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MISSIONARY REGISTER
OF THE
PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

Vol. I.]

SEPTEMBER, 1850.

[No. 9

THE LATE REV. JOHN BROWN, OF LONDONDERRY.

We insert here the following statement prepared by the Rev. James Smith, descriptive of the character and labours of this departed father, which was ordered at the last meeting of Synod to be inserted in its minutes:—

“The Synod readily embrace this opportunity, in accordance with a resolution that passed at last meeting, of recording the following expression of their high respect and esteem, for the memory of the late Rev. John Brown of Londonderry.

“Mr. Brown was long spared as a faithful labourer in his Master’s service, having survived the fiftieth year of his ministry in this Province. Honorable mention is made of him in a former minute of this Synod, as then labouring at the close of life with great acceptance, and his name associated with those venerable and faithful men, who contributed by their labours to lay the foundation of this Church, and to strengthen and extend her footing in the Province. He was a man of fervent piety, very sincere and devout, richly endowed with the spirit of his office, and beloved and admired for his many virtues. He was eminently distinguished for the graces of contentment and self-denial;—from tender love for his flock he spared even more than was meet. As a minister of peace, he was very successful in maintaining and promoting peace and harmony among his people. He lived on terms of uninterrupted peace and happiness among them during the lengthened period of his ministry, and largely and deservedly shared their confidence, their affections and high esteem. He was faithful and conscientious in the

discharge of his ministerial duties,—devoted to the spiritual welfare of his flock, he laboured faithfully and zealously among them, teaching them publicly and from house to house, and was spared to be cheered by the happy prospect, of a large and growing congregation rising up and extending around him, as the successful fruits of his lengthened ministry. He was equally punctual and faithful in his attendance on Church Courts, ever ready to take a share in the public business of the Church, and to help forward by his counsels her order and prosperity, in all which he ever felt a lively interest. With calm serenity of mind; full of faith and triumphant hope, he closed his earthly labours, and fell asleep in Jesus.

“Mark the perfect man and behold the upright, for the end of that man is peace.”

Two boxes of Missionary goods, one containing articles from P. E. Island acknowledged in a former number, the other containing articles from R. John and from Miss Geddle, Pictou, have been shipped in the Juverna for Liverpool. We have much pleasure in acknowledging the kindness of Mr Hatton, the owner of the vessel, who has forwarded them free of freight to England.

We regret to have to announce, that the expectations entertained of Mr Wylie’s coming out from Scotland have been disappointed, and that there is no prospect at present of any preacher coming out from Scotland to labour in our connexion.

Some Missions.

MABOU AND PORT HOOD.

Late last Autumn an application was made from a number of members of this congregation to the Presbytery of Pictou, for a deputation to enquire into its circumstances, with a view of adopting such measures, as might seem best calculated to promote its prosperity. The Presbytery, from the distance and difficulty of travelling in winter, delayed acceding to the request till their meeting in May last, when the Rev's John Campbell and George Patterson were appointed a deputation in accordance with the application, to enquire into the state of the congregation and report. They accordingly proceeded thither, and preached in the congregation on the first and second Sabbaths of June, the Rev. Mr Patterson, by appointment of Presbytery, preaching at Guysboro' on the last Sabbath of May. The following report of their procedure was submitted to the Presbytery on their return:—

REPORT.

Of the Deputation appointed to visit the congregation of Mabou and Port Hood.

The Deputation appointed by the Presbytery of Pictou to visit Mabou, and instructed to enquire into the state of the congregation there, and report what measures seem called for in its present circumstances, respectfully report to the Presbytery, that they have visited the congregation at the time appointed, and spent the 1st. and 2nd. sabbaths of this month within its bounds. On the first of these days the Rev Mr Campbell preached at Mabou, and the Rev Mr Patterson at Port Hood. On the second they assisted the Rev Mr Miller in dispensing the sacrament of the Lords Supper at Mabou. They also held services on each day of the week during their stay.

In order to ascertain the state of the congregation, they held conversations with Mr Miller, his elders, and other members of the congregation, who seemed best acquainted with its condition. They were both of opinion, that the object of their appointment would be better secured in

this way, than by a formal Presbyterial visitation. As the result of their enquiries, it may be stated generally, that all that they saw and heard, painfully impressed them with the conviction, that the state of religion was very low, and that there was an urgent call for more efficient ministerial labour.

On the Monday after the dispensation of the Sacrament, the deputation met with the congregation; and, after stating the object of their appointment, invited Mr Miller and the members of the congregation to a free and friendly statement of their views. They are happy to say, that on all sides the best feeling prevailed. On the part of Mr Miller, there was a disinterested regard for the welfare of the congregation, and an unwillingness to stand in the way of any arrangement which might be considered for the interests of the congregation; and the members of the congregation manifested a most becoming respect both for his feelings and interests. Yet it seemed impressed upon all, that some change was desirable and almost necessary; and Mr Miller having expressed his readiness to resign his charge into the hands of the Presbytery at its first meeting, the congregation, while testifying their continued esteem for him, resolved that no opposition should be offered to the acceptance of his resignation by the Presbytery.

The subject of an annuity to Mr Miller was then brought before the Congregation, when Mr Miller expressed his willingness, to trust to the liberality of the members of the congregation and of the benevolent in other sections of the Church, for what he would need for his support for the future. The congregation agreed to pay to him for the present year, which will end on the 1st December next, the same sum that they have been paying in previous years, and that they would pay him after that date a sum of not less than fifteen pounds per annum. And the members of the deputation, though they had no authority to pledge the funds of the Church, promised to use their personal influence, among the benevolent members of our Church in other quarters, on his behalf. In the propriety of these measures, the members of the deputation concurred, and they would recommend to the Presbytery the acceptance

of Mr Miller's resignation, which is herewith laid on their table, and also that the Presbytery approve of the terms proposed by the congregation for his retirement.

The members of the deputation from all their enquiries were convinced, that there is here a good field for the exertions of a zealous minister, and there are many districts around, where there is the most urgent need of Missionary labour. The people of Mahou are not able to support a minister themselves, but might readily raise half the sum requisite for that purpose. Your deputation were happy to find, that several of the members are prepared to contribute liberally toward the support of the gospel. In particular they feel it but justice to notice the liberality of one member of the congregation, who offered that if a young man were sent there, he would give him his board and washing free.

The plan which the deputation would propose would be, as soon as possible to have a minister stationed at Mahou, to preach between that place and Port Hood half his time, and the remaining portion of his time to be employed in Missionary labour. They think that a station might be taken up at the Gut of Canso, and the Missionary might occasionally visit Guysborough. Again toward the Northward are many settlements urgently needing ministerial supply. In fact throughout the whole of Cape Breton the fields are white unto the harvest. Such an employment would require a young man of robust constitution and active habits. But to such a person willing to spend and be spent for Christ, the situation would in the opinion of the Deputation be an inviting one. A considerable portion of the amount required to make up the remaining portion of a minister's salary, might be raised in such settlements, but as this source of income would be somewhat uncertain, it would be necessary to guarantee the amount from the Missionary funds of the Church.

