as one means of discharging their duty they have, in conjunction with their brethren of the Free Church and of the Church of Scotland in this Province, taken measures for bringing into existence the *Protestant*. For the success of this paper, they are in some degree responsible to the proprietor; and in its success, for the sake of the grand object for which it is established, they feel the deepest interest, and therefore earnestly call on their people, and all in the land who set a proper value on the principles of the Reformation and the Bible, with all that depend on them to respond to their desires in the spirit in which they are conceived, in order to ensure this success. They trust that while errors and deviations from rectitude in principle and practice, and in matters sacred and civil, will be unsparingly exposed, the discussions will be conducted with moderation and with the observance of courtesy, and even of tenderness, towards individuals, and that its columns will not be disfigured by personal abuse and scurrility, which unhappily have distinguished hitherto, and in a very unusual degree, the newspaper press of the Island.—*Protestant*.

The Presbytery of Truro met according to appointment at Truro, on Tuesday the 16th June, at 11 o'clock, fore-

noon.—The principal business before the Court were Mr. Johnston's several exercises, trials for ordination. He delivered a sermon on Matt. vi. 10, "Thy kingdom come;" a lecture on Acts xx. 10-29; an increase and addition on Gal. iii. 2; was examined in Church History on the Reformation in England; in Theology on the doctrine of Regeneration; in Hebrew, the book of Jonah; and in Greek, the New Testament ad aperturam libri, in all of which he acquitted himself to the entire satisfaction of the Presbytery. It is but a short time since Mr. Johnston was before the same Presbytery for license, yet the improvement was so marked as to be taken notice of by several members of Court.—*Presbyterian Witness.*

The Presbytery of Pictou met in Prince St. Church, Pictou, on Tuesday, 30th August. Mr. Alex. Falconer, student of Theology of the 1st year, appeared before the Presbytery and delivered a sermon on John 1. 29, and was examined on the first five Psalms in Hebrew, the Epistle to the Ephesians in Greek, and the 1st century in Ecclesiastical History. All these exercises were highly approved, and the clerk was instructed to certify him for admission to the Hall as a 2nd year student.

Messrs. W. S. Campbell and Kenneth Grant, students of Philosophy, appeared before the Presbytery seeking admission to the Divinity Hall. They were examined on the several branches of study in the Philosophical course, in all of which they acquitted themselves to the satisfaction of the Presbytery. Satisfactory certificates being also afforded of their standing in the church, the Presbytery, unanimously agreed to their admission to the Hall.

PRESENTATION TO REV. E. ROSS.

It is with much pleasure that we notice, from time to time, the esteem in which a Servant of Christ is held by his flock, manifesting itself in some kind act too significant to be mistaken. It has become quite fashionable of late to give expression to this esteem by some valua-

ble gift, intended to promote the comfort of the pastor and to lessen the burden of his labours. When these gifts are presented with that cheerfulness which "the Lord loveth," and when the expressions which accompany them are the true utterances of grateful hearts, these acts of kindness must be as pleasant to the people themselves as they are valued by him who receives them. The good people of Upper Londonderry have recently presented their pastor, the Rev. E. Ross, with a very neat set of harness, valued at eight pounds fifteen shillings, as a token of the respect in which he is held as their spiritual teacher and guide. This portion of the Presbyterian Church has been rapidly improving for the last few years, in regard for the minister's comfort, and in christian liberality generally. A short time after the division of Londonderry into two distinct congregations, the limits of the Upper congregation were narrowed by the excision of a section of no inconsiderable extent. Notwithstanding that, this congregation has raised the stipend of its minister from £120 to 150; and by the Statistical returns we perceive a very creditable increase in the contributions to the various schemes of the Church. This speaks well for a people who until about a dozen years ago, had not received the first lesson in the duty of giving "as God had prospered them." The late Rev. John Brown, whose ministrations this people enjoyed for the period of fifty three years, was so deeply solicitous for the salvation of his flock, and cared so little for the "meat which perisheth," that, under his ministry the financial affairs of the congregation received no attention whatever. His subscribed salary was never more than eighty pounds, and very seldom, if ever, was the whole amount collected. No Board of Managers having charge of the finance, existed in his day. Some one, whose heart was more deeply fired with love for his minister's welfare, would harness his horse and go around his neighbourhood collecting; and after he had filled a few bags with wheat, oats &c., he would pay a visit to the parsonage, deposit his load, and obtain as his receipt many hearty thanks for his trouble, with an unaffected smile of content. A man then could pay his pastor by a pound or two of bones, a leg of mutton or a quarter of veal, or

