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SENDING FORTH ANOTHER MISSIONARY.

We have to intimate to our readers that the Rev. George N. Gordon has at length left our shores for England, on his way to his far distant field of the south seas. We congratulate the Church that she has at length two ordained missionaries to the Hebrides. Mr. Gordon's departure is an event of too much importance, to be dismissed with a merely passing notice. We therefore design a few notices of his past history and present prospects.

MR. GORDON'S HISTORY.

Mr. Gordon is a native of Cascumpeque, P. E. Island. His parents are of Scottish origin, his father being a native of Inverness. Mr. Gordon enjoyed the advantages of pious parental training, but otherwise in early life he did not possess the religious opportunities enjoyed by many. Cascumpeque had no settled minister until he had arrived at manhood. His father, who is an elder in the Church, acting upon the advice given him by Dr. McGregor, on one of his missionary journeys, kept up worship in his own family on the Sabbath day, reading religious books, and engaging in devotional exercises. The people received occasional supply of preaching from the members of

Presbytery, particularly from the Rev. Wm. McGregor of Richmond Bay, whose visits were much appreciated, and whose fervent appeals will be long remembered. By these means the seeds of divine truth were early sown in Mr. G's mind. These, however, for a time lay dormant, but were destined through divine grace to be awakened into vigorous life. A book, set in circulation by Mr. Geddie, in one of his excursions (Henry on Sober-mindedness) was a principle means in the hands of the Spirit for this purpose. On coming to the knowledge of the truth, he was fired with zeal for the advancement of the Redeemer's work; but did not contemplate any other employment than that of an agriculturist till his 26th year. At this time he was solicited by the Committee of the Charlottetown Bible Soc., and especially by Capt. Orlebar, to undertake the work of a colporteur through the Island. In this employment he continued for six months, during which his diligence and success met the warmest approval of his employers. Feeling his own deficiency, and being desirous of increasing his acquaintance with Theology, that he might be more useful in his work, he came to Halifax to attend the Free Church College, but at that time scarcely contemplating the work of the

ministry. While there, a city Mission Committee formed, by whom he was engaged as their agent. He continued at this work for some months, attending the Free Church College at the same time, during which he labored with great zeal and untiring perseverance; and his labors were greatly blessed of God. Feeling, however, the greater destitution of the foreign field, and hearing the loud calls for help for Mr. Geddie, he tendered his services to our Foreign Mission Board. His application was favorably received; and that he might be enabled to give his undivided attention to preparation for the foreign field, he relinquished his work as a city missionary, and attended both the Free Church College and our own Hall. He also, during the intervals of attendance on these, studied medicine under the direction of some of the medical men in Halifax, and also made himself acquainted with printing. The success of his labors in the latter department appears in a small pamphlet which he published, entitled "Remarks on Missions to Polynesia." His unwearied activity appeared at the same time in his efforts in connexion with various efforts making in Halifax for the advancement of Christ's cause, particularly the Young Men's Christian Association. He thus gained a high place in the esteem of the religious public of Halifax. The Presbytery of Halifax being satisfied with the progress made in his studies, he was, after the usual trial exercises, licensed to preach the gospel on the 16th May last; and shortly after was accepted by our Foreign Mission Board as their missionary.

EMPLOYMENT SINCE ACCEPTANCE.

Since Mr G.'s acceptance as our missionary, he has been employed principally in visiting the various congregations of our body. He first proceeded to P. E. Island, where he settled his secular affairs, and bid farewell to parents and brethren, and visited all the congregations of the Presbytery. He then returned to Nova Scotia, where up till the period of his ordination, he visited most of the congregations in the

Truro and Pictou Presbyteries. Since that time he has visited the various congregations of the Halifax Presbytery. We have no list of the places visited or the meetings held, but we believe we may say that he has been in all the congregations of the church except Mabou and Miramichi, which he was prevented visiting from distance, and also from the expectation of the John Williams sailing earlier than it has been ascertained she will now do. Every where Mr. Gordon met with a warm reception. His preaching was characterized by great fervor, particularly in his appeals to the impenitent, and excited great interest and attention.

ORDINATION SERVICES.

His ordination took place in the West River Church on Wednesday 12th Sept'r. The season was in the midst of harvest, yet a large congregation convened. Nine ministers of the Pictou Presbytery were present, beside the Professors of Theology, who took part in the service. The Rev. David Roy preached the ordination sermon, from Psalm 122: 9, last clause, "I will seek thy good." The discourse consisted of an eloquent exhibition of the personal and official duties of the Christian minister. The preacher of righteousness should be distinguished by genuine piety; should undertake the office from right motives, and take heed to his general deportment. The great themes of his preaching should be—the Trinity, original sin, the inability of fallen man, the Mediation and Atonement of God's Son, justification by grace, and this evidencing itself in Christian conduct. These themes he should proclaim with gravity and seriousness, with simplicity, undaunted resolution and holy fervor. The Rev. Dr. Keir then narrated the steps taken, put to Mr Gordon the questions of the formula, and led the devotions of the Presbytery, as Mr. Gordon was by prayer and the laying on of hands solemnly set apart to the office of the Holy Ministry and the work of a missionary to the heathen.

The Rev. Professor Ross then gave the charge to the newly ordained missionary.

We regret that we have no notes of his appropriate address, but the following are the principal subjects adverted to. He remarked that his subject naturally divided itself into two parts, the work of the ministry in general, and the particular work in which Mr Gordon is to be engaged. Passing slightly over the first as already treated by Mr Roy, he particularly adverted to the duty which would devolve upon him as a missionary to the heathen. His course would be to proceed to England and, after spending as much time there in medical studies as circumstances would permit, he would proceed, it was hoped, by the "John Williams" to the South Seas. On arriving at Aneiteum, he would confer with Messrs. Geddie and Inglis, and, after spending as much time in preparatory training with the missionaries as might be deemed advisable, he would proceed to occupy that sphere, which, after consultation with them might be deemed advisable. Here his proper work would commence. The first point would be the acquisition of the language. The Professor counselled him in this endeavor to enter into the modes of thought of the natives—to place himself as far as possible in their situation. He called to deal, such as age, the sick, and the young, and the proper mode of dealing with each, was referred to. Suitable counsels were also tendered as to his own deportment, lest anything in it might tend to bring the gospel into reproach; that he should guard against any imprudence into which his zeal, for which all gave him credit, might lead. Mr Gordon was counselled as to his intercourse with other missionaries, to cultivate friendly affection and unity of action. It might be that success would be withheld for a time. In this case he should respond, but still have faith, and when the promise tarry, he should persevere for it. Or perhaps success might be readily granted. In this case he should beware of considering the battle over, and allow any relaxation of his exertions. Finally, he was counselled to be in the spirit of prayer, and to be patient and persevering in that duty.