Should these proceedings be approved of by the Presbytery, a new burden will devolve upon its members. The members of the Deputation would take the liberty of urging upon their brethren the propriety of making some sacrifices even of personal comfort, for the sake of the destitute in this and other sections of the Church. It has been their lot to visit sections of our country, where the gospel is little better known than in Heathen lands. On the

other hand, many of our congregations enjoy the ordinances of religion constantly, some of them with scarcely an interruption during the whole year. Such should consider who it is that maketh them to differ, and should regard the state of those not so favoured. If they refuse can they expect the blessing of the Most High upon the privileges they enjoy. May not the great Head of the Church punish their selfishness by a blighted ministry, or even by removing their candlestick out of its place. It may be said that there is danger to congregations by the absence of their pastors. But should we not beware of trusting to man for success and for the prosperity of our congregations? May not all these dangers arise, when we are present with our flocks? And when we leave them to do the work of the Great Head of the Church, can we not in faith commit them to his care? Experience they believe justifies such confidence, and they think it might be found, that in those places where the ministers and congregations have cheerfully responded to the calls upon them, for the labours of their pastors out of their own congregations, they have been blessed accordingly. They trust however that it is not necessary to urge this upon the Presbytery, as they hope their brethren will be also "forward to do" what is in their power in this matter; and they are persuaded, that even with the resources at the command of the Presbytery, they may by proper zeal do much to forward the interests of the Redeemer's kingdom, in the wide field open and opening to us in Cape Breton.

JOHN CAMPBELL.
GEORGE PATTERSON.

Pictou 26th June 1850.

The Report of the Deputation was received by the Presbytery, and their conduct approved. At the same time, Mr Miller's demission of his charge was laid upon the table of the Presbytery, and also a series of resolutions adopted by the congregation in reference to it. Mr Miller having been heard, and the congregation having intimated, that they would raise no opposition to the acceptance of his resignation, the Presbytery unanimously agreed to accept of it, and to dissolve the pastoral connexion between Mr Miller and the congregation of Mahou and Port Hood. The Rev. Geo. Walker

was appointed to preach in the congregation on the 2nd and 3rd Sabbaths of August, and intimate to the congregation the decision of the Presbytery. By this, another will be added to the list of our vacancies, already so much beyond our means to supply.

MISSIONARY APPOINTMENTS.

The Rev. George Walker has just returned from a mission of two weeks to Cape Breton, to which he had been appointed by the Presbytery of Pictou. The Rev. James Waddell has been appointed by the same Presbytery, on a mission to the same quarter, for three weeks, during the present month.

Mr Robert Grant, preacher, returned during the past month, from Prince Edward Island, in which he has been laboring since last autumn, and, is now laboring, by appointment of the Presbytery of Truro, in the congregation of Cays River, Shubenacadie, and Lower Stewiacke.

In addition to these, we may mention, that the Rev. Ebenezer Ross, appointed during the meeting of Synod, to Miramichi, has returned, having remained for some weeks beyond his original appointment, in consequence of the continued indisposition of Mr McCurdy. As the latter is still unable to preach, the Rev. George Patterson, of Salem Church, will proceed thither to supply his pulpit during the present month.

Foreign Mission.

SIXTH ANNUAL REPORT OF THE BOARD OF FOREIGN MISSIONS.

The order proposed in the subjoined report is to submit

The proceedings of the Board during the past year.

The exertions of the Church at home.

Intelligence from our Missionaries abroad, and

Matters for the grave consideration of the Church.

I. PROCEEDINGS OF THE BOARD.

The minutes and published documents bear testimony, that the instructions of Synod, relative to measures ordered to be adopted for the ordination of Mr. Archibald, have been duly attended to; and the Treasurer's account will show that the necessary remittances have been made. In accordance with the power invested in the Board they have added the Rev. Messrs E. F. Ross and George Patterson to their number, and have enjoyed their co-operation. They have at the same time been deprived of the valuable services of Dr. Waddell, as their Treasurer and a member of the Board, by his removal beyond the bounds of the Church.

The constantly reiterated demand for information respecting our Missionary operations, and the generally expressed opinion of the Synod at its last meeting, relative

to the importance of a periodical publication, to be the acknowledged organ of the Church in the diffusion of intelligence, bearing especially upon the direct interests of our own mission, and extending, as opportunity might allow, to more general missionary information, led the Board to consider what means, within their reach, could be employed for the furtherance of this object, now become almost indispensable to the success of the important work, entrusted to their care. The result of their enquiries and deliberations has been, the commencement of the "*Missionary Register*," which has been for the past half year in the hands of the Church, and with the terms and merits of which it is hoped all are familiar. The expense incurred by the Board during the first year, by way of experiment, is very considerable; but they entertain a sanguine hope, that it will be more than made up, by the increased interest, which a regular supply of missionary information will secure. They trust also, that it will hereafter prove directly self-sustaining.

II. EXERTIONS IN THE CHURCH AT HOME.

The proposal made in their last year's Report, to concentrate the juvenile efforts of the Church, the Board found to be in some measure anticipated by their con- venter, the Rev. Mr. Baxter, who suggested a scheme of co-operation for providing our

missionaries with boats for their comfort and usefulness in their distant sphere of labour. One hundred pounds was suggested as a sum probably adequate to the necessities of this service; but like the children's enterprises of a similar kind in other Churches, the success of the effort far exceeded expectation. The sum realized amounted to £181 13 11d, and proves our own little ones, like those of other churches, most valuable in our labors of love. We shall hold them now as fairly committed to the enterprise, and as having a direct interest in its success, and shall count upon their cooperation, when we have special work for them to do; nay, we shall study to direct them to efforts, in which they may themselves be blessed and made blessings, and invoke for them the guidance and favor of Him, who out of the mouth of babes and sucklings ordains strength. We feel it due to our zealous and active coadjutor, the Rev. Mr Jennings of Toronto, to acknowledge here, that the one fourth of all the sum originally contemplated to be raised for the boat scheme, so called, was supplied by the children of his congregation; and we hail his little ones as brothers and sisters to our own children in the work of the Lord. We are sure they will not lose sight of our missionaries, for whose efficiency and success they have so liberally contributed, nor will they lose interest in those benighted children, whom they hope our missionaries may visit, with the word of life, in the boats they have assisted to provide.

Mr Jennings has become so identified with our operations, that, if it be the pleasure of the Synod, it would be most agreeable to the Board, that he should be entitled to a seat among their number.

Contributions of clothing, and materials for clothing, both for missionaries, native teachers, and the heathen, have been liberally supplied by the females in several sections of the Church, during the past year. Boxes, containing the greater part of these, directed as donors requested, have been forwarded to the Rev. Dr Tidman, in London, and by him shipped, insured, for Sydney, N. S. Wales. Those previously sent from Princetown, P. E. Island, and from W. and E. River, Pictou, had arrived at the Mission Station, and were hailed by Mr. Geddie, as a most seasonable and acceptable supply.

The Treasurer's account will show that

with all the severe depression of the times, the requisite supplies for current expenditures have been fully provided. Our people have put their hand to the plough, and they have too much at stake to allow them to think of going back. They know that God's arrangement is, "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." They know him that hath said, "if ye know these things, happy are ye if ye do them"— "Freely ye have received, freely give."