not pay him at all, and all was well. A congregation that raises itself out of this state of financial disorder and degradation in so short a time, deserves the highest commendation. Nothing is wanting now to ensure prosperity, and quicken the pace of improvement in this section of Zion, but a continued diligent ministry, an active and vigilant Eldership, and a praying people.—*Com. Witness.*

THEOLOGICAL HALL.

According to intimation, the Theological Hall of the Presbyterian Church of Nova Scotia was opened at Truro on the 31st ultimo. Dr. Forrester, Principal of the Normal School, offered up the opening prayer, after which the Rev. Dr. Smith proceeded with the introductory lecture. He introduced his subject, which was Biblical Literature, by referring to the importance and extent of Theology. He then gave a full and clear outline of the subject under consideration, which he divided into four parts, viz. Biblical criticism, Hermeneutics, Exegesis, and Miscellaneous branches of Sacred Literature.—Under the first of these divisions he

included the consideration of MSS., Ancient Versions; Questions from the Fathers; Disputed passages in the Bible, Causes of various reading, and the History of the Sacred Text. He divided Hermeneutics into a number of particulars, as History of the Sacred Languages, Canons of interpretation, &c. Exegesis was then explained as being closely connected with Hermeneutics, the latter being rules of interpretation, and the former the application of these rules to practice. Under the last division, he included among other things, Inspiration, Miracles, and Antiquities; and strongly urged the necessity of an intimate acquaintance with Scripture Geography in order to obtain a correct understanding of the several parts of the Bible.

After a few remarks from Rev Professor Ross, and from Dr Forrester, especially addressed to the students, the assembly was dismissed by Dr Smith's pronouncing the benediction.

The public hall was crowded on the occasion, which circumstance indicates the interest taken in the Institution. The number of students at present attending the Hall is nine, of whom one is of the fourth year, one of the third, three of the second, and four of the first.—*Com. Protestant.*

NOTICES, ACKNOWLEDGMENTS, &c.

The Ladies' Religious and Benevolent Society of Prince Street, Pictou, recently appropriated £2 10s to assist in church-building at St Peters Road; £5 for the same purpose at Annapolis; and £2 to assist a weak congregation in Providence, U. S.

Mrs Douglas,	4 10 0
Rev Geo. Christie,	2 10 0
Mrs Dawson,	0 5 0
C W Harris,	0 1 3
Also, the following for 1858:	
John Hall,	0 10 0
C. W. Harris,	0 1 3
Pictou, 23d Aug., 1859.	

A donation of 25s., chiefly in cash, has been received for the Foreign Mission, from a few presbyterians at the Bend of Peticodiac, N. B., through Miss Fairweather, which is hereby gratefully acknowledged. Also, for the same purpose, 5s. from Mrs Farish, Riv. John.