Rev. George Patterson then addressed the audience. The services of which he remarked, called for grati-

tude to God. We should be grateful for the privileges we ourselves enjoy. But we have additional reason for thankfulness for the progress which as a Church we have made. It is but a little ago since the idea of a Foreign Mission by our Church was regarded as chimerical; and some present could recollect when this country was almost as much missionary ground as the New Hebrides, and when a solitary laborer, pursuing his way through trackless forests, was almost the only one to preach the glad tidings of life on the Northern and Eastern coasts of this Province. But we have a missionary to the heathen whose labors have been crowned by an amount of success, leading us to exclaim, "What hath God wrought!" and now we are sending forth another, probably to occupy some other island one.

But there was also reason for humiliation—that we were so late in commencing the work, that we had done so little in it—and that among our ministers and preachers, we have been so long in obtaining a colleague for Mr Geddie. This state of things he contrasted with what existed in the Reformed Presbyterian Church in the United States, where one fifth of their ministers were employed as missionaries, and where, when more missionaries were needed, the Synod had only to select from its own members those deemed best qualified for the work. He also presented the claims of the Foreign field on ministers and students.

He then exhorted the audience to faith in God respecting our mission. Perhaps this was the point, on which we principally erred in sending out Mr Geddie. We sympathized with him, and admired his zeal. But we did not realize that he was going forth in a work, in which he was commissioned by the Great Head of the Church, and to which the promise of success was attached. May not this have been one reason of the trials that he endured. "According to thy faith be it unto thee." May not our want of faith have been one reason why success was so long delayed, and why it has not been greater than it is. Let us not err so again. Do we contemplate the degraded state of the heathen (and we believe no description can equal the reality)—beholding

them as the bones which the prophet saw in the valley of vision very many and very dry, are we ready to say, "Can these bones live"—let us remember that as at the prayer of the prophet the breath came into them, and they stood upon their feet an exceeding great army, so by the outpouring of the Spirit, the spiritually dead shall awaken to newness of life, and the moral desert shall blossom as the rose. Jay remarks, that at the commencement of his ministry, he doubted the success of Christian mission to the heathen, and consulted the distinguished John Newton on the subject. He stated to him his reasons for doubt,—particularly the degraded state of the heathen. Newton encouraged him to bring forth his strong reasons, and when he was done, he quietly remarked, "the same power that converted me can convert the heathen." Or when we look at the feebleness of the agency we may well say, "Who is sufficient for these things." But with God it is nothing to save by mercy or by those that have no power, and oftentimes he specially manifests his glory by the feebleness of the instruments he employs. "He hath chosen the weak things of this world to confound the things that are mighty, &c.," 1 Cor. i. 27, 28. Trust then in God; before him difficulties will vanish, and the wilderness "blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God."

But on the other hand we must guard against presumption and self-dependance. We are prone to extremes, and from despondency we ran into the other extreme of being lifted up with dependance on the creature. And perhaps this is the error to which we are now liable. We wanted faith in sending Mr Geddie, and seeing the success which has attended his labors, we may look for success to follow Mr Gordon's as a matter of course. If we go forth in this spirit, we will be like Sampson when he said, "I will go out as at other times before; but he wot not that the Spirit of the Lord departed from him." If we "burn incense to our own net and sacrifice at our drag," God will take means to stain the pride of human glory. He may by

leaving us to ourselves, say, "Where are now thy gods, which thou hast made thee, let them arise if they can save thee in the time of thy trouble." Blighted labors on the part of Mr Gordon may teach us, that "Paul may plant and Apollos water, but that God giveth the increase." "Upon the land of my people shall come up thorns and briers, yea upon all the houses of joy of the joyous city, until the spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be counted for a forest."

The speaker then adverted to the duties we owe to the mission, particularly our contributions and our prayer. In this last all can assist—the poor man unable to give us money—the sick man in his lonely couch may render effectual aid by their prayers. "Ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise of the whole earth."

The speaker concluded with the following appeal. "Let the scene you have witnessed excite you to consider your own responsibility for the improvement of gospel privileges. Remember that a far deeper responsibility rests upon you than upon the inhabitants of Aneiteum. You have been brought up under the influence of religious society—pious parents trained your footsteps in the ways of God—and you have had the gospel preached to you from your earliest years. O, remember that whom much is given, of them shall much be required. O, that we could believe that all hearing us—that contributing to send Mr Gordon to the South Seas had embraced the gospel themselves. Is there not reason to think that as our Savior said of the generation which rejected him, "The men of Nineveh should rise up in the Judgment and condemn them," the inhabitants of New Hebrides shall rise up to condemn many of the inhabitants of Nova Scotia. And as it would be more tolerable for Tyre and Sidon, yea, for Sodom and Gomorrha, in the day of judgment, than for Bethsaida and Chorazin, so may we be more tolerable for the drunken and blood-stained Eromonga than for the inhabitants of Pictou. Oh! shall we see them entering into the Kingdom of heaven and you yourselves

out. "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God."

And now we are about to part from our dear brother. Whether we shall ever again see his face in the flesh, is known only to Him from whom the future has no covering. Many of us will not see him. But oh! that when the meetings and the partings, the trials and the enjoyments of the present life are over, we may appear together among the innumerable company "out of every nation and kindred, and people and tongues, who shall have washed their robes and made them white in the blood of the Lamb." May it be our privilege to meet there many of the regenerated inhabitants of the Pacific, to bless us for sending to them the gospel of peace—and sit down together at the heavenly banquet, with Abraham, Isaac and Jacob, in the kingdom of our Father, and unite, through eternity, in celebrating the praises of our common Savior.

The Rev. George Walker then engaged in prayer, and the services of the day were concluded with praise and the Apostolic benediction.