II. INTELLIGENCE OF OUR MISSIONARIES.

Soon after the last meeting of Synod, a letter from the Rev. Messrs Turner and Nisbet, a deputation of the Samoan Missionaries, in connexion with the London Missionary Society, addressed to the Synod, was handed by the Moderator to the Board.

It contains much gratifying information relative to the measures adopted, for the location of our missionaries, on their present field of labors; hails our church with much interest as coadjutors in their "glorious enterprise, among the populous islands in Western Polynæsia;" congratulates us heartily on the actual commencement of our work of faith and labor of love; testifies to the high estimate, which they had formed of the adaptation of our devoted Missionary, Mr. Geddie, to the arduous enterprise, in which he has embarked, and urges strongly a reinforcement of men "of the same stamp, so judicious, energetic and devoted, to unite with him and Mr. Archibald in their important work." It informs us, that they have settled the Rev. Mr. Powell with our missionaries on the island of Aneiteum, as the centre of a wide and important field of missionary enterprise, ample enough for the devoted exertions of a large band of faithful men, and concludes with the prayer, that the Lord may increasingly give to our churches, bowels of compassion for these benighted heathen, who are now in the region and shadow of death. The receipt of that letter it was deemed advisable for the Board by their Cor. Sec'y to acknowledge, and it remains for the Synod to dispose of it as they may deem meet. Subsequent intelligence from our Missionaries has been given to the Church through the Register, as it came to hand, and that recently received by the John Williams will follow in due course.

Among the papers recently received are the letters of Mr. Archibald, for which we have anxiously looked, to satisfy our minds relative to his alleged intention to disconnect himself from the Mission. Under date of August, 1849, he reports a severe illness, from which he was just recovering, but on account of which, and circumstances arising out of it, he felt so disheartened as to be constrained to tender his resignation. On the 2d January, 1850, he writes, that his former communication, written under the influence of depression of body and mind, does not convey his more calm and deliberate sentiments on the subject, and expressing his determination to continue in the service of the Board. He seems to have been overwhelmed with the magnitude of the work, and to have felt as one deserted of the Lord, or as one who had run unseemly; but the work of the mission was increasing under their hands, and God was enabling him to gird up his loins and address himself to its performance. We trust that this trying experience will teach him, that "it is good for a man that he bear the yoke in his youth," and prove a part of that discipline, that will fit him the better for all that God may require at his hands; and that he may realize what it is to be able to say, "When I was weak then am I strong." God had severely afflicted his family in bereaving them of their only child, but they were learning to say "the will of the Lord be done."

Mr. Geddie's communications are full of interest. The deputation that visited them from Samoa, assured them that their progress in the mission gave them good reason to thank God and take courage. They have endured hardships of various kinds, but they have been hitherto sustained.

Mr. Powell, broken down by disease, has been withdrawn from the island, and no one has been appointed by the London Mission to take his place. Mr. Archibald had removed from his out-station, to be closely associated with Mr. Geddie, where Mr. Powell was. The printing press was actively employed, sheets of alphabets and an elementary book for the use of schools, were printed, and Mr. Geddie mentions that he had a catechism nearly ready for the press. Attempts at school teaching, both by our missionaries and their wives, were not very successful; yet a few pupils were making good progress, and exhibiting at least an ordinary share of intellec-

tual capacity. Sabbath day audiences varied considerably, but the attendance at latest dates had greatly improved, and Mr. G. states that they were often cheered by conversations on the one thing needful. He mentions several young men, who had become strongly attached to his family, and gave encouraging reason to hope well of their future improvement and prospective usefulness in the Church. The superstitions of the natives were in some instances giving way. Grounds that had ever been held sacred to spirits, had been trespassed upon with impunity by the missionaries, and afterwards used with all freedom by those, who before dared not to invade their hallowed borders.

But still, savage heathenism very extensively prevails. Still the horrid cruelties of pagan darkness are fearfully practised. Still women are strangled, on the death of their husbands, and enemies slain in war are greedily devoured by the victors. Shipwrecked mariners in some instances, had recently furnished a favorite repast to the unnatural appetites of native cannibals. The proximity of foreign traders of abandoned habits and dissolute lives, afforded much annoyance and discouragement to our missionaries. The natives could not be persuaded that the traders and missionaries could belong to the same country, so thoroughly contrasted was their conduct, and so utterly different the motives by which they seemed to be influenced. Yet the power of mission agency was beginning to be favorably felt, and more labourers are called for than seem likely for some time to enter the widening field.

The health of the missionaries, though at times severely tried, and always exposed to an ungenial climate, was, at the latest dates, reported of most favorably. They were all in good spirits, living in the utmost harmony and engaged in full work. Mr. Geddie's family was disrupted by the necessity, to which missionaries in heathen lands are subjected, of sending their children home to avoid the debasing influences of heathenism, and to obtain the advantages of education, which a civilised and christian country affords. The departure of their child in the mission ship for England would, in these peculiar circumstances, be to her parents a trial of no ordinary description, though she was accompanied by kind friends, and has been received into the mission school in England on the most favorable terms.

The Roman Catholic missionaries were making little progress at Annetum, and their labors did not offer any formidable obstruction to the work of our brethren.— They seem to occupy their station on this Island rather as a refuge in case of danger, than as a place in which they seek to make converts to Popery. But their efforts to secure an establishment in New Caledonia seem to be more definite and more energetic. A bishop and several priests have settled on that group.

The Protestant bishop of New Zealand had paid a visit to our missionaries, and cheered and encouraged them by friendly counsel and cooperation. He invited them to take refuge at his place, in New Zealand, should their health at any time require them to leave their own station to recruit. He presented Mr G. with a donation in furtherance of an educational establishment, which he has commenced for the purpose of training native youth as assistants in the work of the Lord. He had already one hopeful youth under his tuition, and expected to obtain a class of five or six.— For the maintenance of this incipient seminary, Mr G. solicits the kindly assistance of his friends.

VI. SUBJECTS FOR THE GRAVE CONSIDERATION OF THE CHURCH.

In a way that, in the retrospect, is marvellous in our eyes, we have been led to embark in a Foreign Mission enterprise. A door has been opened to us among the debased, cruel and perishing inhabitants of dark places—we have entered in and taken possession in the name of the Lord of Hosts—our agents have been sustained under acclimating diseases—they have acquired a knowledge of the language of the natives—they have printed books and are teaching them to read—they are declaring to them in their own tongue the wonderful works of Jehovah—the barbarous people are showing them no little kindness, are listening in many instances with attention and interest to the blessed truths which they proclaim, and are exhibiting a promising susceptibility of high intellectual and moral improvement, shall we not here erect our Ebenezer, and say, Hitherto hath the Lord helped us! What are we, O Lord God, that thou hast brought us hitherto!

In our progress the field lengthens and widens, claims upon our sympathy and our efforts arise on every hand. Shall we content ourselves with the machinery

we have at work and confine it within the narrow limits at first proposed?

Our Brethren have taken into service a number of native Teachers, most useful, nay essential assistants in the work. Shall they be supported, and in what numbers and to what extent?

Our Brethren hitherto have been associated with Missionaries of the London Missionary Society, they seem now to be left alone and the oversight of the spiritual interests of the group of Islands, on which they are settled appears to be understood to have been assumed by them. Do we recognise the mission to the New Hebrides as our own, and can we supply the necessary agency, to occupy the land that yet remaineth to be possessed?

