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# Missionary Register.

OF THE

## PRESBYTERIAN CHURCH OF NOVA SCOTIA.

Vol. 3.]

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### CONTENTS.

LEADER—Notes and Observations on a Missionary Visit to Cape Canso in the months November and December, 1851.—33-34-35. FOREIGN MISSIONS—The Inhabitants of Ancicum,—36.—Individual and family life in Samon,—37-38.—China, Medical mission in Canton,—39-40-41. MISCELLANEOUS—Free Church Jewish missions,—41-42 Spread of Christianity in India,—43.—A Pastor's Efforts in the Cause,—43-44.—A cause of missionary success,—44. YOUTH'S DEPARTMENT.—Juvenile missionary meeting,—45.—Lions made Lambs,—46.—Peter Jacobs, the Indian missionary,—46 47.—Rain from Heaven,—47. NOTICES—45.

Notes and Observations on a Missionary Visit to Cape Canso, in the months of November and December 1851.

BY THE REV. JAMES WADDELL.

Having made an Official Report of my Mission to the Presbytery by whom I was appointed, I send, for more general information, the following notes and observations, trusting that they will not be unacceptable to the readers of our Register.

Cape Canso forms the South-East extremity of our Province, and wears the same rugged aspect which characterises almost the whole of the Southern shore. In the approach to it from the water, there is nothing promising in the eye of the agriculturist; the shores consisting of a continuous bed of granite, and the rising ground behind, with partial favorable exceptions, covered with brushwood, indicating no deepness of earth. But all men have not farms, neither do they need them. This place seems to have been made for the fisherman. Its rugged shores, numerous islands, and infinity of small harbors, illustrate its admirable adaptation to his laborious employment, and the neat and tasteful appearance of many of the dwellings of its inhabitants, indicates that he has pursued it with advantage, both to him-

self and to those with whom he exchanges his commodities. The almost entire desertion of the finny tribes from these shores, during the past season, has afflicted these people, in a way similar to that which has been felt elsewhere in years past by the failure of our harvest. Such of them as were allowed the Mackerel Bounty to the deep sea fishery, were tolerably successful. The accounts which they give me of the business, as carried on by the Americans, were truly deplorable. A common maxim among them is, that in three fathoms of water there is no Sabbath; many of them habitually fish on that holy day, and account it the best in the seven for that purpose. Many of them were notoriously wicked, and in the opinion of my informants, there was nothing wonderful in the fact, that extraordinary means should be employed to convince them that "verily there is a God that judgeth in the earth." They were themselves exposed to the great storm, but escaped without damage. The villages which occupy the northern shore of the Cape, are known by the general name Canso, which extends its patronizing influence over a wide region around. The Township is geographically named: *Wad-*

mot, but that appellation is allowed to be in a great measure engrossed by the place so denominated, in the County of Annapolis, insomuch that a letter bearing the address, would almost invariably take a westerly direction. The Cape is the turning point in the navigation of our Northern and Southern waters, and perhaps the far greater proportion of the smaller vessels at least, which pass through the Strait, come too at this place and wait for change of wind. Several vessels lay for days and even weeks in these circumstances wind bound one way, and some another while I remained, and our several audiences on the Sabbath day were sometimes increased by this means. In summer it is sometimes possible to collect more people from on shipboard than on shore, and their visits tell with various effects upon the interests of the place.— After the great storm in September, upwards of one hundred and seventy sail were anchored here, and their simultaneous departure, on a change of wind, was described to me, as of all sights in that sight seeing place, the most animating, interesting and beautiful.

The settlement at the Cape and vicinity embrace about one hundred families, the considerably larger portion of which are Protestants. These last are very much divided in religious sentiment and polity: and they are struggling with difficulties on that account, which at one time they did not feel. For a number of years they generally rallied under the standard of the Congregationalists, but latterly, other societies have been erected in their midst, and the hands of some of them are strong. They are strenuous advocates of religious freedom; and for the privilege of sitting each under his own vine and figtree, they do not hesitate to contribute freely of their substance.

The Congregationalists are at present without a settled pastor, but they are not without vigorous efforts to maintain and promote the cause of religion. They have a new chapel in progress, which reflects upon them a high degree of credit, and as a specimen of female enterprise among them, I may mention that a few ladies have undertaken the responsibility of having it completed. They have at present a considerably large contract upon their hands, and appropriate one evening in the week to their "Bazaar Society," which forms their committee of ways and means. I had the pleasure of meeting with them

at their Christmas Soiree, annually held in aid of some of their benevolent schemes. To the efforts of two of those mothers in Israel especially, the Sabbath School here is indebted for its continuance, for the period of the past thirty years. This School Library has within a short period, been augmented by two Libraries from the American S. S. Union, and one from the London Religious Tract Society.

The Baptist Society is not less energetic. Three eighths of their minister's salary are contributed by two families, and a few of their ladies have assumed the responsibility of the purchase of a mission house and premises, in which their pastor resides. They have already paid one of two installments, and have their regular committee meetings to provide additional funds.

The Wesleyans, a few of whom have recently settled here, are displaying characteristic zeal. One gentleman whose circumstances I was informed are not affluent, furnishes their missionary's board, and, without much prospect of assistance, has guaranteed his salary for the year.— Their missionary meeting was held during my stay. I attended it by invitation, and took part in the proceedings. The meeting was interesting, and the subscription quite equalled their expectation.

The Presbyterians are few, and while they had access to the regular dispensation of ordinances with their Congregational brethren, they endeavored as far as possible to harmonise with them; but they always felt the want of the firmness and steadiness of Presbyterian church polity, and of the strong bond of brotherhood which our discipline supplies; and their longings were not diminished by party strifes and proselyting schemes which they sometimes were made to witness. Occasional visits from our missionaries, when laboring in the neighborhood, encouraged and refreshed them, and some of their Congregational friends, in the absence of a minister of their own, have united with them in seeking supply from us. One old lady, who was fellow passenger to this country with our fathers Brown and Ross, and who sat for some time under Mr Ross's early ministry, hailed my coming with peculiar interest, and my visit, I have good reason to believe, was blessed to her and her household. She has drunk deep of the cup of affliction, both personal and domestic. She is living with her second husband, her first having met with a

lent death. Some of her sons, robust young men, have at different times perished at sea. In advanced age and enfeebled health, she waits the coming of her Lord. She speaks gravely of the attentions of ministers of other denominations, but cherishes fond reminiscences of former privileges in the bosom of the church of her fathers, and would rejoice in the opportunity of going up as heretofore, with the friends of her youth, to the house and table of the Lord. The interest which our friends have taken in our missions is of no ordinary kind, and the anxiety which they display for their continuance, commends them to our kindest attention. The provision which they have made to defray expenses of occasional supply, is far in advance of the highest contribution in many of our congregations towards the maintenance of the constant and regular dispensation of the ordinances of religion. Among the subscribers towards this object, are members of one family, pledging upwards of seven pounds to be paid within the year, and those of another guaranteeing five pounds: and others perhaps in equal proportion.— Many of our people would learn important lessons in the way of "valuing the ordinances of divine grace, by holding communion with people in such circumstances as theirs, and it would be well, both for ministers and people if there were more frequent *pastoral* visitations to the outposts of the church. Could our people witness the interest often manifested in our ministrations by persons in these circumstances, they would not grudge a silent Sabbath occasionally at home; and were ministers put more frequently into contact with those whose privileges are circumscribed, and who have seldom opportunities of going up, as they would wish, to the house of God, they would imbibe more of the Spirit of Him who went about doing good, and said I must preach the kingdom of God to other cities also, and would be vastly better qualified to diffuse a missionary spirit among their people at home. The method which it appears to me we can best pursue for the purpose of bringing the services of our young men early to bear upon the missionary interests of our Church, is to employ them to supply the pulpits of settled ministers at home, while we go much more frequently than we do, to mission grounds. Our people would hear young preachers with indulgence and pleasure, and they could often occupy our places, to

the edification of our people, when they might not be at all qualified to grapple with the difficulties on a distant field.