MEETING OF THE FOREIGN MISSION BOARD.
The Board of Foreign Missions met after the ordination to make arrangements for Mr Gordon's departure. A draft letter of instructions was read and approved. According to this Mr Gordon will proceed by the "John Williams" to the New Hebrides. On arriving at Aneteum he is to form with Messrs. Geddie and Inglis a mission consultation Board. It would have been desirable could a Presbytery have been formed, but it is not probable that Mr Inglis will feel himself at liberty to unite with the ministers of our Church in a Church Court. By the decisions of this Board, aided also by the advice of such of the London Societies' missionaries as they may have an opportunity of consulting, Mr Gordon will be guided in the selection of a field of labor. Other matters of general interest to the mission shall be decided by the majority of the same Board.

The following provision was also made for Mr Gordon's outfit, viz: personal outfit (independant of sums received by him) £50, a medicine chest and supply of medicine £30, carpenter's tools £20, surgical instruments.

The Weir Durham Press was placed at his disposal, and the sums collected for press and printing materials were also devoted to obtaining a new stock of types, paper, &c His passage to England and his passage by the "John Williams" were also ordered to be paid.

Home Department.

BRIEF APPEAL

IN FAVOR OF CAPE SABLE ISLAND CHURCH.

Nearly half of our congregations both in Nova Scotia and in P. E. Island are worshipping in buildings erected within the last ten years, and now entirely free from incumbrance. To these will be added this year, the congregation of Upper Stewiacke, and next year, that of Windsor. They who have experienced anxieties and who have had the severest struggle to effect their object, will sympathize most readily, and aid most cheerfully, with those who are now in a similar situation, with inferior means of accomplishing their heart's

desire. It is for a little band so situated that I volunteer to make the present brief statement. I have waited for some time, expecting that it would be done by Mr Clarke; but I find either that he has had too much to attend to of late, or is too modest to speak out in behalf of what at present constitutes part of his own charge.

The inhabitants of the Island are chiefly the descendants of Loyalist who left the New England States during the Revolutionary struggle which terminated in the independence of the United States. A goodly portion, if not a majority of these were Presbyterians, and

would have remained so, had they been supplied with the means of grace by those who held similar views. Presbyterian preachers, however, not over abundant in the eastern and central parts of the Province, were woefully scarce in the west. Religion declined. The more serious were glad to accept such religious services as were accessible. The majority, as a consequence, are now connected with one of the divisions of the Baptist family, having no connexion whatever with the Baptist Associations. Among them there are also some zealous Presbyterians, and these are grieved that in a population of considerably over 1000 souls (probably 1200) the gospel is neither regularly, nor, in their opinion, efficiently preached. They desire the visits and the ministrations of a pastor devoted to the ministry of the Word, the multiplication of Bibles and the diffusion of religious literature, and the various means of spiritual improvement which are connected with an active working Church.

They have solicited and obtained a small part (very small it must be) of Mr Clarke's services, and an additional supply from the Presbytery of Halifax. They resolved some time ago, trusting to be aided by brethren and generous friends, to erect a building of their own. If they would erect a church for usefulness it must be much larger than is required merely to hold themselves, for when they have preaching large numbers will attend. They resolved in consequence to build a house, the furnishing of which will cost £300. On the island and neighborhood they have received about £100. Something considerable was obtained in Halifax, and £10 from the Board of Home Missions. *More money is required.* It is necessary, or the building cannot be completed. It is necessary, to relieve those who have put their shoulder to the wheel from a crushing responsibility. Many of our congregations gave aid to Harvey congregation who were very *much* able. Not a few I think gave to aid the people of Baddeck in erecting a *small*, building. In fact no appeal for years has been made in vain to our people, provided it were all just and reasonable. Having during the last 18 months called upon my own congregation, and met

with a hearty response in favor of Cheverie, Baddeck, Harvey, and Cape Sable Island. I feel that I am consistent in making the position and wants of the people of the place last mentioned more generally known. To prevent delay or inaction for want of an agent, I will volunteer to receive and duly to acknowledge and forward all sums transmitted to me by individuals, societies, or congregations. Let no Evangelical Society or Ladies' Association decline to give a helping hand simply because they cannot, consistently with other claims, vote a *large sum*. It is where *many* such unions give *small* sums that the object will be most easily and gracefully effected. 2 Cor. xiii. 15: "For I mean not that other men be eased and ye burdened; but by an equality that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." One hint more. "Say not, go and come again, when thou hast it by thee."

P. G. MCGREGOR.

Halifax, Sept. 20, 1855.

The Presbytery of Prince Edward Island met for Presbyterian visitation in the last week of September, in the various sections of Rev. Mr Crawford's congregation, viz: Western St. Peters, Eastern St. Peters and Bay Fortune. One principal design of the meeting was also to confer with the different sections as to obtaining additional ministerial labor, in consequence of the wide extent of country over which Mr Crawford's labors are diffused. The object sought was satisfactorily accomplished. At Western St. Peters it was agreed to raise the half of a minister's salary, and also the sum of fifteen or twenty pounds to aid Bay Fortune and the neighboring settlements in supporting a minister. At Earltown, St. Peters, it was also agreed to raise the half of a minister's salary, and also the sum of twenty-five or thirty pounds in aid of Bay Fortune. This plan was cordially agreed to in the latter place, and an active committee appointed to obtain subscriptions there, and in neighboring

settlements, and it is expected that £100 will be raised, which with the assistance promised in the other sections of Mr Crawford's charge, will, it is believed, enable them to secure the services of a minister among themselves.

OPENING OF A NEW CHURCH AT SHERBROOKE, S. MARY'S.—The new Church of Sherbrooke was opened on Saturday the 29th ult. The Rev. John Campbell, the pastor of the congregation, and the Rev. David Honeyman of Antigonishe, conducted the opening services, and on the Sabbath the Sacrament of the Lord's Supper was dispensed. This church will lose nothing on comparison with the handsomest churches erected by the Presbyterian Church in Nova Scotia. It is extremely creditable alike to the taste and spirit of the Presbyterians of Sherbrooke. The site is beautiful and commanding—the architecture is very chaste—and the building is surmounted by a handsome spire, whence the sound of the “church-going bell” is expected soon to be heard. The internal arrangements are excellent; the pulpit is a pattern of neatness, is tastefully mounted, and well furnished,—and the whole interior is beautifully painted. I had almost forgotten to make mention of a beautiful time-piece which sets in the

front of the gallery, indicating to minister and hearers the passing hours, tending to ensure punctuality in the commencement of the services of the sanctuary, and to prevent their undue length.