Our Brethren have gone for us to a scene of labour, with which both they and we were but partially acquainted, the temporal support which we engaged to supply and they were authorised to expect has proved inadequate, to afford them the necessaries and comforts of life, and no provision has yet been made for contingent expenses, which may arise from the necessity of removing from their station in the event of sickness or danger. Can we place at their disposal resources, which will set their minds at ease in these respects, and enable them in the best manner and to the fullest extent to devote their energies to the spiritual cultivation of the fields, on which it has cost so much to place them, at work. Like Carey, they have gone down into the mines, and shall we not hold the ropes? They are fishing for pearls, and shall we not fully equip them for the service?

Mr and Mrs Archibald mourn the death of their babe. Shall we not weep with them when they weep, and endeavour to comfort them with words of Christian sympathy and affection?

Mr and Mrs Geddie have been compelled to part with their eldest child, and to send her to Britain to avoid the contamination of heathenism, and to secure for her an appropriate and christian education, at the London Society's establishment for the instruction of missionaries daughters.— Will not our children take charge of her maintenance there, and supply the funds necessary for her support?

Our Brethren are far from us, and we cannot meet them in the flesh. Do we respond to their earnest solicitation, and meet them as we ought, at the throne of grace?

Are we concerned to invoke for them, the guidance and guardianship of the God of Jacob, with his presence and blessing, and the enlightening, quickening and hallowing influences of the blessed Comforter of the Church. Do our closets, our families, our social meetings, and our Churches, bear testimony to our earnestness and persevering determination, to obtain for them the fulfilment of the gracious promise, "I will be with you always even unto the end of the world." Does the monthly missionary concert for prayer, which calls out the missionary Churches to united labours and concentrated intercession, on behalf of the cause of the Redeemer in heathen lands, secure our attendance, and witness our solicitude, to give the Lord no rest

till he fulfil his own promises, and hasten the time when the knowledge of the Lord shall cover the earth, as the waters do the sea? and do we, at these precious seasons, bear our own missionaries and their mission prominently on our spirits at the throne of grace? Do we bear in mind that while Paul planted and Apollos watered God gave the increase; and that if we would have increase from the planting and watering of our brethren, we must have it from the same source, and in the order which God himself has established? Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you:—For every one that asketh receiveth; and he that seeketh findeth; and he that knocketh, it shall be opened."

Miscellaneous.

OLD CALABAR.

From the Missionary Register of the United Presbyterian Church.

THE ABOLITION OF HUMAN SACRIFICES AT OLD CALABAR.

The mission ship reached Liverpool in safety on the 29th of May, having left Old Calabar on the 8th March. It has come home, chiefly for the purpose of taking out provisions for the mission, and it will sail again in a few weeks. The letters which it has brought announce that the missionaries are all well; that the various operations of the mission are proceeding favourably; that new, important and most inviting fields of missionary labour have been discovered; and, above all, and especially gratifying, that on the 15th of February last, an Egbo law had been passed by the kings and chiefs of Creek Town and Duke Town, abolishing for ever the horrid practice of sacrificing human beings for the dead. This is a result which, for three years, our missionaries have been labouring to attain; and its realization has filled their hearts with gratitude and joy. They have embraced every opportunity to point out the evils of the custom. The British captains, trading in the river, have spoken against it; and her Majesty's government have sent the captains of war steamers, to get the kings and chiefs to sign treaties, binding themselves to abandon it. All these things helped to weaken

the practice, and prepared the way for its overthrow. But as it was interwoven with the feelings and superstitions of the people, and as every chief had the power of life and death in his own house, and could not be called to an account for the murder of his slaves, it was obvious that nothing could put an effectual end to it, but Egbo law—that is, a law similar to one enacted by our parliament—in the passing of which all the chiefs should take a part, and of which they should become bound, by the peculiar notions of the country, to be mutually and personally the executors. This is the only kind of law which in Old Calabar controls the whole community, and which kings, chiefs and common people are really afraid to violate.

We give extracts from the narrative of these remarkable transactions by Mr Anderson and Mr Edgerley.

Two gentlemen died in town to-day, or, at all events, were brought to the town to be buried. Their names are Effiong Basse and Erem Cuffey. Heard that seven of Effiong Basse's slaves, and one of his wives, had been murdered, and buried along with him. * * * * In the evening, a slave of Erem Cuffey, named "Manamowo," (make man), fled to my house, and assured me that nine of his fellow slaves had been strangled in the women's yard, for the purpose of being buried with their master, and that he was quite willing to show me where they were lying, and

where they were to be buried, the interment not being over which he ran away. He also stated, that as he was running off a gun was discharged after him. He escaped the shot, however, as well as the cord. As I was weighing the probabilities of his story, and felt dubious what course to pursue, or whether I could do any thing at all, I was sent for by one of the ship-captains then in the town. On meeting him, he told me that he had seen twelve or fourteen men, attached to a large chain in Erem Cuffey's yard, and that he had fears that they were going to kill them.—This confirmed the slave's story and determined me to instant exertion.

I got a hint where I might see the men myself, by pushing aside a branch of a certain bamboo fence; but, as it was getting quite dark, I could not avail myself of it. Went immediately to King Archibong, and charged Ephraim Duke—brother of the deceased Erem Cuffey—with the murder of nine slaves. He heard me in silence. Supposing that he might be ignorant of the occurrence, I offered to take him, or to get him taken, to the spot, where he would see, not only the nine corpses, but a dozen men in chains, ready to be slaughtered. Urged him with all the arguments, and earnestness I could command, to interpose and rescue these twelve or fourteen innocent men.

From Mr Young's I went to the house of murder, and asked to see Ephraim Duke. My admission was out of the question. He came out quite excited, and walked down with me to his own house. When we came to it, I taxed him with the murders committed and intended. He became quite furious, and denied that any person had been killed, or even put in chains. I told him I had plenty of proof that he had strangled nine—perhaps many more—in his brother's women's yard; and that at that very moment he had a dozen or more tied to a large chain, in another yard. He seemed most anxious to know how I had got the information; but I told him, that his part of the business was, to confess the wrong which he had done, and to give it up. As he was scarcely sober, I saw I could make little of him, and I left him on getting a promise, that he would kill no more that night.