To myself, this mission was in many respects gratifying, and I trust profitable too. I was exposed to severe weather, and to unusual toil, especially in trading up the rugged shore of Chedabucto Bay, with the mercury at zero. But I enjoyed cheering companionship, which beguiled the tedium of the way. When riding was impracticable, and when a sleigh could be made available for the purposes of locomotion, I had one kindly placed at my disposal, while a merciful providence watched over all my goings.

Our meetings, both in church and in private houses of the aged and infirm, were well attended, and deep and fixed attention was paid to the message of mercy. Christian courtesy and kind attention were shewn to me by many friends, of different denominations, and sincerely do I pray, that the precious truths I was privileged to proclaim among them, and the kindly fellowship we all enjoyed may be blessed to all concerned. It was to me matter of deep regret, that, owing to circumstances which I could not contest, I could make no acquaintance with friends on the way from Canso to Guysboro; and that at Guysboro I had almost no opportunity of holding any correspondence with our friends, except as I conducted the public exercises of the sanctuary, when assembled on the Lord's day. The good seed was liberally scattered during my mission. It was watered by constant prayer in our social meetings. It produced a hallowing and comforting influence on the minds of some at least who came within its reach, and its blessed fruits will, I trust, be seen many days hence, "for as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

## Foreign Missions.

### THE INHABITANTS OF ANEITEUM.

BY THE REV. JOHN GEDDIE.

#### SUPERSTITIONS.

On these subjects our knowledge is limited. The persons most qualified to give us information are sacred men, devoted to the service of the *Natmasses*, and knowing as they do, that we have come among them to establish Christianity on the ruins of heathenism, it is no wonder if they manifest a reserve towards us.— Nevertheless we have been able to collect some objects of interest.

Every day confirms the fact that these islanders are the slaves of a most degrading superstitious system; whatever attention is paid by them to other things, all is regarded as inferior and subservient to the claims of their religion. If a man plants his vineyard, or goes in his canoe to fish, or undertakes a journey, or celebrates a feast, offerings are presented to his objects of worship, and their aid is implored. On their system of religion, every other pursuit is in a measure dependent, and the zeal and devotedness which they manifest in reference to their superstitions make them a pattern to persons who enjoy the light and privileges of the gospel.

In the religious system of this people, there is much complexity and confusion, as well as much that is childish. Scarcely any trace of ancient truth can be recognised amidst the obscurity that envelops their superstitious dogmas. A dreary gloom has settled upon them, and it may truly be said that they "sit in darkness and in the shadow of death."

#### SACRED OBJECTS—NATMASSES.

The objects of worship are *natmasses*, inanimate objects, and living creatures. The chief *nat-mass* of Aneiteum is *Neugrain*. If he is not the creator of Aneiteum, to him at least is ascribed the credit of finding it. The tradition is that he went out to fish, when something attached itself to his hook, and then he pulled until this island came up. After this he formed men, who were progenitors of the present race. The supremacy of this deity is acknowledged throughout the island, and such are their feelings of reverence and dread that the natives tremble to mention his name. Next in rank to

*Neugrain* comes a variety of *natmasses* who though inferior to him are invested with attributes to which mortals have not any claim. They are supposed to take their part with *Neugrain* in the production of various things. One is said to be the maker of pigs, another of fish, another of coconuts, another of taro, another of bananas, &c. As nearly as I can learn, every division of the island has its *natmasses* of this class. The following are the names of some which belong to the district of the island in which I reside.— *Parallelagai*, *Muitugitugi*, *Asonanelgou*, *Nisnak*, &c. Besides the above classes, there are other *natmasses* still, of inferior rank, who are nameless as well as numberless. If I mistake not, they are more numerous than the inhabitants themselves. I have never yet met with a native of Aneiteum who could enumerate its deities.

#### IDOLS OF WOOD AND STONE.

The second class of objects regarded with religious veneration are idols, made either of stone or wood. Idols of stone are very numerous; many of them may be seen in the sacred groves. The stone is unhewn, and generally of a round or oval shape, with a smooth surface. Those which I have examined appear to have a small chip broken off as a place of ingress and egress for the spirits who are supposed to inhabit them. I have not yet learnt to distinguish between a common and sacred stone, or by what process they become invested with their character of sanctity. Idols of wood are less common than those of stone, and I have only seen two since my arrival on the island. They were the large posts which supported the roof of a house built on the feasting ground, in this district where I live.— There was a girdle of leaves tied around the middle of each post with fine black cinet, and a sash of white native *tapa*, the ends of which reached to the ground.— Our chief, who gave me permission to go into the house and examine them, told me that they were *natmun* on the *natmass* (the image or representation of *natmasses*). How consummate the folly and impiety of these benighted islanders, to give to "stocks and stones" that homage which is due to God alone. Their conduct is a confirmation of the apostle's words, "professing themselves to be wise they

became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four footed beasts and creeping things.

*To be Continued,*

#### INDIVIDUAL AND FAMILY LIFE IN SAMOA.

The subject of the following article is extracted from "The Samoan Reporter," a periodical issued half yearly by the Society's Missionaries in that group. It is descriptive of some of the ceremonies, superstitions, and customs, prevalent among the people of Samoa during the long and dark ages of their heathenism; and the Christian reader can scarcely fail to be struck with the analogy these customs bear to many of those recorded in the Old Testament Scriptures, tending, by their cumulative force, to show that Samoa, like other heathen lands of every age and clime retained the faint vestiges of a long-lost, but Divine system of truth and duty.

#### TATTOOING.

"Until a young man is tattooed, he is considered in his minority. He need not think of marriage, and he is constantly exposed to taunts and ridicule, as being poor and of low birth, and as having no right to speak in the society of men. But as soon as he is tattooed, he passes into his majority, and considers himself entitled to the respect and privileges of mature years. When a youth, therefore, reaches the age of sixteen, he and his friends are all anxiety that he should be tattooed. He is then on the outlook for the tattooing of some neighboring chief, with whom he may unite. On these occasions, six or a dozen young men may be tattooed at one time; and for these there may be four or five tattooers employed.