The ladies of the congregation are entitled to a considerable share of the credit for the neatness and completeness of the interior—the bell is presented to the congregation by Peter Sutherland, Esq., Liverpool, England. The cost of the building amounts to about £650. This sum has been raised by the congregation without having recourse to any of those schemes frequently resorted to for raising money for such objects. We cannot help contrasting the appearance and proportions of this handsome edifice with the appearance and dimensions of the place of worship just quitted by the congregation, which is far from being either handsome or commodious, and could not, by any possibility, have accommodated the large assembly of worshippers who met at the dispensation of the Lord's Supper. It is hoped that this newly erected temple will be a place of which the Lord has said—“This is my rest; here will I dwell, for I have desired it;” and that it will be said of this one and of that one that he was born there.—*Com. to Pres. Witness.*

Foreign Missions.

LETTER FROM MR. GEDDIE.
(Concluded from September No.)

STATE OF THE CHURCH.

The Church over which I preside was formed in May, 1852, and has now existed for about two years and a half. We commenced with 13 members, but the number has been always increasing, and I find by reference to our church book, that 50 persons in all have been admitted since its formation. Of this number three have been suspended, one of whom we hope to restore to Church privileges very soon. Three have removed (two males and one female), and are now laboring as teachers in Mr Inglis's district. Four others (two males and two females) have gone to labor among the heathen on the islands of *Tana* and *Fotuna*. One has also died,

so that our actual number at present is thirty nine. I expect to administer the ordinance of baptism to-morrow, to about 20 persons, who will be a considerable accession to our present number of Church members. The conduct of those who belong to the Church is on the whole all that we could reasonably expect; and in several instances very exemplary. Like most of heathen converts they are children in knowledge and religious attainments, but God seems to proportion his grace to their weakness. Let me ask for them an interest in your sympathies and prayers. The Church over which Mr Inglis presides numbers 30 members.

HAPPY DEATH OF A CHURCH MEMBER.

The fact that one death only has occurred among our Church members,

while it is an evidence of the goodness of God to us, has, we have reason to believe, tended to weaken the prejudices of the heathen. The time was when missionaries on this island were regarded as the harbingers of disease and death, and when the introduction of Christianity was regarded as the greatest of calamities. When a man renounced heathenism and embraced Christianity, he was regarded as a doomed man, and much as if his death warrant had been already signed. But many now say that their *natmasses* are impotent, and that our God must be omnipotent, kind and true. The Church member who died is a young man named *Makoai* aged about 18 years. When he was quite a boy he became the subject of serious impressions, and against the remonstrances of all his relations, who were heathens, he came to me for Christian instruction. So great was his anxiety to learn that he came to reside with me, and lived between two and three years on the mission premises. He was a scrupulous subject, and after he had been some time with me he suffered very severely from this disease. I did all that I could for him, and he appeared very grateful for any attention shown to him. Before he was reduced by sickness he was a very fine looking lad, and belonged to one of the highest families in my district. In point of talent he was behind most of my boys, but by diligence and perseverance he soon excelled them all, and eventually became my best scholar. I never knew a young man of his age whose conduct was more blameless, and in whose piety I had greater confidence. I frequently called on him to address the natives at our week day meetings, and I always listened with interest myself, and I trust with profit also. His addresses were always evangelical, but their excellency consisted in their piety. When a Church was formed he sought admission, and was received. His health being much recruited, I sent him to *Umetch*, our principal out-station to labor in conjunction with the Samoan teacher at that place. He remained there six months, and labored with much acceptance and success. He then came home in a visit to his relatives, and was laid up with an attack of his old complaint. I did what I could for him, but he gra-

dually sunk under it. A few weeks previous to his death I sent word to his mother, who was an inveterate heathen, that he could not live long, and requested her to come and remain with him in his last days. She did come and watched over her dying son with all the tenderness of a parent. But she often raged against Christianity, and looked on her son's sickness as a judgement inflicted on him by the *natmasses*, for embracing it. He would entreat her with tears to stop, and speak seriously to her about the concerns of her soul. The Sabbath previous to his death the ordinance of the Lord's Supper was dispensed. He expressed a strong desire to partake, and was at my request carried to the church. He could not sit at the table with the other communicants, but received the elements in a reclining posture. On the next day, Monday, I was obliged to leave home. I went to bid him farewell before my departure, and asked him what were his views and feelings, now that he had the prospect of soon entering an eternal world. His answer was that he could not say that he had either a wish to live or a wish to die; his wish was to submit to the will of the Lord, and he expressed a hope that his sins were washed away by the atoning blood of Christ. In his latter end he had neither fears nor raptures, but a calm tranquility of soul. On Tuesday he was no more. His mother was so affected by what she saw of the power of the gospel, as exemplified in the life and death of her son, that she soon after renounced heathenism, and she was recently admitted into the Church.

EFFORTS FOR NEIGHBORING ISLANDS.

I have already written you what we are doing for the neighboring islands of *Tana* and *Fotuna*. Two teachers, natives of this island, were landed on *Fotuna* last year. When the "John Williams" visited us early last month we sent two others in her to be landed on *Tana*. As the missionary ship called first at this island, and could not pay us a second visit after going the round of the islands, to report about our teachers, we sent a boat about three weeks ago, manned by *Pita* the Samoan teacher and some of our natives, to visit *Tana* and *Fotuna*, and bring in a report of the state of the islands and the labors and prospects of the teachers. The parties sent were

furnished with a written list of questions which we hoped would draw out the information required. The boat returned a few days ago, bringing news both good and bad. The visiting party went first to *Fotuna*, where *Waihit* and *Josefa* were landed last year. They found *Waihit* well, and also *Josefa*, wife and child. They learnt that the missionary ship which left this island a few weeks previous with their supplies on board had not called, most probably on account of calms and contrary winds which we had after her departure. The teachers had been permitted to remain on the island, and some degree of success has attended their labors, but they have not been without their dangers and trials. Shortly after they landed the natives gathered round them and showed them kindness; but this feeling was destroyed, for a sandal-wood vessel from *Tana* visited the island, and parties on board told the natives not to receive the word of God, else they would take sick and die, so the people in fear deserted the teachers. Some months after a party of *Fotuna* natives who had been some time on *Aneiteum* returned to their own island, and the favorable accounts which they gave of the change which Christianity had effected on *Aneiteum* seemed to produce a reaction in favor of the teachers. Many attended on their instructions, and expressed a wish for more teachers. But this favorable change was of short duration. A party of natives went from this island to *Fotuna*, some of whom were very bad men. The people after seeing the bad conduct of these men said to the teachers, Christianity must be a lie, or men from a land where the gospel had been embraced would not act as they did. *Waihit* spoke to them in the language of entreaty, exhortation and rebuke; but they would not listen to him. His faithfulness only excited their anger, and they endeavored to prejudice the minds of the people against him. They said he was not a chief on his own island but only a *tup natima*, a common fellow—and they even advised the *Fotunese* to kill him. But heathens as they were, they said they would not do this, lest judgements would befall their island. *Waihit* on another occasion exposed himself to the displeasure of the chiefs of the island. It appears that the hor-