Wednesday February 6.—Having said all I could think of to the natives last evening—as I have done in preaching and in conversation at former times—I took the round

of the ships to-day, rehearsing to each captain the occurrences of yesterday, and closing with the question, "Can we do a conjunctly nothing to prevent the recurrence of such deeds of blood?" * * * * *
Meeting of White Gentlemen at the Mission House.—Thursday, 7th.—Ten captains, three surgeons, and two missionaries (Mr Edgerly and myself) met this morning in Duke Town mission house, at ten o'clock A.M., for the purpose of considering what steps for the prevention of human sacrifices on the deaths of person of importance in Old Calabar. * * * * *

After deliberation, it was accordingly resolved, that all present go in a body to King Archibong and the gentlemen of Duke Town this evening, at five o'clock to denounce the murders committed on Tuesday, and to protest against the recurrence of such barbarities. * * * * *

At five o'clock, accordingly, there was a good muster at the palaver-house, of both white and black gentlemen. There were present ten captains (one a Dutchman), seven surgeons, and two missionaries, and King Archibong and all the chief men of Duke Town. Captain Rieken was called to the chair. One of the captains spoke, pointing out the evils of the custom; after which, Mr Edgerly delivered a very fervid speech, referring to facts which he knew, and showing the imperative necessity of putting an end to this most sinful practice. The black gentlemen seemed to be impressed, and had a talk among themselves in their own language. * * * * * Thus pressed, and seeing the combined and resolute bearing of the white men, indignation and horror painted on every countenance, the black gentlemen said, that if Creek Town gentlemen would meet them and were willing to make an Eglo law in order to put an end to this work for the future, they were quite willing to have such a law made. This was what the white gentlemen wanted; and, after stating that they would meet with King Eyo and his chiefs to-morrow, they shook hands with the black gentlemen and parted. That evening a letter was written to King Eyo, requesting him to call a meeting of his gentlemen to-morrow, at twelve o'clock.

Friday 8th.—According to agreement yesterday, the meeting of white gentlemen was resumed at Duke Town mission-house this morning, at seven o'clock,—Captain Rieken again in the chair. It was resolved,—"That we form ourselves into a perma-

ment society for the suppression of human sacrifices in Old Calabar, or of the destruction of human life in any way, except as the penalty of crime. The members of the society then went up to Creek Town and met with King Eyo and his gentlemen, at twelve o'clock, in order to state to them what had occurred at Duke Town, and to urge upon them the propriety and the necessity of joining with the Duke Town gentlemen in making an Egbo law, to put down, in all time coming, the practice of killing persons for the dead. * * * King Eyo and his chiefs entered readily and cordially into the proposal, and agreed to meet the Duke Town gentlemen on board the "Celma," the largest ship in the river, on Tuesday, the 12th instant, to confer with them about the passing of an Egbo law,—a thing which could be done only by the united influence of the two towns.

Tuesday 12th.—The anniversary of my arrival here. Could not have suggested a better observance of the day than it has had. The members of the Society for the Abolition of Human Sacrifices—King Eyo and Creek Town gentlemen, and King Archibong and Duke Town gentlemen—all met on board the "Celma;" and after a good deal of discourse on all sides, King Eyo and King Archibong, and twenty-six of the principal gentlemen connected with both towns, signed a document, in which they promise to allow no human being to be killed among their families or dependants, from this date, except for crime; and they pledge themselves to exert all their influence to have an Egbo law passed, within one month from this date, prohibiting the practice of killing slaves on the death of any person throughout the whole country of Old Calabar.

Friday 15th.—A good day for Calabar. This day will be memorable in the annals of this land. Grand Egbo came down the river in his state canoe; and the usual ceremonies having been gone through in the town palaver-house, a most stringent Egbo law was enacted, and forthwith proclaimed in the market-place with the customary formalities, forbidding any sacrifice of human life on the death of any individual, of whatever rank or station. Having performed their duties in Duke Town, the Egbo party, preceded by twelve Egbo runners, passed the mission-house, to repeat the proclamation at Henshaw town. The party consisted of about

twenty-five or thirty gentlemen, most of them from Creek Town—one of King Eyo's brothers carrying the mace—who moved on in a stately manner, as became an occasion of such importance. * * * In a minute our flag was "floating on the breeze;" and, in a quarter of an hour, the ships' flags were also unfurled. At sunset, the most of the vessels fired a gun each, in honour of the day. One captain was absent, being up the river, so that his ship was silent. To compensate for delay, on coming down the river, about eight o'clock, he caused two guns to be fired. Went down to the town after school, to see how matters looked. All the gentlemen whom I saw had happy countenances.

Saturday 16th.—Asked Archibong, what would be done to any gentleman who may break this law? He assured me, that it is so strong a law, that no man can break it. Wishing to know the penalty, I asked if Egbo would kill him? The reply was,—"He will chop him down to nothing;" that is, he will forfeit to Egbo all that he possesses. I feel deeply grateful for what God has accomplished this week for poor Calabar. Some fear that the law will not be carried fully out. I have no fears on that score. However, it will be a part of the business of the society (of whites) for the protection of human life to keep a watchful eye on the natives, lest there should be any attempt to evade the law.

The joy which the passing of this law has given to the Missionaries.—Their feelings have been lacerated by the deeds of cruelty and blood of which they have so often heard; they have earnestly and faithfully dealt with the chiefs on the evils of these practices; and they have ardently longed for the time when, by the blessing of God resting on the lessons of his own word, this awful custom should for ever be abolished; and when in a manner so providential, it has been done, it is right that they should rejoice and give thanks to God; and it is right also that we too should rejoice and give thanks. Hence, Mr. Anderson says:—"The ten days from February 5th to 15th, were important days in the history of Calabar. In my journal I have given you an outline, of the sayings and doings of that period. There are several things in which the finger of God may be traced very clearly. * * * God smiled on our united efforts. His blessing rendered them effectual. To Him we ascribe the glory. Oh, for the arrival of

the time when we shall see, and you shall read of "greater things than these"—even of men rising from a state of death to that of life; when men and women and children now "dead in trespasses and sins shall be quickened by the Spirit of the living God."

STATISTICS OF RELIGIOUS AND BENEVOLENT SOCIETIES IN LONDON, MAY 1850.

(Gleaned from Reports of May Meetings, chiefly in "Christian Times.")

I. FOR BOOK CIRCULATION

British and Foreign Bible Society (instituted in 1804).—Income, £91,631: 12s. Expenditure, £87,216: 2. Issues from the depository at home, 783,303 copies: from depositories abroad, 373,492 copies: total, 1,156,695. Languages or dialects directly assisted, 85; indirectly 59. Versions, 166. Translations never before printed, 114. Bible societies in connection, 4,211.

Prayer-Book and Homily Society (1812).—Income, L.2707: 10: 1; expenditure, L.2061: 18: 10; debt, L.319: 11: 5.—Ships visited by society's agents, 2185, in which prayer-books and homilies were distributed.

Naval and Military Bible Society (1780).—Receipts, L.2268, expenditure, L.2614. Bibles and Testaments during the year, 17,598.

Religious Tract Society (1799).—Receipts, including sales, L.61,327: 8: 8. In Britain and Ireland, the grants made for circulation, amounted to 3,133,165 publications, of the value of L.3302: 15: 1.—Libraries granted, 657. The issues from the depository during the year have been 19,245,441, making the total circulation at home and abroad amount to about 523,000,000, in about 110 languages.

II. MISSIONARY—FOREIGN, COLONIAL AND HOME.

Society for the Propagation of the Gospel in Foreign Parts (1701).—Income, exclusive of rents, dividends, special funds, &c., L.53,000; expenditure for British Colonies, L.35,729; for heathen countries, L.21,994; total L.57,723. Missionaries, 297 in the British Colonies, and 50 in heathen countries.

Baptist Missionary Society (1792).—Receipts, L.19,736; expenditure, L.19,632; debt, L.6,357. The field of labour includes Asia, western coast of Africa, France, and the islands of the Western Sea. Missionaries 48, with their wives, and 9 females,

in the special department of education.—Native agents, 120; other christian brethren, 180; and 30 schoolmasters. Stations and sub-stations, 194. In Hindi, 4,500; in Hindustani, Persian, and Bengali, 62,500; in Sanscrit, 7,500 copies of the whole or part of the Bible have been printed. Converts during the year, 168.