Tattooing is a regular profession, just as house-building, and well paid. There is a tradition on the origin of the custom, which traces it to Feejee. Two goddesses, the one named Taema, and the other Tilafinga, are said to have swam hither from Feejee, and on their reaching these islands, commenced singing—

Tattoo the men, but not the women!

Tattoo the men, but not the women!

The custom is thus traced to Taema and Tilafinga, and they have ever since been worshipped by the tattooers as the presiding deities of their craft.

The instrument used in the operation is an oblong piece of human bone (*os ihum*) about an inch and a half broad, and two inches long. A time of war and slaugh-

ter was a harvest for the tattooers to get a supply of instruments. The one end is cut like a very small toothed comb, and the other is fastened to a piece of cane, and looks like a little serrated adze.— They dip it into a mixture of candle-wax, ashes and water, and, tapping it with a little mallet, it sinks into the skin; and in this way they puncture the whole surface over which the tattooing extends. The greater part of the body from the waist to the knee is covered with it, variegated here and there with neat, regular strips of the untattooed skin, which when they are well oiled, makes them appear, in the distance, as if they had on black silk knee-breeches. Behrens, in describing these natives in his narrative of Roggewain's Voyage of 1772, says,—“They were clothed from the waist downwards, with fringes, and a kind of silken stuff, artificially wrought.” A nearer inspection would have shown that the ‘fringes’ were a bunch of red *ti* leaves (*dracuna terminalis*), glistening with cocoanut oil; and the ‘kind of silken stuff,’ the tattooing just described. As it extends over such a large surface, the operation is a tedious and painful affair. After smarting and bleeding for a while under the hands of the tattooers, the patience of the youth is exhausted. They then let him rest and heal for a time, and before returning to him again, do a little piece on each of the party. In two or three months the whole is completed. The friends of the young man are all the while in attendance with food. They also bring great quantities of fine mats, and native cloth, as the hire of the tattooers; connected with them, too, are many waiting on for a share in the food and property.

The waste of time, revelling, and immorality connected with the custom, have led us to discountenance it; and it is, to a considerable extent given up. But the gay youth still thinks it manly and respectable to be tattooed; parental pride says the same thing; and so the custom still continues. It is not likely, however, to stand long before advancing civilization. European clothing, and a sense of propriety they are daily acquiring, lead them to cover the tattooed part of the body entirely; and, when, its display is considered a shame rather than a boast, it will probably be given up, as painful, expensive, and useless; and then, too, instead of the tattooing, age, experience, common-sense, and education, will determine whether of

not the young man is entitled to the respect and privileges of mature years.

There is a custom observed by the other sex worth noticing, for the sake of comparison with other parts of the world.—About the time of entering into womanhood their parents and other relatives collect a quantity of fine mats and cloth, prepare a feast, and invite all the unmarried women of the settlement. After the feast, the property is distributed among them. It is considered mean, and a mark of poverty, if a family does not thus observe the occasion.

#### MARRIAGE.

Marriage contracts are never entered into before the parties reach the years of maturity. Considerable care is taken to prevent any union between near relatives: so much so, that a list of what they deem improper marriages would almost compare with the table of kindred and affinity.—They say that custom and the gods have long frowned upon the union of those in whom consanguinity can be closely traced. Few have the hardihood to run in the face of superstition; but if they do, and their children die at a premature age, it is sure to be traced to the anger of the household god, on account of the forbidden marriage.

The young man never, in the first instance, pays his addresses in person to the object of his choice. A present of food is taken to her and her relatives by a friend of his, who is, at the same time commissioned to convey the proposal to her father or failing him, to the elder brother of the young woman. Her consent is of course asked too, but this is a secondary consideration. She must agree, if her parents are in favor of the match. If the present of food is received, and the reply favorable, the matter is considered settled. This, together with a somewhat formal meal directly after the ceremony, reminds us of the Roman *confarratio*.

All parties consenting, preparations commence, and one, two, or three months are spent in collecting various kinds of property. All the family and relatives of the bride are called upon to assist, and thus they raise a great quantity of *tonga*, which includes all kinds of fine mats and native cloth, manufactured by the women. This is invariably the dowry, which is presented to the bridegroom and his friends, on the celebration of the nuptials. He, and his friends on the other hand collect in a similar manner, for the family of

the bride, *oloa*, which include canoes, pigs, and foreign property of all kinds, such as cloth, garments, &c.

A time is fixed when the parties assemble. The bride and her friends, taking with them her dowry, proceed to the home of the bridegroom, which may be in another settlement, or on an adjacent island. If they are people of rank, the ceremonies of the occasion pass off in the *marae*—The *marae* is the place of public assembly—an open circular space, surrounded by bread fruit trees, under the shade of which the people sit. Here the bridegroom and his friends, and the whole village, assemble, together with the friends of the bride. All are seated cross-legged around the *marae*, glistening from head to foot with scented oil, and decked off with beads, garlands of sweet smelling flowers and whatever else their varying fancy may suggest for the joyous occasion. In a house close by, the bride is seared. A pathway from this house to the *marae*, in front of where the bridegroom sits, is carpeted with fancy native cloth; and, all being ready, the bride—decked off too with beads, a garland of flowers or *tany* shells, and girt round the waist with fine mats, flowing in a train five or six feet behind her—moves slowly along towards the *marae*. She is followed along the carpeted path by a train of young women dressed like herself, each bearing a valuable mat, half spread out, holding it to the gaze of the assembly; and, when they reach the bridegroom, the mats are laid down before him. They then return to the house for more, and go on renewing the procession and display, until some fifty or a hundred fine mats, and two or three hundred pieces of native cloth, are heaped before the bridegroom. This is the dowry. The bride then advances to the bridegroom and sits down. By and by, she rises up before the assembly, and is received with shouts of applause; and, as a further expression of respect, her immediate friends, young and old, take up stones and beat themselves, until their heads are bruised and bleeding. Then follows a display of the *oloa* (or property), which the bridegroom presents to the friends of the bride. Then they have dinner and after that the distribution of the property. The father, or failing him, the brother or sister of the father of the bridegroom, have the disposal of the *tonge*, which forms the dowry; and, on the other hand, the father or brother of the bride have the disposal of

the property which is given by the bridegroom. Night dances, and their attendant immoralities, wind up the ceremonies.

The marriage ceremonies of common people pass off in a house, and of course, with less display; but there are many marriages without any such ceremonies at all. If there is a probability that the parents will not consent, from disparity of rank or other cause, an elopement takes place, and should the young man be a chief of any importance, a number of his associates muster in the evening, and walk through the settlement, singing his praises and shouting out the name of the person with whom he has eloped. This is sometimes the first intimation the parents have of it, and however mortified they may be, it is too late. After a time, should a couple continue to live together, their friends will acknowledge the union by festivities, and an exchange of property.