rid practice of presenting a human offering to the deities of *Fotuna*, before the approach of the bread fruit harvest exists on that island. This is done in order to procure an abundant crop. Some time ago the chiefs met and nominated their victim, The teacher interposed in vain to save him. His interference gave offence for the time. But I come now to mention the greatest of the trials which have befallen the infant mission on *Fotuna*. The teachers all along suffered much for want of food. A few persons have been kind to them, but their kindness was not sufficient to meet the wants of two families. The teachers consulted what they had better do in their peculiar circumstances. It was agreed that *Josefa* should come to *Aneiteum* and receive what aid we could afford them. He took passage in a boat belonging to a white sailor who has been living in *Fotuna* for some years. The boat left for this island about 4 weeks ago. After she sailed the weather came on squally and stormy, and she has not since been heard of. She was old and rotten, and the probability is that she foundered, and that all on board perished. There were on board the owner of the boat, two natives of this island, and six natives of *Fotuna*. On the same day the canoe containing the party from this island, whose conduct was prejudicial to the mission on *Fotuna*, left to come here, but have not since been heard of: they also have no doubt found a watery grave. A canoe also left this island for *Tana* the same week, and never reached its destination. But amidst all these discouragements and trials the cause on *Fotuna* has made some progress. A few are anxious to know the truth, and several of the chiefs have sent word to us that they will gladly receive teachers. This is the day of small things on *Fotuna*, but I trust and pray that the spark which has been ignited may grow until it becomes a mighty flame, the light and heat of which shall be felt throughout the length and breadth of the land, and which the waters of opposition shall never quench. Now that we have obtained a hold of *Fotuna*, we will endeavor to retain it and improve it.

VISIT TO SAHOL.

The object of the boats' visit being accomplished at *Fotuna* the party went

on to Tana. They landed at Port Resolution, the only good harbor in the island. The Tanese were glad to see Pita again, and requested him to return to them. They said that since they had driven him away their food had not grown, and they looked upon this as a judgment sent on them for rejecting the word of God. The principal chief took the whole party to his house, and treated them kindly when there. They learnt that the "John Williams," after leaving Aneiteum, visited Tana, and stationed our teachers Yanfati and Talip at the places we requested them to be left, about 10 miles from Port Resolution. The visiting party failed in seeing the teachers. The coast is dangerous at the place where they live, and a boat cannot land except in fine weather; but it blew hard while they were at Tana. They would have walked to the place by land, but this was not considered safe. They sent a messenger from Port Resolution to carry our letters and deliver our messages. The teachers sent word that they are well, the people kind to them, and anxious to know the word of God. This is all that we could expect, and we have cause to be thankful that they have met with so favorable a reception, and that their prospects are so good. The chief of Port Resolution expressed a wish for missionaries, and I trust that this wish may be gratified. It now lies with you and the Church with which Mr Inglis is connected to say whether or not it shall be so. Send two men if you can, and send them without delay. Where God is opening doors for the entrance of his gospel in these islands let us not be slow to enter.

SUPPLIES SENT TO FOTUNA.

Since the return of the boat Fotuna has been our chief solicitude. A teacher alone in a heathen land—a widow and orphan among a savage people without her earthly protection—all suffering want without the means of procuring the necessaries of life. We felt these things intensely, but what could we do. On the very eve of our stormy month we dare not venture to send a boat, especially after the sea disasters already recorded. But God has sent us the prospect of deliverance from a quarter that we little expected. Since I commenced this letter H. M. S. "Herald" has given us an unexpected visit. Mr

Inglis and I stated the case to her excellent commander, Captain Denham, and asked him if he would land a teacher on Fotuna and carry supplies to the mission. The request was no sooner made than responded to. We have selected the brother of Joseph to go. His name is Kateipa, and he is a married man. We have just been getting him and his wife in readiness for their voyage, and we hope to see them off in a few hours. May God bless them in their arduous and holy work.

I must now conclude, my dear brethren. Let me now ask on my own behalf and that of your native agents on Fotuna and Tana, an interest in your sympathies and prayers. Let us now labor prayerfully and energetically in the cause to which we have solemnly pledged ourselves, and, with the blessing of God, success will crown our labors, and souls will be saved.

I remain, very sincerely,
Yours, &c.,
JOHN GEDDIE.

FAREWELL MEETING.

A farewell Meeting was held in Halifax, on Tuesday 9th October, in the Temperance Hall. This spacious place of meeting was nearly filled with a deeply interested audience. Ministers and influential laymen of different denominations were on the platform. The hon. Samuel Creelman, Financial Secretary, presided, and conducted the business throughout in a very appropriate manner. He commenced with stating briefly the object of the meeting, and commending the mission to the support and prayer of the audience. He then called upon the Rev. George Patterson, who gave out the 133d Psalm, which was sung by the audience standing, and engaged in prayer.

The Rev. P. G. McGregor, in the absence of the Rev. Dr. Richey, who was unavoidably called away, moved the first resolution as follows:

"That this meeting recognize, with deep and fervent thankfulness to God, the rapid increase of Missionary Enterprises in the present day, and the great success which has, under the fostering care of His Providence, accompanied by the continual outpouring of His Spirit, hitherto attended them in the dissemination of the blessed Gospel of our Lord Jesus Christ."

He had not intended to make a speech, but as he had risen formally to move the resolution, he would say a few words. The missionary spirit prevails to a greater extent now than it ever did since the time of the Apostles. This spirit is of comparatively recent origin—for it is only within the last quarter of a century that earnest efforts have been put forth. All the evangelical churches are now more or less engaged in missionary work. Children have done and are still doing great things. They have by their small but regular contributions built or purchased ships, and sustained the expense of navigating the Pacific and Southern Oceans with Missionaries and the supplies necessary for their subsistence. And God in his gracious Providence has watched over and blessed the efforts put forth. The very colonies to which the parent churches were wont a few years ago to send missionaries, now in their turn send men to distant heathen lands.—Nova Scotia and Jamaica are examples of this.