London Missionary Society (1794).—Income, including L.11,776 contributed by the missionary churches towards their own support, L.62,545: 0: 11; expenditure, L.61,489: 9: 5. Missionaries, 170; native agents, 700. Stations in Polynesia, West Indies, South Africa, China, India, Translations—the New Testament and Psalter in Sitchuana, translated by Robert Moffat; the New Testament in Malagassy, by Griffiths, Freeman, and others; in Samoan, by the missionaries: in Rarotongan, chiefly by the lamented John Williams: and both the Old and New Testaments in Tahitian, originally by Nott, Davies and others, and recently revised by Messrs. Howe and Joseph. In China the Scriptures have been translated, and are now sold in the Chinese language at the price of 3s. sterling each copy.

Church Missionary Society (1800).—Income, L.104,273; expenditure, L.83,710. Ordained missionaries, 117; European catechists, secretaries, printers, &c., 27; attendants on christian worship throughout the several stations, about 107,000; communicants, 13,551; children under christian education, about 40,000; baptisms during past year, 5,551; increase of communicants, 513.

Wesleyan Missionary Society (1816).—Income, L.111,685: 13: 6; expenditure, L.109,,168; 10: 7; debt, L.10,841: 13: 2; increase of circuits, 34; of chapels and preaching stations, 690; of missonaries and assistants, 34; of other stipendiary agents, 34; of unpaid agents, 6087; of church members, 5163; and of schools, 4230. In every quarter of the world, in every clime, under every dispensation, its missionaries are to be found.

Church of England Young Men's Society (1844).—Income, L.1,500; expenditure for home operations, L.1000; for foreign missions, L.500; members, 2700.

British Society for the Propagation of the Gospel among the Jews (1812).—Income, L.4031; expenditure, L.3688.

London Society for promoting Christianity among the Jews (1808).—Income, L.28,278, 4s. 10d; expenditure, L.26,484: 14: 11. Missionaries and missionary agents,

30; children at schools, 100—50 boys and 50 girls. Hebrew College, from which 19 students have been appointed to stations in the east, of whom 9 are Israelites. At Jerusalem there is a house of Industry for receiving converts and enquirers, and a dispensary and hospital for sick and destitute Jews.

Colonial Church Society (1836).—Income, L.3560. Religious books, value L.300, have been distributed.

The Colonial Society (1836).—Receipts, L.2765: 10: 8: expenditure, L.2677: 14s: 5. Agents and separate stations, 37. Its operations are carried on in New Brunswick, Nova Scotia, the Canadas, New South Wales, the Australias, and Van Diemen's Land.

Foreign Aid Society (1840).—Income, L.2506: 11: 3. The object of this society is to collect funds in aid of the Societes Evangeliques of France and Geneva, and such other institutions as may be formed on similar principles, within the limits of the French Protestant Churches; and generally to promote the religious principles of the Reformation beyond these limits on the continent and islands of Europe.

Irish Evangelical Society (1814).—Income L.2791: 15: 7: expenditure, L.3325: debt, L.1352. Pastors and missionaries reduced from 27 to 24; and Scripture readers and teachers from 26 to 16, in number.

Baptist Irish Society (1814).—Missionaries 16; Irish readers, 9; schoolmasters, 24; preaching stations, 70. Decrease of membership in missionary churches, 20, during the present year, the debt is reduced from L.1,670: 8: 6 to L. 1,606: 12: 2. During 35 years, 600,000 children have been educated by the Society.

Irish Church Mission.—Income, L.5798: expenditure, L.4035; missionaries, 15; agents, 81. In Galway, 401 persons have been converted from Romanism. In Dublin, Dungarvan, and other districts, equally gratifying results had attended the society's missionaries and agents.

Baptist Home Mission.—Receipts, L.4,521, 10s. 2d.; expenditure, L.4,523: 15: 8. debt, L.432: 5: 6. Missionaries and grantees, 107; assisted by 200 gratuitous fellow-helpers. Stations, 300. Hearers, 23,900. Sabbath-schools, 113. Teachers, 1,154, and 7,600 scholars; baptised and added to the Mission's churches during the year, 539.

Home Missionary Society (1819).—In-

come, L.6159: 7: 8; expenditure, L.6300, 4s. 4d. Agents or missionaries, 116; lay-preachers, 160; hearers, 41,000; Sunday-school teachers, 1652; scholars, 12,700. Chapels or preaching-rooms, 450, scattered amidst 440 towns, villages, and hamlets.

London City Mission (1835).—Receipts, L.20,320; missionaries, 242; visits paid during the year, 1,018,436; tracts distributed, 1,197,953; meetings for prayer and exposition, 19,951; adults prevailed on to attend regularly public worship, 2803; children sent to school, 5168; individuals admitted, through the missionaries' instrumentality, to the Lord's Supper, 554; shops closed on Sundays, 102. Many new ragged schools formed, in which the greater portion of the voluntary teachers' efforts have been obtained by the missionaries' efforts.

Christian Instruction Society (1835).—Churches associated with the parent society, 105. Christian visitors, 2150; families visited, 52,105; children brought to Sunday-schools, 2663; adults to the house of prayer, 1655; distressed persons relieved, 2782; Scriptures distributed, 442. Religious services are conducted on Sabbath and on week-evenings, in 90 rooms and cottages, in various districts. In tents, in town and country, sermons delivered 150; religious books distributed 52,000; tracts 12,000; 15,000 letters to the working men by the committee; 2000 of the prize on the Sabbath.

Church of England Scripture Readers' Association.—Income, L.8072: 19: 8; expenditure, L.7074: 7: 6; agents, 97; visits paid, 200,280 to members of the Church of England, 23,850 to Roman Catholic, 34,440 to Dissenters, and 96,314 to persons who frequented no place of worship—total, 355,284.

British and Foreign Sailor's Society (1818).—Receipts, L.2,954: 15: 11; expenditure, L.2,922: 19: 4: Bibles and Testaments distributed, 3,487; tracts, 120,000. Loan libraries on board ships, 633.

III. EDUCATION AND TRAINING.

Sunday-School Union (1803).—Benevolent income, L.1269: 13: 9d; expenditure, L. 291: 9: 6; sales, L.6595: 15: 8.—Union schools in London, 503; teachers, 10,207; scholars, 100,035. Total number of schools, 623; teachers, 12,612; scholars, 23,949.

Sunday-school Societies.—Income, L.70, 11s. 4d.; expenditure, L.112: 10: 5; schools

assisted, 103. Books granted—Bibles, (1843).—Receipts L.1734 : 14 : 10 ; expenditure, L.1411 : 15 : 7. Teachers 60: 610 ; set of collective lessons, 111 ; alphabet boards, 2245.

British and Foreign School Society (1805).—Income, L.11711 : 18 : 8 ; expenditure, L.11,853 : 18 : 6. During the year, 72 new schools, for 7000 children have been opened; 50 schools temporarily, and 166 permanently, supplied with teachers. At the model schools, upwards of 1000 children are in daily attendance. In the normal schools, students under instruction, 142; female teachers, 132. In Greece, France, Holland, Belgium, the West Indies, British North America, South Africa, Australia, and other parts, the schools are increasing.