#### DIVORCE.

If the marriage has been contracted merely for the sake of the property and festivities of the occasion, the wife is not likely to be more than a few days or weeks with her husband. With or without leave, she soon finds her way home to her parents. If, however, a couple have lived together for years, and wish to separate, if they are mutually agreed, they do it in a more formal way. They talk over the matter coolly, make a fair division of their property, and then the wife is conveyed back to her friends, taking with her any young children, and leaving those more advanced with their father. A woman may thus go home, and separate entirely from her husband; but while that husband lives, she dare not marry another. Nor can she marry even after his death, if it is a chief of high rank, without the special permission of the family with which she connected herself by marriage. Any one who breaks through the *Talu*, and marries her without this, is liable to have his life taken from him by that family, or, at least he must pay them a heavy fine.

#### WIDOWS.

The brother of a deceased husband considers himself entitled to have his brother's wife, and to be regarded by the orphan children as their father. Should he be already married, she will nevertheless live with him as a second wife. In the event of their being several brothers, they meet, and arrange which of them is to act the part of the deceased brother.—

The principle reason they allege for the custom, is a desire to prevent the woman and her children returning to her friends, and thereby diminishing the number and influence of their own family. And hence falling a brother, some other relative will offer himself and be received by the widow. Should none of them, however, wish to live with her, or should there be any unwillingness on her part, she is, in either case, at liberty to return to her own friends.—*Lon. Miss. Mag.*

#### CHINA—MEDICAL MISSION IN CANTON.

While the servants of Christ, laboring at the outposts of this vast empire, have too often had occasion to deplore the impenetrable apathy with which the natives listen to the message of mercy, it is, nevertheless, a subject for thankfulness that the messengers themselves have almost uniformly been treated with urbanity and respect. There is, however, a marked exception in the case of Canton. The inhabitants of this great commercial capital having been brought into frequent and injurious collision with Europeans, their prejudice against them is excessive and indiscriminate. This state of things, has proved a serious hindrance to the progress of the gospel. The Missionaries, finding it impracticable to obtain suitable residences beyond the limits of the British and American factories, have been restricted in their labors, nor can they appear in the streets of the native city, without exposure to popular insult.

In these circumstances the Medical Mission has proved itself an invaluable pioneer in breaking down the force of prejudices, apparently insurmountable by other means. For upwards of three years in the very heart of the city of Canton, Dr Hobson has been enabled to minister to the physical maladies of thousands of the population; and while engaged in these benevolent labors, he has enjoyed an immunity accorded to no other Missionary agents, and has also been enabled, by means of the oral instruction of native evangelists, and the distribution of books, to scatter far and wide the nature of Divine truth. In the following letter, bearing date 20th August, ult., Dr Hobson feelingly describes the trials and difficulties under which his labors have carried on:—

I am thankful to tell you that, through Divine mercy, I and my family have continued in the enjoyment of good health.



since I last wrote you, and have been preserved also from the direful calamities of fire, pestilential fevers, attacks of robbers, &c, which have happened to some of our neighbors. I am often distressed and dispirited at the painful exhibitions of misery, disease, and vice, that so frequently come before me, arising as they do, for the most part, from the effects of sin, idolatry, and ignorance, for the removal of which all human aid would seem to be contemptibly inadequate. If I had no hope in the fulfilment of God's promises, and faith in the infinite importance and certain truth of the blessed gospel, I should long ere this have been utterly overpowered by the distressing and discouraging circumstances that attend the Christian Missionary, in endeavoring to undermine and destroy the complicated and universally spread system of idolatry that exists in this the most ancient and densely populated country in the world.

Probably every missionary thinks that his position is more unfavorable than one removed at a distance; and often, very often, I imagine that this place is the hardest and most trying of all. I had myself no conception of the difficulties of the Missionary work till I had resided here some time, and been taught by bitter experience how deceitful, proud, and self-satisfied the Chinese are. In their native villages and towns you see them in their natural element. In Hong-Kong, and places where a higher and foreign power reigns, the Chinese prove accommodating, and even servile; but in their own cities, and surrounded by their own people, they are bold to speak out what is in their heart. I observe, however, a considerable difference even in this between the natives of Shanghai and those of Canton. Fear and less rooted prejudice control the tongue of the northern Chinese, and outwardly they are obliging, civil, and even respectful; but here, to a foreigner, they are the most rude and uncivil of all people. This, united to an insufferable self-conceit, and extreme contempt for, and dislike to strangers from all nations, makes the position and labors of a Christian Missionary so peculiarly distressing and difficult. But still, with all these disadvantages and opposing obstacles, I have no wish to leave my post; and never in all my life have I felt a deeper interest in the conversion of the heathen than now, and it has been growing ever since I have been placed among them, in one of their greatest

cities. This is the prevailing feeling of my mind, and then all my duties are for the most part pleasant; but I am free to confess, at times my faith and zeal seem all but extinguished from the result of circumstances above named.

Hospital, or rather dispensary practice, is very enervating to the strength, and gives but little satisfaction to a European practitioner, from the difficulty of bringing all the appliances of his art to bear upon the successful cure of diseases in a foreign land, and with such small resources at his command; but it serves one good end—in drawing large congregations for the Christian teacher to address, and producing generally a good impression (to those who think at all) in favor of that religion we come to teach. In other cities and places open to the Christian Missionary in China, there appears to be no great difficulty in gathering congregations together; but here, shut out as we are, in a great measure, from mixing with the people in the streets, public places of resort, and private houses, healing of the sick seems an almost indispensable adjunct to Missionary labor. Not because (far be it from me to think so) the blessed and glorious gospel is deficient in power, or needs to depend upon science or art for its success, but owing to the darkness and prejudice of the heathen mind, no Chinese has the slightest concern to come and hear it. Hence the necessity and value of combining the practice of the healing art with the preaching of the gospel, to attract their sensual minds to something that is directly and manifestly beneficial. Without this auxiliary I could not have occupied this place, or maintained my position; nor could I have succeeded in getting large and frequent audiences in my house. I am still unable to rent the front—that is, the street side—of the hong, and have therefore no command of the principle entrance; and consequently I cannot use a gong, or bell, invitation cards, or other expedients, to attract my neighbors and passers by. I am convinced the few that could be gathered together would, without a hospital, form a most discouraging auditory, as was clearly evidenced in the case of Mr Burns, at Tak-Hing-Kae, and is constantly felt by others who are or were similarly circumstanced. But, as you have already seen from my letters, there has never been any want as regards attendance, or the slightest trouble in collecting persons from different quarters, as the

general number averages from six hundred to eight hundred a week all the year round, occasionally one thousand a week. The difficulty lies in getting any of these to give serious attention to the solemn and momentous truths delivered to them, either by the living voice, or by the printed page.

The gospel, especially on the Sabbath-day, is preached with much earnestness and fidelity, by the venerable A-fa, and both he and the Tract Society's colporteur are engaged all the time, during hospital treatment, in exhorting the sick, explaining the truth, and solving doubts by familiar conversation with those around them. On the Sabbath, Leang-a-fa preaches from a portion of the Gospels, but on the week days, it is thought better to speak from one of Milne's Village Sermons, or from some selected piece from the Scriptures, or tracts printed by the Lithographic Press. In either case, every person has the tract to be explained and commented on put into his hands.