The Rev. Mr. McKnight, in the absence of the Rev. Dr. Twining, Professor of Hebrew in the Free Church College, seconded the resolution. He said it embraced two subjects—missionary effort and missionary success. As to the first of these, the Old economy presents little exertion for the spread of the truth. But when Christ came, the spirit that leads men to disseminate the gospel soon appeared to be characteristic of the dispensation he came to establish. Andrew, on finding Christ, first findeth his own brother Simon, and saith unto him “we have found the Messiah.” The woman of Samaria, after her interview with Jesus, went and told to the men of her own city what she had heard from him. After the ascension of the Saviour, there was on the part of his followers an extraordinary amount of zeal in the diffusion of the word. And when we look at what was done by the primitive Christians, all our efforts appear feeble. The early zeal of the Church however declined, and a spirit of torpor came over her. No doubt there was always something of the same spirit, but it had been feeble, till of late there had been an amazing expansion of it. This increase of missionary effort the resolutions call upon us thankfully to recognize.

But beside the increase of missionary effort, the resolution also acknowledges missionary success; and this is attributed to two causes, in the first place the Providence of God. How wonderful the manner in which the millions of India have been brought within reach of the preached word—that British power should be there employed in maintaining order, and granting protection to the missionary. This did not indeed enter into the plans of British rulers. On the contrary, the missionaries met with opposition from them. But whatever might be man’s aim, God had his own work to accomplish. He also alluded to the providence of God in opening a way for the promulgation of the gospel in China. But in the second place this success was to be attributed to the outpouring of the Spirit of God. Without this, all effort would be unavailing. “Except the Lord do build the house, they labor in vain that build it.” By his agency, the soul is created anew in Christ Jesus, and mission fields exhibit instances of Christian character that would put to shame many in our home churches. In every part of the world, there are now many trophies of redeeming power. The work accomplished, however, is small compared with the vast field, and affords ground for humiliation that our efforts have been so small. While therefore the extent to which missionaries have been blessed calls for gratitude, it should also afford an argument for more earnest prayer. And instead of being elated by what has been done we should rather be excited to increased exertions, till the stone cut out without hands shall become a great mountain and fill the whole earth.

The Rev. George Patterson of Green Hill moved the second resolution, which had a special reference to the mission to Aneiteum; and was as follows:

“That we feel a deep and lively interest in the Mission to the New Hebrides Islands, originated by the Presbyterian Church of Nova Scotia, and which, conducted by the Rev. John Geddie and his able coadjutor, the Rev. John Inglis, has in a remarkable manner been distinguished by the manifest blessing of God in the conversion and civilization of many of the savage inhabitants of the Island of Aneiteum; and we earnestly pray that by the Spirit and Providence of God it may receive still more abundant tokens of His favor and blessing.”

The speaker, as requested, gave an account of the origin, past history, and

present condition of the mission. This was considered desirable on an occasion where the majority being of other churches, were not acquainted with the operations of our church, but we do not deem it necessary to republish the information here, as the readers of the Register are already familiar with it.

The Rev. George N. Gordon rose (amid great applause) to second the adoption of the resolution. Mr. Gordon said:—I now rise for the first, and in all human probability the last time, to address you on the great subject of the missionary enterprise. I can with all my heart second the resolution so ably supported by the speaker who has just sat down. But ah! my poor abilities are in no way commensurate with the dignity of this great subject, in which the glory of God and the eternal salvation of souls is so much involved. I cast myself with implicit confidence on Him who has said, "Lo, I am with you alway." The great object of Missions is the salvation of myriads of our fallen race from the dominion of the prince of the power of the air and his debasing service; the showing forth of God's glory by leading sinners to a life and conversation becoming the gospel, and finally rescuing them from the wrath to come. The ancient prophets were absorbed in the glorious theme; and patriarchs, prophets and apostles rejoiced in strains of lively song over the prospect of the triumphant reign of the Messiah over all kindreds and tongues and nations. Abraham's joy abounded when the angel of JEHOVAH told him that in him should all the nations of the earth be blessed; and the patriarch Jacob's voice trembled in the ecstasy of delight when he announced that to the SHILO should the gathering of the people be. Daniel predicted that the stone hewed without hands should become a great mountain and fill the whole earth—that the kingdom of the God of Heaven should consume the kingdoms of iron, brass, clay, silver and gold.

God, by giving up his only begotten Son to be a missionary to our straying world, shows how near this subject is to his heart. The blessed Redeemer was a loving, tender missionary, going about continually doing good, alleviating misery and distress, and leading lost sheep to his own happy home. And before he left this world he gave the broad commission to his disciples, to go into the world and

preach the gospel to every creature. And most nobly did the Apostles and early heralds of the Cross fulfil the command of their Lord and Master. But alas! with the apostolic age of the Church the foreign missionary spirit lost the glowing of its youth. The zeal of the churches of Asia flagged ere yet the apostle John exchanged the lonely isle of Patmos for the New Jerusalem; and in a few centuries more, the church, slumbrous and carnal, utterly neglected the command of her departing Lord. But once again the church has assumed an aggressive character, and the disciples of the Lord unite to storm the strongholds of Satan. Ah! what is the aspect the world presents now after the church having had the great commission for nearly 2000 years! Take a glance at the religious map of nations—Darkness, thick darkness, is awfully predominant. Two thirds of the human race have not even heard of the name of Jesus—two thirds are still lying in the arms of the wicked one! Did the early Christians now rise from their graves and view this state of matters, would they not exclaim in a voice that would blush to our cheeks, "Treason, treason, treason in the camp of the Lord!" If we do not deliver them that are drawn into death, or those that are ready to be slain, we cannot, we dare not, say before the Searcher of hearts, "Behold we knew it not;" and He will render to every man according to his work! Even the little children in our Sabbath schools know much about the state of the perishing heathen. All of us know that at the instigation of him who was a murderer from the beginning, thousands, yea tens of thousands, are daily drawn to destruction; we then cannot plead before God that we knew it not; and oh! will He not require their blood at our hands! In one small district of India, since the coming of Christ, it is calculated that 1,800,000 infants have perished annually by the hands of their parents! Thousands of altars are still reeking with the blood of human victims—and we know it. Thousands of female children, of widows, and bereaved mothers, are daily consigned to terrible death. Think of this, ye gentle ladies who have been tenderly nurtured by gentle parents. Think of this, parents who have your children growing up beautiful, secure and happy by your side. We have read of mothers and daughters who

store off their jewels and ornaments, and cast them into their country's exhausted Treasury to save their native land from a foreign foe. How many of you will tear off useless ornaments or forego earthly gratifications, to help Zion's King to carry on his glorious warfare, and to bring the nations under His benignant sway! O, think of the value of the human soul! What infinite horror is awakened by that expression, "a lost soul!" And oh, the lost myriads of heathendom! Pray the Lord with me that the coming of His blessed kingdom may be hastened, and that the distant isles of the sea may learn his holy law.