Church of England Sunday School Institution (1844).—Income, L.507, 8s.; expenditure, L.902 : 4 : 6. London and its suburbs—schools, 45 ; teachers, 1189 ; scholars, 12,640 ; scholars reading the Scriptures, 6737 ; average attendance, 6821 ; libraries, 40. Bury—schools, 8. Cheltenham—schools, 9. Hinckley—schools 9. Isle of Wight—schools, 9. Liverpool—schools, 31. Rural and other schools, 80.

Ragged School Union (1844).—Income, L.3131 ; expenditure, L.1718 ; schools, 94, an increase of 14 on last year. Voluntary teachers, 1350 ; paid teachers, 156 ; children, on week-days, 5174 ; week-evenings, 5093 ; Sunday evenings, 10,366. Scholars in the industrial classes about 1200. Emigration Fund from August 1, 1849, to May 1, 1850, L.1229, 1s. 10d. Expenditure, L.594 : 5 : 8. 27 boys have since been sent out, and 11 more waiting for ships; total sent out from the schools, about 250.

Baptist Theological Institution for Scotland.—Fourth session. Students 9. Expenses during past year, L.150.

Home and Colonial School Society (1836).—For the education of teachers, and the improve and extension of the infant-school system. Income, L.5432 : 18 : 11 ; expenditure, L.5381 : 1 : 7 ; pupils, 500.

Negro Educating Society.—For the instruction of negroes and people of colour in the west India. Subscriptions, L.1100. Schools receiving aid, 119, exclusive of Sunday-schools. Bibles and Testaments distributed 2000.

Congregational Board of Education

(1843).—Receipts L.1734 : 14 : 10 ; expenditure, L.1411 : 15 : 7. Teachers 60: children in daily attendance, 4000.

Orphan Working School (1758).—Income, L.4575 ; expenditure, L.4584 ; building-fund debt, L.5800. Children—145 boys, and 80 girls; 225 in all.

Voluntary School Society.—Income, L.1432 ; young men at training school, 13 ; young women, 4.

IV. PHILANTHROPIC AND MORAL.

Aborigines Protection Society.—Receipts, L.270 ; expenditure, L.260.

Shipwrecked Fishermen and Mariners' Society (1839).—Relief afforded to Englishmen and destitute foreigners. Number of seamen and fishermen subscribing 2s. 6d. per annum, 23,114 ; increase of subscribers during the last three years, 10,794 ; honorary agents, 500. Total receipts for present year, L.7165 ; expenditure, L.6312. Persons shipwrecked relieved 3270 ; members helped, 620 ; widows and orphans provided for, 561.

Strangers' Friend Society (1765).—Visits and relieves the sick poor irrespective of sect or country, at their own wretched habitations. During the past year, 8735 cases, chiefly families, have been relieved, by a distribution of about L.2700.

London Society for the Protection of Young Females (1835).—Subscriptions, L.800. Since its formation, 520 females under 15 years of age, have been rescued from ruin, and a large number of improper houses suppressed.

Asylum for Idiots (1817).—Income, L.4,700 ; expenditure, L.4,300 ; patients, 96. Fifteen additional patients elected out of a list of 170 candidates, of whom 51 were orphans.

V. ECCLESIASTICO-POLITICAL.

Protestant Association (1836).—Income, L.928 : 6 : 4 ; expenditure, L.608 : 12 : 6. Established to defend the Protestant institutions in Church and state. 2,000,000 of books, tracts, and papers have been printed and circulated by the society.

Anti-state Church Society.—Between five and six hundred meetings have been held during the year, in furtherance of the society's object ; the majority of these attended by deputations from the executive committee. The chief towns in England, Scotland, and Wales, and nearly all the English counties, have been thus visited.

Youths Department.

CHILD STEALING IN SOUTH AFRICA.

Some of you, I dare say, have heard stories about gypsies, and other wicked people who steal little children, and carry them away from their happy homes and their dear fathers and mothers. Such things, I hope, are hardly ever done in our country now, but they have been done. And I am sure that, if you knew of any little boy or girl who had been kidnapped, you would be very sorry for them, and very glad that it was not you. And you can easily think how dreadful it must be for a poor child, whose parents loved him, and taught him, and did everything they could to make him happy, to be dragged away by a dark looking woman, with fierce eyes and long black hair. And you may fancy how he would feel, when, poor little fellow, he found himself in a thick wood, and a great way from home, amongst none but ragged, and dirty, and wicked people. Don't you think, if you were served in such a way, you would be dreadfully frightened, and would cry till your heart was ready to break? When the dark night came on, how sad and sorry you would be, if you thought you would never see the face of your dear father, or have a kiss from your loving mother, or play again with your sister, or sleep in your own little chair, or read once more your pretty books, or sleep in your snug little bed! And when you found out that you were to climb up chimnies, or to do other hard work for the people who had stolen you, how miserable you would be! Now, dear young friends, though the children of the heathen have not so many comforts as you have, they love their friends and their homes as much as you love yours. The little huts they lived in, the trees and rocks they loved to climb, the woods where they often gathered the wild fruits, or watched the beautiful birds, or started the timid deer of their sunny land, with the wide plains over which they sported, and the swift streams into which they plunged, are as dear to them as your houses, and games are to you. And sad, indeed, must they feel when they are dragged away from all these pleasant things.—Surely, then, you ought to pity such children, and do what you can to send missionaries to teach and save them.

Now there are such children—they live in South Africa. The tribes to which they belong are called Lighoyas and Bushmen. Many and many of them are caught and carried away by a fierce people called Corannas. Yes, hundreds of little girls and boys are thus kidnapped. But why are the Corannas so cruel and wicked? What have these children done to offend them? Nothing. Then what is the use of stealing them? It is sad to say, that they tear them away from their homes and friends, to sell them to white men—to Dutch farmers—who live to the north of Cape Colony, and who are, therefore, not prevented by British law from buying them, and making them little slaves.—How shocking, is it not, that people who call themselves Christians should tempt the very heathen to do wicked things, which they would never have thought of otherwise? But so it is, and there is now many a village, where all the children have been carried away by the Corannas, and sold for money and cattle to the Boers.

When the two missionaries, Dumas and Cassalis, were travelling about in South Africa, they came to a place called Ralitanhanc. The chief received them very kindly, and said a good deal about his people; but there was one thing he told them which seemed so very strange they could scarcely believe it. He said that all his own children, and all the children of his subjects, except the infants, had been taken away from them. And this they found to be true, for not a boy nor a girl more than four years old could they see in the place. All above that age had been stolen by the Corannas. The Missionary talked to many of the parents about their lost children, and they were so unhappy, that it was quite sad to see and hear them. Some of the people said, that a little while before, a number of their children were led by Dutch farmers across the plain upon which they live. Their parents saw them, and they saw their parents. Both ran towards each other,—mothers caught up their daughters, and fathers took hold of their sons, but it was of no use. Though the Lighoyas cried very much, and begged the Dutchmen to give them back their little ones, these hard-hearted men were not moved by their cries and tears. Instead of pitying them, they

drove the wretched parents away, saying, "Get you gone, wicked Caffres! These children are ours. We bought them from the Corannas." And then, dragging the poor children from their fathers and mothers, they drove them across the plain to a land far away from all they loved.