I have now been a resident in the western districts of Canton for more than three years, and I suppose that not less than seventy thousand, including those who do, and those who do not return, have been here during that period. In the hospital alone, at least sixty thousand tracts, large and small, have been distributed, and one thousand sermons, or prepared addresses, have been delivered to the assembled audiences; but the only apparent fruit is the Christian faith of six persons, two each year. The gospel is heard, but no one believes it; it excites no remark, and produces, so far as we know, neither impression nor inquiry. It is often a common observation by us, that we meet with no

such questions as—What is faith? Are these things so? What must I do? And we still wait to hear that any tract has been of use to lead a poor, guilty sinner to Christ. In the hospital the books are received, and of course politely, and in some cases, carefully read; but we have evidence that in the public streets and shops, they are frequently torn to pieces and used for waste paper. Very frequently they will not be received.

I am also often pained to witness the inattention and perfect indifference to those truths which we regard of such solemn import, proving how true it is their ears are dull of hearing, and their hearts gross and blind, so that they do not see or understand. I feel how little we can do for them, but it is comforting to know we can pray for them, and look continually for the blessing of God and the saving influence of His grace. I mentioned two had been admitted this year into Christian communion. One of these had been on trial some time, and was one of the five referred to in my letter as desiring baptism.—He is junior assistant in the Hoppo's Linguist's office. The other was an inpatient, a husbandman, about thirty-five years old, who gave good evidence of his conversion to every member of our little church; and as he wished to return home to the country, he was baptized after only a month's trial. We have a rule, that every candidate, except in particular instances, must be on probation six months, at least, before he can be baptized. The rule is good and necessary one. It prevents giving offence to those who are urgent for immediate baptism, and operates well in testing the real characters of the converts.—*b.*

## Miscellaneous.

### FREE CHURCH JEWISH MISSIONS.

In 1839 the Presbyterian Church of Scotland sent a deputation, of which the lamented McCheyne was one, to the Holy Land, to see what could yet be done in behalf of the Jews. A part of this deputation returned home by land. On reaching Pesth in Hungary, Dr Black was taken sick, and was unable to proceed on his journey, for many weeks. While in this condition, he was visited by the Archduchess of Hungary, a lady of a remark-

ably lovely Christian character, who took a great interest in him, tended him in his sickness, furnished him with the information he desired, in respect to the Hungarian Jews, and promised every assistance in forming the mission. The mission, which was commenced under these auspices, has been greatly blessed. Though designed especially for the Jews, it has not been confined to them. A German service has been sustained for some years, the influences of which have been felt by

Catholics as well as protestants. Through the efforts of untiring colporteurs, most of them converted Jews, the New Testament is in the hands of many Jews in all parts of Hungary. The circulation of this book is rapidly increasing. Whilst the colporteurs distributed four thousand copies last year, they have sold within six months at least eight thousand. Of late, however, much inconvenience has been experienced from the jealous fears of the Austrian Government. The Pesth Bible repository has been closed by the police, under the false charge that political pamphlets were in the Bible boxes. But the Word of the Lord is not bound, as will be seen from the following

*Deeply Interesting Case.*—The German congregations have increased considerably. At some services, peculiar attention and solemnity have been observed. Recently, such a storm of thunder, lightning, and rain took place at the hour of assembling, that only two females were in the church. The one was a most exemplary christian, (once a Jewess), the wife of the colporteur Dr G.; the other unknown by name, though generally present every Lord's day. On leaving after sermon, the stranger, induced by the singularity of exertion which had brought them both to church in such weather, ventured to address Mrs G., and opened her heart with a narrative of her spiritual history. "I was long," said she, "a member of the Lutheran church, but like many, indifferent at heart. Since attending the ministration here, I became about a year ago awakened to the reality of vital religion. As a convinced sinner, I have found peace of conscience and joy in the Holy Ghost, in a firm and abiding confidence in the merits of my Redeemer. Nor have I been inactive in making known the blessing of true religion to others." (We have often observed her moved to tears during the proclamation of the gospel.) "I have spoken much," she continued, "with a lady of my acquaintance, the wife of an Austrian official in Buda, on the subject of 'the great salvation.' I told her the edification I had received here, and brought her several times with me to church, although both she and the whole family are Roman Catholics. She soon determined to read the bible for herself, and having procured a copy, has read it daily, with many earnest supplications for the teaching of God's Spirit to enable her to understand it, and to feel the power of its

soul invigorating truths. Daily she assembled her children around her, prayed with and read the bible to them, but always in secret, dreading the consequences if the matter should become known to her husband. One day, however, he came home unexpectedly, and surprised her at her usual occupation. 'What book is that?' said he, seizing the volume in her hand. 'It is the Bible, my dear: the Word of God,' she meekly replied, 'No such book shall be read in my house, I command you,' and at the same time he dashed the sacred volume on the floor, and stamped on it with his foot. After speaking a great deal more, much enraged, although generally an affectionate husband, he went away, she in vain endeavoring to pacify him and to convince him it was their duty as well as privilege to read and search the Scriptures. Notwithstanding this trial of her faith, she persevered for several months as heretofore, reading and praying, her eldest son often coming and asking his mother to read the Bible to him. The husband at various times expostulated with her: at length he ceased, as if he thought it useless to offer further resistance. One day lately he came in and found his wife alone. 'I have observed, my dear,' said he, 'how patiently and meekly you have borne my anger, while endeavouring to oppose your religious convictions. I have seen the peace and consolation you have found in your faith—come, let us in future read the Bible together; for I feel a book which produces such blessed effects can be no other than the word of God.'" The substance of this narrative was related to me by Mrs G. on the following day, and you may believe we felt constrained to render thanks to the God of all comfort, for this new testimony to the power of his grace in the hearts of sinners.

Another Roman Catholic, who has been a regular attendant on divine worship for some time, has been awakened to a deep sense of the preciousness of an interest in Christ, and has signified her intention forthwith to renounce the errors of Popery.

A third case is that of a Hungarian artist, who has sent a very beautiful work of art in silver to the London Exhibition. He is about sixty years of age, a Protestant, and has attended ordinances occasionally for years, particularly the English service. He understands our language, and latterly is most regular in attendance. A few years ago, as he himself informed us,

he was an infidel, then a deist; gradually the realities of revelation broke in upon his mind, and during the last two years he has been preparing a Hungarian work for the press, bearing for its title, "The process in the Author's mind from Infidelity to a firm belief in Natural and Revealed Religion." It is written with perspicuity and great originality of conception.—*J. M.*

#### SPREAD OF CHRISTIANITY IN INDIA.

The *Blaskeer*, a native paper published at Calcutta, and the avowed organ of the orthodox Hindoos says:

We know very well that a very great number of Hindoos have become Christians; even of those who have not been baptized, and thus publicly professed Christianity, a great many adopt in secret Christian practices.