At the close of Mr Gordon's address a collection was taken up, which amounted to upwards of £17. The "Mission Hymn" was sung,

Rev. G. W. Sprott moved the following resolution.

"That the meeting having assembled to express their gratification that another laborer, the Rev. G. N. Gordon, is about to depart from this Province to the New Hebrides, to endure the perils and to aid in the labors connected with the Mission, earnestly desire (and do now unite in prayer) that he may be sustained in every trial by the goodness and the grace of God; that he may realize the many gracious promises which He has made to those who commit their way to Him, and devote themselves wholly to His service; and that his labors may be abundantly blessed in the salvation of many who are now sunk in the lowest depths of idolatry, ignorance and crime."

Mr. Sprott said: "I feel confident that this resolution will meet the ready approval of every one in this assembly. The action it points out is incumbent on us as Christians, is agreeable to the usages of the primitive church, and will form a most fitting conclusion to this highly interesting evening. It calls us who are here present to an appropriate and delightful exercise—to earnest and united prayer in behalf of him who is the centre of this meeting, and the occasion of our assembling together. I feel sure your sympathies are awakened and in lively exercise on his behalf. If we look with interest on the fearless navigator about to leave his native shores and go to battle with boisterous seas and the rigor of northern climes, that he may further the cause of science, extend the range of discovery, and open up new pathways for commerce,—if we look with interest on the soldier who

with his armor buckled on goes forth to face death on the bloody field, or beneath the hissing battery, fighting on a foreign soil for the honor and safety of his fatherland,—as Christians it is with a still deeper interest that we look upon him that is about to leave country and kindred, the scenes of youth and the fond endearments of life, and go forth as a pioneer of salvation; as a soldier of the cross, to the dark places of the earth. Our interest gathers as we think of the trials, difficulties, and dangers that beset his path, as in imagination we picture him whom we now see face to face, in the lonely ship tossed for weary months on the melancholy main, as we follow him to the distant island with its savage inhabitants, and as we think of the privations and hardships he must undergo in the land of his adoption. But it is when we think of the object of his mission—to win souls to the Saviour, to preach the kingdom of God to the benighted heathen; to lead them to Him who is able to save them and bless them for ever—it is then that our interest rises to the highest pitch. And what can we do for our Christian brother who is about to go forth on this noble and perilous enterprise? We cannot protect him from shipwreck or disease, or ward off the poisoned arrow that may be aimed at his life. We cannot cheer him in solitude, support him in trial, or fan the flame of his love to his Saviour should it ever be in danger of becoming cold, for we will soon be severed by a weary world of waters—No: but we can go to God who can. We can gain his ear who dwells above the stars and beholds all the generations of men; who holds the winds in his fist and the sea in the hollow of his hand; who turns the heart of men as he wills; whose are the issues of life and the fountains of consolation. We can give him our prayers. And there is a power in prayer that lays hold on the omnipotence of God, which reacheth up to heaven, and thither to earth again, drawing down gifts to men. When Joshua cried to God the wheels of the great machine of the world stopped; when John Knox, overwhelmed with anxiety for the safety of his kindred and people, gathered up all his spiritual energies and expended them in the mighty prayer—"Give me Scotland or I die"—God heard and answered him, and the Church of Scotland was redeemed. What the future has in store for this new emissary of the cross is

hidden from us by an impenetrable veil. He may, like Henry Martyn, be called early to render up his soul to God. Or, like the Apostle John, he may live to old age and see the children's children of those he has led to Christ. He may do little more than sow the good seed in that wilderness to which he goes, or he may behold its hills crowned with a glorious harvest waving in the sunlight of better days. We can do something to mould his future career; let it then be your earnest prayer to God that this our friend may be long spared to be a blessing; that to him may be fulfilled the Saviour's promise "Lo, I am always with you"; that he may baptize many converts in the name of the Father, Son and Holy Ghost; and that after having turned many to righteousness he may shine as the stars forever. And let not your prayers on his behalf end with this night; but afterwards, when you intercede with God for the missionaries of the Cross,—that illustrious band which amid the snows of Greenland or the sands of Africa, beneath the shadows of the idolatrous temples of India or in the islands of the southern sea, are holding up the gospel banner, then remember him whom you have seen in the flesh, a native of your country, and with whom you have together worshipped God.

Rev. D. FREEMAN seconded the resolution. Mr. Freeman said: I second this resolution because the field in which our brother is called to labor is a foreign field. There is no opposition between the home and the foreign mission. The latter may be said to include the former, to further its interest. This is clearly shown in the statistics we have heard this evening.

The love of Christ will lead us to support foreign missions, and there will be a reflex influence to enlarge and ennoble our hearts. Though our work is greatest at home, yet we cannot spare the influence and the heavenly blessings that attend the Foreign Mission. Though our brother is to labor for one denomination we all hope to derive a benefit in this respect and therefore we delightedly seize upon the privileges of presenting our united prayers in his behalf. Mr. Gordon is going from our midst and is well known to us all. He has visited many of your families. Many of you have conversed with him on the great concerns of the salvation of your souls. He has therefore our warmest love; and we are fully confident that wherever he goes his great aim will be to win trophies to the Cross of Christ. Assuredly then it must be the prayer of us all that God may protect our brother as he leaves our shore, and is waded across the perilous deep, and finds himself amid the darkness of heathen lands. May the God of Israel sustain him and give him great succour in all his labors and reward him with an inheritance among the saints of glory!

The Rev. Professor King being then called upon, offered up a fervent and appropriate prayer.

Peter Lynch Esq, after a few touching remarks, presented Mr Gordon with an Address, accompanied with a purse of twenty-one sovereigns, from the Young Men's Christian Association; to which Mr Gordon responded in feeling and appropriate terms; and the Rev. Mr. Cuchran closed the meeting with the Apostolic benediction.

Notices.