Though the Boers employ the Corannas to do this great wickedness, they themselves sometimes rob the poor heathen.—These vile men, when the dark night hides them from the view, and after the Lighoyas have lain down to sleep, will, all at once, rush in upon their villages with swords and guns, set their houses on fire, and then carry off their children! So common is this practice in one part of South Africa, that the people are filled with fear at the sight of any Dutchman, and will cry out, "Here is the white man! He is coming to take away our children!"

I am sure you will not wonder that these poor children sometimes run away from the wicked men who had stolen them, and try to get back to their fathers and mothers. Many of them die in the attempt; but some succeed, though they often suffer a great deal before they reach their homes. "Lately," says a Missionary, "I saw two of these children, who had taken the long and dangerous journey from Natal to Jannmerberg. During this journey, they slept in the bushes, or under rocks, and lived upon roots. One day they had the good fortune to find a gnu, which had been killed by the lions, and as they were afraid to light a fire lest they should be seen, they greedily ate its raw flesh of the dead animal.

Here, then, dear young friends, is another reason for sending missionaries to the poor heathen. Where they go, such wicked practices cease. They are the protectors of those who have no power to protect themselves. Neither Corannas,

nor Boers, nor any other man stealers, will venture, for such a purpose, near to a Missionary station. Indeed, many who once did these things have since learned to love their neighbors as themselves. And if there were servants of Jesus Christ in all the towns and villages of Africa, the men-of-war which are sent to the coast of that unhappy continent to catch slave-ships, and thus to stop the slave-trade, would have nothing to do, and slavery would soon cease forever.

THE HEATHEN BOY'S THOUGHT.

Mr Armstrong had been preaching to the people in Haiku four days in succession, and late at night, as he was sitting in his grass cottage and dozing, he felt a soft hand patting him on the knee. On waking, he saw a little boy about ten years of age, seated on a mat near him, and having a very anxious look. Mr A. asked him his business. Said he, "I have a thought." "What is your thought?" "This is my thought. I have to-day found out that I am very wicked, and I am afraid of God's anger." "What sin is it that distresses you so much?" "It is this: I never loved the Saviour, who has loved me so long and so much. This is what makes me afraid. You told us to-day that those who do not love the Saviour will be damned in hell forever. Then I saw my sin, and I was afraid; for I have not loved him." He seemed very solemn, and said he was determined to love and serve the Redeemer.

If it had not been for the missionaries who went to Sandwich Islands, this little heathen boy would never have known that there is a Saviour who can be loved, and who is ready to save all that come unto him. Who knows but he may yet preach that Saviour whom he now desires to love and serve, to thousands of his countrymen?

Notices, &c.

The Theological Hall of the Presbyterian Church of Nova Scotia, under the superintendance of the Revds. Professors Keir and Smith will open at West River on Thursday, 3rd October next.

The Presbytery of Pictou will meet at West River on Wednesday, 2nd October

next. Applicants for admission to the Theological Hall are required to attend for examination, in order to their being certified to the ensuing term.

The Revd. Dr. Thomson of Coldstream, acknowledges with much gratitude having received through the Revd. James Ross,

West River, Pictou, the sum of £4 sterling from Mr John S. P. McKenzie, of that place, as a testimony of approval of his services in being instrumental in abolishing the monopoly, cheapening the price, and thus greatly extending the circulation of the word of God.—Glasgow Examiner.

The Foreign Mission account for the past year, will appear in our next:

MOSEYS RECEIVED.

FOR FOREIGN MISSIONS

James' Church, F. R. viz., the Juvenile Miss. Soc; £5; the Evangelical Soc., £5; and the Ladies' Religious and Benevolent Soc., £2;—in all	£12	0	0
Ons'ow, Brookfield and Old Barns;	10	0	0
Mr John Murray, Mabou, per Rev. Geo. Walker.	1	0	0
Ladies' Penny-a-week Soc., New Glasgow, per Miss M. C. Carmichael.	3	0	0
Part of bequest of the late Joseph Begg, M. River, Pictou,	1	16	6
Mr Dan. Hingley, S. River, 5s 2d.; Mr Geo. Redpath, 2s 6d; Mr Redpath; 1s 3d.	0	8	11½
From Lot 16; P. F., for Boat Fund, 19s. 6d; P. E. I. currency	0	8	9
	£23	14	2½

FOR HOME MISSIONS.

River John Female Mission Committee, omitted last month,	2	12	4½
Ladies Religious and Benevolent Soc; James' Church, E. River,	2	0	0
Bedeque, P. E. I. cur 9s; 9d.,	0	8	1½
Ladies' Penny-a-week Soc. New Glasgow,	2	0	0
Part of bequest of late Joseph Begg, M. River, Pictou,	3	13	0
	£10	13	6

SYNOD FUND.

Salem Church—balance of collection,	£0	16	6
Princetown P. E. I.,	1	16	9

The committee of Superintendance of the Synod's Seminary acknowledge the receipt of ten pounds from Mr John Yorston, Pictou, towards its current expenses.

[Omitted in last No.]

The Treasurer of the Educational Board acknowledges the sum of £12 10s from Poplar Grove Congregation, and £2 from the Ladies' Benevolent Soc. of Shu-

bonnachie; both sums for the use of the Theological Seminary at the West River.

SYNOD FUNDS.

Synod of the Presbyterian Church of Nova Scotia, in Account with the Treasurer.

RECEIVED.

	£	s.	d.
1849.			
Aug. 17. By Balance on hand	28	8	7
Sept. 25. From Rev. Mr Crow	2	0	0
1850.			
June 26. New Glasgow Congregation	2	0	0
Money returned by Com. to to Neel.	2	15	0
St Mary's Congregation	2	0	0
Musquodobit	2	0	0
Nine Mile River	2	0	0
Upper Londonderry	1	2	3½
Lower Londonderry	2	0	0
Stewaicke	1	0	0
Upper Set. East River	2	0	0
Economy	2	0	0
Halifax	4	0	0
Onslow	2	0	0
Pictou	6	0	0
West River	2	11	5
Windsor and Newport	2	4	0
Bedeque	1	8	1½
Salem Church	2	10	0
Truro	2	10	0
Shelburne	1	15	0
James Church	2	10	0
	£79	14	5

PAID.

	£	s.	d.
1849			
Sept. 14. Printing Statistical Tables 550 copies,	2	0	0
26. Printing of 200 circulars, for Financial Secretaries	1	10	0
Extra copies of Synod minutes,	0	2	6
Pasting statistical tables to minutes,	0	5	0
Transmitting minutes to Pictou,	0	1	6
1850			
July 4. Paid Rev. John Kier, Professor of Theology,	30	0	0
Paid the Clerk,	5	0	0
Paid Doorkeeper	1	0	0
Paid Bill for Printing	4	10	0
Rev. Jas. Smith Professor of Biblical Literature,	30	0	0
Postage 5s.	0	5	0
Balance in hand	3	0	5

£79 14 5

J. W. DAWSON, Treasurer.