The 'Friend of India,' a Bengal newspaper, states, "In Calcutta at the present moment, there are hundreds of young men who, though not exactly christians, are yet deeply convinced of the superiority of the gospel creed to their own, and who would gladly embrace any opportunity of bursting their fetters, and avowing openly the convictions they secretly entertain. We cannot but think that the great Hindoo meeting held on the 25th of May, and the resolutions expressed and adopted at it, constitute one of the most important events that have occurred in India in the present century. It was, in fact, though not in name, a Hindoo protest against one of the more prominent evils of the system of caste which has been for centuries considered the bulwark of Hindooism. We have one more word to say, and it is rather for our readers in England than those in India. We have heard a great deal too much of late of the small number of converts made in Bengal, and of the gradual extinction of missionary usefulness. The meeting of which we have just spoken is in itself a sufficient answer to all such calumnies. The very foundation of native society must have been shaken, before men, aptly described as more Hindoo than the Poorans, would come forward with a proposal for lightening the massive chain which for two thousand years has crushed the intellectual and religious activity of one eighth of the human race, and that for the avowed object of saving Hindooism from the encroachments of Christianity. The meeting is evident, looked on the missionaries as the great enemies whose exertions and

activity required to be baffled; and while they acknowledged that it was hopeless to attempt to supplant them as educators of youth, declared that their influence was making itself felt through every grade of native society."—*Jn. of Miss.*

#### A PASTOR'S EFFORTS FOR THE CAUSE.

To evangelise the benighted millions of our race is a great work. Help from all quarters and in all ways, is greatly needed. Those laboring in behalf of this noble cause should endeavor to aid and encourage each other, by their own experience, and in any way adapted to answer the end. The pastors of churches, though unable from their scanty means, generally, to contribute large sums to the cause of Foreign Missions, are nevertheless capable of exerting a vast influence among their people in favor of the object. Hoping that I might contribute in some slight degree to stimulate my brethren in the ministry and others to do far more than the writer of this article has done, it seemed good to me to say a few words.

As pastor of my church, it has appeared an obvious duty, to try in various ways to interest them in this cause, and to induce them to contribute for it. Consequently I have preached, often myself, and obtained others to preach to my people, on the subject. Collections for many years have been regularly made in a systematic manner, by appointing male and female collectors to give all belonging to the congregation an opportunity to subscribe at their own homes. Children have been invited particularly to lend their aid. Subscription books, designed for use for a series of years, have been found to facilitate our operations, and, it is believed, have been a means of increasing the amount of our contributions. These books, containing what has been given by each person in the parish in time past, are carefully preserved for reference. Special efforts have been made to introduce missionary publications among the people. An annual contribution has been taken up on the Sabbath to furnish the 'Journal of Missions' for all the families of the congregation; and every family has an opportunity to go to the place of deposit in the church on the Sabbath and take the Journal. The pastor has likewise gratuitously supplied all the families in the congregation with copies of two of the late premium treatises on systematic beneficence; and the people have been invited

carefully to read and ponder and preserve them; and to consult them in connection with the bible, from time to time, in reference to the duty of Christian benevolence. It has been the aim of the pastor to attend the annual meetings of the Board, and as often as practicable, to have his compassion share with him in those refreshing occasions, and consequently they have from necessity been obliged to forego the pleasure and profit of summer excursions for the most part; for the double purpose of increasing their own interest in the object, and of diffusing, in some small measure as they were able, the spirit which in general so happily pervades these meetings.

Yet all these means have not been sufficiently effectual to induce the people of my charge to increase their contributions, as the teachings of the gospel and the claims of a perishing world require they should do. In view of the exigencies of the Board for the present year, and the imperious call from the Armenians, and in the hope of exerting a little salutary influence by example, the pastor and his family have increased the usual amount of their contribution. Having a salary of five hundred dollars for the support of an expensive family, one fifth of it is this year consecrated to foreign missions; and the parents propose to have their eldest son, of about ten years, made an honorary member of the Board by it. They desire that he may hereafter become a missionary to the heathen; and the time of this contribution they informed him of their views and wishes, and by prayer with him alone again devoted him, if it shall be the Lord's pleasure, to the cause of missions. May the Lord greatly prosper this glorious cause, and bring forward in due time from the rising generation a great army of Christian soldiers to go up and take possession of the whole world for Christ, the Captain of our salvation.—*Jb.*

#### A CAUSE OF MISSIONARY SUCCESS.

It is expected to hear from the missionary stations, that the work of the Lord is prospering, and that conversions are taking place with some frequency. In this expectation there is, for the most part, no disappointment. The accessions to the churches in heathen lands are proportionately much greater than in the lands from which the missionaries are sent. This is not owing to the churches which have been gathered among the heathen being

being more efficient than the churches at home, or to there being more prayer for the heathen than there is for the impotent in the midst of us; nor is it to be resolved into the sovereignty of God. To what then was it to be referred? Is not one of its causes found in the fact, that missionaries, in a peculiar degree, labor as if they expected the conversion of those around them? They do not wait for interest to be manifested, but they put forth exertions to awaken interest. Their faith does not rest on what they see, but on the promise of God. His command is to preach the gospel to every creature. They know that in doing this he will be with them. So they go into the streets and lanes, and the places of concourse, and from house to house, presenting their message to whomsoever they meet. In respect to most of these, their labor may be in vain, but now and then one has his heart opened to believe the things spoken.

A course such as this costs labor, and demands courage, and can be pursued only with much self-denial, but 'its fruits are unto life everlasting.' Ought it not to be more generally adopted at home? Would it not be attended by 'interesting conversions,' and 'precious revivals'? As in the prosecution of it members of the church were visited at their own homes, or encountered in the streets, would there not be an experience like that brought to view in the following extracts from the journal of a missionary in Constantinople?

"I have lately spent several days in visiting the members of our churches and congregations, and I am sure my own soul has been refreshed if no one else has been benefited. I find I can prepare my sermons much more easily when I go among the people, and keep myself informed as to their spiritual condition. You can have little idea how much these visits cost in respect of time, to say nothing of bodily strength. To visit half a dozen families, we must often travel as many miles, and that not in the free invigorating air of the country, but in the pent up air of this most filthy city. But however tired and jaded out I may be on returning home, I never fail to feel that I have been abundantly recompensed.

"In returning from our room in the Khan to-day, in the midst of a cold and blustering snow storm, met two of the brethren of the church, and had ten minutes conversation with them, in the street. They spoke of several persons newly awakened,

and I told them that a special divine influence was now visible in our seminary and female boarding school, and I then addressed them as follows: "

"Do you believe that the kingdom of God is about to come in this place?"

"Ans. Most assuredly; on this we have not the shadow of a doubt.

"I. Are you ready for it? The Holy Spirit is now at work here. It is a time for special prayer and supplication, that we may here witness his great power. Are you ready to have him work here in his own way? Are you ready to see all these masses around of different religions and languages, in motion, and coming by thousands and tens of thousands into the kingdom of Christ? Or, if God should begin to work in this way, would not you and the other brethren of the church stand back in fear, and say, 'Not yet, Lord; not yet.'

"They both seemed to tremble in view of the possibility that they might not yet be ready for God to work in his own way.

I then told them that I desired to die rather than stand in the way of God's work, and with an appearance of deep and trembling solicitude they said that was also the feeling of their hearts.

"Let us then, said I, be always in prayer. Pray for the coming of Christ's kingdom. Pray for the abundant outpouring of the Holy Spirit on all the mingled population of this city.