To the READERS OF THE REGISTER.—The conductors of the Register have had under their serious consideration, what measures might be adopted for improving its management and increase its usefulness, and have now to announce the following arrangements for its publication during the year 1856.

The necessity of such a publication in its present cheap form 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 all the Home and Foreign Missionary intelligence of our Church, and such an amount of general missionary reading as our space will afford.

Besides this the Synod have felt the importance of having a larger edition, and at its last meeting a committee recommended the publication of an edition of 32 pages. The Board of Foreign Missions have enlarged on

this idea, and have resolved to issue one of 48 pages of the same size and form as the United Presbyterian Magazine, and 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 be occupied with articles of general or passing interest to the Church—with a selection of devotional and family reading, and a summary of religious intelligence. As the character of the larger publication will be so much altered 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 5s. per annum payable in advance. To agents remitting the money 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 missions, for their active exertions in promoting our circulation; and they will have their reward in the good which it will be the means of accomplishing.

To render the publication more efficient, it has been deemed advisable that they should be published in Halifax. Arrangements have accordingly been made, by which it is hoped not only that they will be published at a cheaper rate, but in better style and with greater regularity. It is intended to go to press sufficiently early in the month preceding publication, for their being transmitted in time to be delivered in most of our congregations by the first Sabbath of the month. Mr. Charles Robson, Halifax, has been appointed agent, to whom orders, remittances and small notices for publication may be sent. Remittances may also be sent to the Synod Treasurer.

Several notices and acknowledgments have been crowded out of the present No.

J. & J. Yorston acknowledges the receipt of the following for the Foreign Mission:

Mrs Wm. Young, Roger Hill, a pair trousers, value 9s; A box from Princetown, P. E. Island, containing 13½ yards cotton, 85 yards homespun, 1 dress for Mrs Geddie, 1 dress for Chief's wife, 1 crochet coverlet, 8 handkerchiefs, 4 lb thread, 2½ doz. reels, 3 pairs braces, 3 pairs stockings, 5 pairs socks, 1 pair boots, 1 pair shoes, 25 doz hooks and eyes, 16 doz buttons, pins, needles, tape, scissors, braid, thumbles, paper, pencils, &c; A web of cloth from the Ladies of the Rev Angus McGilvray's congregation; Cash 1s 3d, from Donald McKay, Carriboo River; A box goods from Charlottetown, P. E. Island, per schooner "John;" A web of cloth from Mrs Magnus Taylor, Fraser's Mountain, and others, per Mrs Kenneth Forbes, New Glasgow; A box sundries from Miss Geddie and friends, value £5 10s; also from a friend, per Miss Geddie, sundries valued at £15; for the Rev John Geddie's special use; Cash 2s 6d, from Mr John McMillan, Toney River; Cash 2s 6d, from a friend; From Dean settlement, Upper Musquodoboit,

1 piece printed cotton, 39½ yds at 6½d	£1 1 4½
South side River, 35 yds flannel, 1s 3d	2 3 9
1 cotton dress 3s 6d, sundries 2s 11d,	0 6 5
Mrs John Henry 30 yds cloth, 1s 9d,	2 12 6
Sundries 2s 11d, Mrs Archibald 36	
yds flannel, 1s 6d,	2 16 11
Factory cotton, sundries 15s,	0 16 0
Widow Wilson, 1 pair socks for Mr	
Geddie, 1 do Mr Gordon, per	
Mrs Jessie Sedgwick,	0 3 0

Total, £9 18 11½

From the Eastville Branch of Stowiacko Missionary Society,

12 yds printed cotton at 6½d,	£0 6 9
3 1-4 yds factory cotton, 1s 9d; 14	
yds Jean, 7s 7d,	0 9 4
1 doz reels 2s, tape 6d, 8 yds tape	
&d, 2 gross buttons 1s 3d,	0 4 5
2 reels 3½d, 1 yd shirting 5½d, lace	
8½d, pins 3d, 1 pair stockings 7½d,	0 2 4
2½ yds factory cotton 1s 5½d, 14 yds	
stripe shirting 7½d, 8s 9d,	0 10 3½

Per James D. Graham, total, £1 12 9½
A pair stockings for Mrs Geddie from Miss Hannah Ellis.

Rev. Robert S. Patterson acknowledges the receipt of the very liberal sum of £10 0s 3d, Prince Edward Island currency, from an anonymous contributor, accompanied by the following note—"Dear Sir—Please accept £10 0s 3d from an unworthy Wesleyan at Bedeque, towards the Rev. Mr Geddie's Mission in a foreign land."

Mr John D. McGilvray, student of Theology, acknowledges the unexpected receipt of "Cumming's Lectures on Daniel and on the Parables," presented by those attending the Sabbath School at Cross Roads, Roger Hill, as a token of their respect to him as their teacher.

The Rev. William McCulloch acknowledges the receipt of one pound in aid of Harvey Church from the Rev. David Roy.

The Board of Home Missions will meet at Green Hill on Wednesday, 18th Decr., at 11 o'clock.

Appointments of Probationers for November.

Probationers.	Presbyteries.
Mr Robert Grant,	Pictou.
Mr Samuel McCully,	Truro.
Rev. Daniel McCully,	Truro.
Rev. Hugh Ross,	Pictou.
Mr William Keir,	Truro.
Samuel Johnson,	Halifax.

The new station at Baddeck, C. B., in connexion with the Presbyterian Church of Nova Scotia gratefully acknowledges the following sums which they received to aid them in building their church in that place.

Home Mission fund,	£10 0
Primitive Church congregation, N. G., per Rev. Mr Walker,	11 0
Rev. James McLean, Mabou,	1 1
Mr Donald McL. McDonald, Mabou,	1 0
Poplar Grove Ch., Hx., per Rev G. Walker,	5 0
Truro cong., per Rev. G. Walker,	3 0
Per Rev. John Campbell, St Mary's,	2 0
THOMAS A. MCKEEN, Treasurer.	

FORMS OF BEQUESTS.

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

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

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

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

FOR RELIGIOUS OR MISSIONARY PURPOSES.

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

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

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. S. W.; 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. Carmichael, and J. D. McDonald. Ex-Officio members, the Moderator and Clerk of Synod for the time being. John McKinlay Esq., Secretary.

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

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

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—Rev Messrs Roy, Bayne and McGilvray, and James McGregor,—Mr Bayne, Convener.

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

Receivers of Contributions to the Schemes 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, FRANCIS BEATTIE, Junior, Pictou.