The agent acknowledges receipt of the following sums for Register and Instructor for 1859:

From Mr Abram Patterson,	£2 0 0
Johnson & McNaught,	2 0 0
Rev. R S Patterson,	1 13 9

The agent acknowledges receipt of the following goods for Foreign Mission:—

From Bedeque congregation, P E I,	
1 Box, value	£16 8 0
Cong. of Casumpeo and West side,	
one Box, value	17 13 4
Ladies of Western St Peters cong,	
1 Box, value,	7 0 0
From Mr John Scott, P E I, 1 Box	
Cutlery for Mr Matheson, value	2 10 0
Ladies of Cavendish and New Glasgow, P E I, 1 Box, value	21 8 2
Ladies of Campbellton and New	

London, 1 box, value	10 0 0
(All the above in P E I currency).	
Ladies of River John, for Mr. Matheson, 1 parcel, value	3 12 1½
Endies of west side W. Riv. in conn. with Central Church, parcel for Mr Gordon, value	2 16 8
Jas. McPherson & Co., parcel Stationery, value	1 0 0
Ladies of Wallace Harbor, one parcel, no value named. Pistou, 23d Sept., 1850.	

Robert Smith, Truro, acknowledges the Receipt of the following:

FOR THE FOREIGN MISSION.

A donation from Musquodoboit, £0 8 1½	
Ditto, from Mrs. Whidden, Brookfield,	0 1 10½
From Miss Sophia O'Brien, Walton, for Mrs. Geddie, a Quilt, value,	0 10 0
Mrs. James C. Creelman, Stowiacke, 6yds. Worsted Cloth, value,	0 15 0
Mrs. Alexander Ellis, Stowiacke, 1 pair stockings, value,	0 2 6
Miss Jane Hill, Upper Economy, 4 yds. print, value,	0 2 6
Widow Dunlap, Stowiacke, 3 pair Cotton Stockings, value,	0 5 0
Rev. Mr. Crow's Con. Noel,	1 6 10
Ladies Benev. Society, Onslow, per Mrs. David McCurdy,	2 10 0

HOME MISSION.

Donation for Musquodoboit,	0 8 1½
Ladies Ben. socy. Onslow, per Mrs D. McCurdy,	1 12 6½

SEMINARY.

Ladies Rel & Ben socy, Onslow, per Mrs. David McCurdy,	1 12 5
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SYNOD FUND.

Mr. Crow's Con. Noel,	1 6 10
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FOR S. F. JOHNSON, MISSIONARY.

A Box Clothing from Ladies of New Annan,	
From Ladies sewing Circle, Green Wood Church, Wallace, a quilt for ditto.	

BOARDS, AND STANDING COMMITTEES, &c.

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

Board of Home Missions.—Rev. Messrs. Patterson, McGilveray, Walker and Thomson, together with Messrs. Anthony Collic, John McKinnon, David Fraser and Lawrence Miller, Ruling Elders. Rev. George Patterson, Secretary.

Board of Foreign Missions.—Rev. Messrs. Baxter, Roy, Bayne, Waddell, Roddick, Wat-

son, and McKinnon, and Messrs. Kenneth Forbes, James Stalker, John McKenzie and Peter Ross Ruling Elders. Secretary—Rev. J. Bayne.

Seminary Board.—The Professors, ex officio. Rev. Messrs. McCulloch, Baxter, E. Ross, Wylie, Cameron, McKey and Currie, and Messrs. Robert Smith, David McCurdy, Isaac Fleming, William McKim, Fleming Blanchard, and Adam Dickie. Mr McCulloch, Convener; Rev. E. Ross, Secretary.

Committee on Union with the Free Church.—Rev. Messrs. McGregor, (Convener,) Murdoch, Sedgewick, Cameron, McCulloch, J. Ross and Bayne, and Messrs. C. Robson and D. McCurdy, Ruling Elders.

Receiver of Contributions to the Schemes of the Church.—James McCallum, Esq., P. E. Island, and Mr R. Smith, Merchant, Truro.

Committee on Colportage.—Rev. Dr Smith, Rvds. John I Baxter, A. Cameron, Currie, and Messrs. Isaac Logan and Jasper Crow.

Committee to Audit Accounts.—Rev. G Walker, and Messrs. Roderick McGregor and Alex. Fraser of New Glasgow. Rev. G. Walker, Convener.

Receiver of Goods for Foreign Mission and Agent for Register.—Mr James Patterson, Bookseller, Pistou.

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

TERMS OF THE INSTRUCTOR AND REGISTER.

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