"These two brethren manifested a tenderness of conscience, and an interest in the progress of God's work which has not been so common of late as formerly. One of them was so choked with emotion as hardly to be able to speak. This little interview, said I to myself, as I walked on my way—this little interview in the street, in the midst of the blustering snow storm, is worth walking ten miles for. I went home praying in my heart that God would move all the brethren to special prayer for the abundant outpouring of the Holy Spirit on this place."—*Id.*

## Youth' Department.

### JUVENILE MISSIONARY MEETINGS.

Juvenile Missionary Societies exist in a good many places, and it would be a happy thing if they should be multiplied, till one were found wherever there is a Sabbath School. There is no telling how much good would thus be done. Boys do not so generally engage in these societies as girls; and this may be one reason why there are so many more young women who are ready to be missionaries, than there are young men. But there is no good reason why boys should not form themselves into societies, as well as girls.—They can have their plots of missionary ground, or can devote their earnings in other ways, or their savings to the cause. In not a few places such societies exist, and enter into the work with spirit. In one place is a little Society of Juvenile Agriculturists, who have undertaken to procure a dollar a piece by their labors—Last year they succeeded in getting twelve dollars. They are also planning for the future. One of them paid a shilling to an aged woman for a mammoth beet, which she raised, in order to procure seed. It will interest you to know that she paid

the price of the beet into the mission treasury.

Sometimes Juvenile Missionary Societies are composed of both boys and girls. In one place there is a society of girls, and such boys as wish, become honorary members by the payment of a certain sum. The girls meet in the afternoon to sew, under the direction of their teachers; and the boys attend in the evening, with their pastor or superintendant, and more or less of their teachers and parents. It is a delightful way of spending an evening, and affords a fine opportunity for cultivating the missionary spirit. Some societies, besides getting articles ready to sell, make quilts and the like for the missionaries.—In one case, a company of little girls, who act under the direction of the wife of their pastor, has twice had the pleasure of putting quilts into the hands of those were going far away to the heathen.

It is important for every society to have an anniversary meeting, when a report of what they have done the past year should be read, and addresses be made. Such meetings often prove of great interest, and give a rapid impulse to the cause. In Rockville, Conn., are two flourishing so-

tivities, both of which have been in operation a long time. They held their last anniversary meeting together, and the large church in which they met was filled to overflowing, chiefly with children and youth. The singing, which was very sweet, was by the children. A gentleman from Michigan told them of a Sabbath School Missionary Society near where he resides, composed of poor children, who are in the habit of coming together Saturday afternoon, to rehearse their hymns for the Sabbath, and who are so eager to attend this rehearsal, that they subject themselves to almost any exposure in order to be present. And Mr Goodell told them of the Armenian woman who was found reading the Bible with three pairs of spectacles on, of whom you will have an account, as soon as the engraving is prepared. When he closed, he took his own spectacles off, and holding them up, said, "I present those spectacles to these societies, to help them remember that good old lady," and then handed them to the president for safe keeping. So deeply interested were the children in what Mr Goodell told them, that they passed resolutions with great enthusiasm, greeting the Armenian Christians at Constantinople and its vicinity, as brethren and sisters in Christ, and assuring them of their deep sympathy in the trials which they undergo for Christ and his cause. Then, to show that this was not an idle expression of interest, they put twenty-five dollars of their funds into Mr Goodell's hands, to be used as he shall think best, for the good of the Armenians.

Why should not these societies be formed everywhere? Your Sabbath School Teachers, Superintendent and Pastor will aid you, if you ask them; and will take care if you only do your part, that you have an interesting anniversary. You will be happy in doing good, will carry joy to many a heathen heart, and above all, will please the Savior.—*Youth's Day Spring.*

#### LIONS MADE LAMBS.

Mr. Buzacoff, of Raratonga, related in London the following anecdote.—

"At the close of our last May meeting of the young," said he, "an old warrior got up, and begged the privilege of addressing the children." He began,—*Children, you live under a very different dispensation from that under which we lived, when I was a child. Then, children were not safe away from their parents, they da-*

*red not stray out of their district, for lions—human lions,—prowled about, seeking whom they might devour.'*

"I knew a man who had a nice little son, of whom he appeared fond. On one occasion, caressing the little fellow, he said, 'Son, you will some day become a warrior.'" This was the highest compliment that the parent could pay the child, and the latter was very much gratified. In process of time, the child became a little, stout, plump fellow: and the father said to him, 'Son, my appetite for you I cannot control.'" "What," replied the son, "I thought you told me I was to become a warrior?" "I did, but your head looks so fat and so nice;" and without further ado, he killed, baked, and actually ate his own son. This produced no further emotion in the island (such was its awful state of degradation at that time,) than would have been produced in our country by a parent ill-using his child. But these human lions have now, many of them, become lambs.

"I will illustrate this by another fact. I was once very powerfully struck with the fulfilment of that beautiful passage recorded in Isaiah,—*'the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the falling together, and a little child shall lead them.'* Our chief, Makea, of whom you have heard and read much, and who is frequently mentioned in Williams's work, was one of these lions. He was accustomed to prowl about, with an immense club over his shoulder, and it was his savage delight to butcher whosoever came in his way.—After he became, I trust, a child of God, I called to see him, and found this former lion sitting with a little child, who was teaching him to read. I could not but call to mind the latter part of that verse,—*'A little child shall lead them.'*"—*lb.*

#### PETER JACOBS, THE INDIAN MISSIONARY.

Twenty years ago Peter Jacobs was a heathen. From his childhood up he had never heard an Indian pray, as Christians do. He used to pray, but it was not to God, nor that his sins might be blotted out. The only kind of prayer he ever made was as follows:—"O God, the Sun, I beseech you to hear my prayer, and to direct my steps through the woods in that direction where the deer is feeding, that I may get near him; shoot him, and kill him, and have something to eat thereby." He was also very wicked and cruel; for, as in the

case of the wicked man whom the Psalmist describes, 'there is no fear of God before his eyes.' The manner in which he used to settle difficulties was by using the tomahawk. He is a very different man now, for he has become a Christian. The account which he gives of his conversion, I think you will like to read in his own words.

"At length the missionary came, and began to preach about Christ, and how he died for me; but I first said, No, that is the white man's God and white man's religion, and that God would not have any thing to do with the Indians. But he assured me that God would save me, if I would believe on the Lord Jesus Christ; and as a proof, he read portions of Scripture to me, again and again. And then, at last I began to think that he must be right and I must be wrong, because he read the book of God to me. Then I began to pray, for the first time in English. I only then knew a few words. I said, O God, be merciful to me, poor Indian boy, great sinner. And the word of God had now got hold of my heart, but it made me feel very sick in my heart. I went to bed and I could not sleep, for my thoughts trouble me very much. Then I would pray the words over and over again, and get more and more sick in my heart. I was very sorry that God could not understand my Ojibwa. I thought God could only understand English; and when I was praying, tears came spontaneously from my eyes, and I could not understand this, because I had been taught from infancy never to weep. In this misery I passed three or four weeks. I then met with Peter Jones, who was converted a few months before me, and to my surprise, heard him return thanks at meal, in Ojibwa. This was quite enough for me. I now saw that God could understand me in my Ojibwa, and therefore went far into the woods, and prayed in the Ojibwa tongue to God and say, O God, I was so ignorant and blind, that I did not know that thou couldst understand my Ojibwa tongue. Now, O God, I beseech thee to be gracious to me a sinner! Take away this sickness that I now feel in heart, for all my sins lie very heavy in my heart!—Send now thy Holy Spirit to come work in my heart! Let the blood of Christ be now applied to my heart, that all my sins may depart! Though I could now pray in this way in my native tongue, yet God did not seem to think it best to hear my

prayers at this time, but left me to pass many miserable nights. And I cried out again, 'O God, I will not let thee alone! I shall trouble thee with my prayers till thou bless me!' And at last God heard my prayers, and he took away this heavy sickness of heart; but not till many tears had been shed. And when this sickness was taken away from my heart, then I experienced another feeling, which was joy in the Holy Ghost, which was indeed full of Glory. My tongue could not express the joy I then felt. I could say nothing but, 'Happy, happy!'"

How happy, too, that missionary must have been. No one of the tribe to which he had come, that he might preach to them the gospel, had before believed in the Saviour. And this young convert began at once to labor for the good of others.—He says, that when he found the religion of Christ so sweet in the heart of man, he wanted all his people to know of the great and true God. They soon began to ask God to show them mercy, and many of them were converted. After a while he felt a desire to go as a missionary to the Indian tribes who had never heard the gospel. He was accepted, and went. This was sixteen years ago. He visited numerous tribes, and met with some success. Many of the poor Indians to whom he preached, became Christians. In one place to which he went, they now have a fine chapel, with more than three hundred hearers on the Sabbath, and eighty children at school. For twelve years he has been with the Indians who reside in the region of Hudson's Bay; and it is in his heart to live and die amongst them.

**RAIN FROM HEAVEN.**—A little girl in Yorkshire, England, contrived to raise nineteen shillings for the Church Missionary Society in a somewhat curious way. In her neighborhood there are many washerwomen, and water is often scarce; she therefore obtained a tub, and caught and saved as much rain water as she could. This she was accustomed to retail at one half-penny per bucket. The washerwomen were very glad to give this sum for a nice pailful of clean, soft water; and thus she obtained nearly a pound, or almost five dollars, for this cause. When she brought her contribution to the Secretary, she did not wish any name to be attached to it; but he told her that it must be recorded in his list as coming from some one. "Call it, then," said she, "**RAIN FROM HEAVEN.**" —[Juv. Instr.]



## Notices.

The Board of Superintendence will meet on Wednesday 3rd march, at West River for the transaction of business connected with the opening of the Seminary on that occasion.  
W. M. McCulloch, *Conv.*

The Presbytery of Pictou will meet at Merigomishie, on Tuesday 9th march, sermons by the Rev. David Roy.

### FOREIGN MISSIONARY WANTED.

The Board of Foreign Missions having been directed by the Synod to endeavor to secure the services of another Missionary to labor in the South Seas, are now prepared to receive applications for that service from ministers or 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, Pictou, the Secretary of the Board.

### BOARDS AND COMMITTEES.

*Board of Home Missions.*—Rev. Messrs. Murchoch, Smith, McCulloch, Christie, McGregor, Cameron, Watson, Allan, Sedgewick, E. Ross, with the Presbytery Elder of their respective Sessions. *Secretary.*—Rev. Wm. McCulloch.

*Board of Foreign Missions.*—Rev. Messrs. Baxter, Keir, Roy, Walker, Bayne, Waddell, G. Patterson, and Messrs. Ebenezer McLeod and Daniel Cameron of West River; Alexr. Fraser of New Glasgow and John Ycrston of Pictou. *Corresponding Secretary.*—Rev. James Bayne.

*Seminary Board.*—The Professors, ex officio.—Rev. Messrs. McCulloch, Bayne, Christie, McGilvery, Watson, G. Patterson, and Messrs. Daniel Cameron and James McGregor. Mr. McCulloch, *Convener.* Rev. J. Bayne, *Secretary.*

*Educational Board.*—Rev. Messrs. Murchoch, Smith, McGregor, Campbell, Ross, Bayne, and Messrs. Abram Patterson, James Dawson, James De Wolf Fraser, Esq., Charles D. Hunter Esq., Adam Dickie, Isaac Logan, John D. Christie, James McGregor and John Ycrston. *Ex-officio Members.*—The Moderator and Clerk of Synod for the time being. Rev. James Bayne, *Secretary.*

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

*Committee of Correspondence with Evangelical Churches.*—Rev. Messrs. Patterson, Walker, and Bayne. Mr. Patterson *Convener.*

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

*Receivers of Foreign Mission Contributions.*—James McCallum, Esq., P. E. I., and Mr. Robert Smith, Merchant, Truro.

The Subscriber acknowledges the receipt of 8 yards of flannel, from Mrs. William Chisholm, of Wallace River, for the use of the missionaries at Aneiteum. Also A Box of Clothing and Sewing materials, valued at £2 for Mrs. Geddie, from the Ladies of Debert River Congregation, Londonderry.

Also from the ladies of his own congregation in Onslow, for his own use, a good Buffalo top coat, for which he tenders his sincere thanks to all concerned. J. I. Baxter.

### MONIES RECEIVED BY TREASURER.

From January 20, to February 20.

1852. FOREIGN MISSIONS.	
Jan. 28—From For. Miss. Society	
N. Annan, per Mr Cruthers,	£5 0 0
Feb. 10—Mr R. McNaughton, E. R.	0 5 0
11—Salem Church, R. Society,	8 0 0
DOMESTIC MISSIONS.	
Feb. 11—Salem Church R. Society,	8 0 0
FOR REGISTER.	
Jan. 31—Salem Ch. Congregation,	5 13 6
Mr Logan, M. Stewiacke,	0 2 6
Donald Hattie, Cal. St. Marys,	16 3

SALEM CHURCH GREEN HILL.—The Annual Meeting of the Society for Religious purposes in connexion with this congregation took place on the 7th January last, the Rev. Jas. Bayne preached on the occasion. After sermon the Rev. George Patterson took the chair, and gave a verbal report of the proceedings of the Society during the past year. The funds on hand, amounting to £24 4s., were allocated as follows:

Foreign Mission,	£8 0 0
Home “	8 0 0
Br. & For. Bible Society,	6 0 0
Micmac Mission,	2 0 0
Evang. Churches of France,	2 4 0

£26 4 0

The following is a statement of the whole collections not congregational for the past year:

Religious Society as above,	£26 4 0
Synod's Seminary,	11 0 0
Synod Fund,	1 11 0
Ladies' Society, G. Hill, H. Mis.	2 12 10
Do. L. E. Mid. Riv., to aid young men preparing for the ministry.	2 3 10
Student's Missionary Society,	2 0 0

£45 11 8

The amount raised for congregational purposes is as follows:

Minister's Salary,	£125 0 0
Debt on Church,	95 0 0
Current Expenses,	12 40 0