

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:/
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Missionary Register.

OF THE

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

Vol 3.]

AUGUST 1852.

[No. 8.

CONTENTS

THE SYNOD OF 1852,—114. FOREIGN MISSIONS—Letter from Mr Geddie,—115-116-117-118-119,—Supplies for the Mission—120. HOME DEPARTMENT,—New Church at Cove Head—120,—Ladies' Society of West River—121,—Cohorteur wanted—121. MISCELLANEOUS—Synod, of the United Presbyterian Church, Scotland—122-123-124. YOUTH'S DEPARTMENT,—Mission School at Walthamstew—125,—Appeal to the Children of Christian families—125,—Children of Heathen Parents—126. NOTICES—127.

THE SYNOD OF 1852.

Met in one of the oldest churches in Nova Scotia—the same building it is presumed, in which it was first constituted in July, 1817. The Moderator's sermon was appropriate, eloquent and adapted to the times. The Roll, when made up, indicated some changes, including settlements and removals, but no removals by death during the past year.

The attendance was good and punctual 24 Ministers and 14 Elders being present during the greater part of the time.

The afternoon and subsequent Sederunts were held in the Baptist Chapel, and the devotional exercises which preceded the transaction of business were conducted with much fervor and propriety by the Rev Messrs Sedgewick, the new Moderator, the Rev Messrs McCurdy and Honeyman.

Eighteen distinct subjects for consideration were submitted by the Committee of Bills and Overtures, and taken up generally in the order recommended. Part of Tuesday afternoon and of Wednesday morning was occupied with a discussion on a subject on which the real difference of opinion was at times difficult of determination. The Pictou Presbytery having referred the question of the Rev Professor Ross's status in Church Courts to the Synod,

some were for affirming Mr Ross's right to a seat, some for affirming the general principle, without reference to persons, and the discussion closed by referring the general principle to Presbyteries, Mr Ross's position being in the mean time unaffected.

The remainder of the morning sederunt was occupied with the Report of the Committee on rules of procedure in Church Courts. The Committee, it appeared, had made considerable progress; having examined minutely the Rules of the U. P. Church and recommended the adoption of these, with such alterations as the circumstances of this Church and country rendered necessary. The results of the Committee's labors will soon be laid before Sessions, and the whole subject matured if possible for publication in 1853. In the mean time the Boards of Missions and of Superintendance of Seminary are enjoined to prepare a digest of their Rules and arrangements, to form part of the manual to be published.

The afternoon was occupied chiefly with a discussion on the incorporation of congregations. The Committee appointed last year, recommended the act contained in the 51st Chapter of the Revised Statutes, as suitable and capable of being used without the slightest infringement upon the principles of a Voluntary Church.

On this question the discussion was animated but desultory,—some having opposed all incorporation for holding church property, while others were opposed to the provisions of the act and to the platform of Rules submitted by the Committee as suitable. This subject is also to come before Sessions, and may be expected next year before Synod for decision, when members are more conversant with the act, and have had time to weigh the Rules which it is proposed to be recommended to congregations.

The evening was occupied by a Lecture by the Moderator, on the "indirect and direct blessings flowing from Christianity" The lecture was well sustained throughout, many portions of it were brilliant, and a crowded house, for more than an hour listened with increasing interest to the close. The large audience relished highly that intellectual repast.

Thursday morning was devoted to business of the Seminary. After the disposal of the Report which presented a highly interesting view of the state of the Seminary, the number of Students being 28, of whom 18 are studying Natural Philosophy &c. The recommendations of the Board of Superintendance were taken up. The discussion on the site, led to the adoption of a Committee of Inquiry into the most suitable locality, who were to bring in a Report to next Synod, when it is anticipated the locality will be determined.

The Synod directed the Board to appeal to the churches in such a way as they may think best for ascertaining to what extent they will support the Synod in the appointment of another professor. The Board were directed to make all necessary arrangements for preparing temporary accommodation, and diminishing, if practicable, Mr Ross's labors in the mean time, and by an *unaninuous* vote directed to increase his salary.

The afternoon was occupied in reading and receiving the Reports of the Boards of Missions, and the evening with the Synodical Missionary Meeting. The house was again crowded in every part. The Reports engrossed a disproportionate share of the evening, and but little time was left for speaking. Rev E. Ross very successfully exhibited the harmony and connection subsisting between the different schemes of the church, and showed the happy results which will accrue to the church when the congregations generally give their support *to them all*, and contri-

bute to them respectively according to the *urgency of their demands*. He was followed by Rev D. Roy, who filled up the time allotted to him to good purpose, setting forth the qualifications of Missionaries, which are essential to success, whether they labor at home or abroad.

The Rules for Probationers submitted by the Domestic Board and passed by Synod, are worthy of the attention of the Church; and it is hoped that the *whole church* will act upon the Resolution which the Synod passed after considering Mr Geddies's appeal for another laborer.

"That the Synod express their deep sympathy for the mission family in their solitary situation, that they habitually commend them to the guidance of their Heavenly Father; and though at present, unable to comply with the wishes of their brother, by sending a fellow laborer to his assistance, yet they consider themselves pledged by the most solemn obligations, to strengthen and uphold his hands amid all his perils and privations, and to use their utmost diligence to secure a coadjutor as soon as possible."

Mr Baxter's proposals about Colportage were taken up with readiness, and the offers which he had to submit from the P. esbyterian Board of publication of the United States, were so advantageous and involved so little risk, that they were accepted unanimously and a committee appointed to carry the proposals into effect as soon as possible.

The Report of Deputation appointed at last Synod to pay a fraternal visit to the brethren and congregations in P. E. Island, was listened to with great interest. We wish our brethren of the Island Pby. were so reinforced as to be able to return the compliment. Much good may result from such interchanges where they are pursued with a desire to promote Christ's cause and to rouse up congregations to the work to which they are called by their Great Master. The deputation in this case worked hard and effectually.

The Committee of Correspondence have well begun their work. The replies to their communications, to the United Presbyterian Churches in Canada and Jamaica and to the Union of Evangelical Churches of France, will probably be forthcoming next year, when the proceedings of this Committee will acquire increased interest.

For the state of the accounts and other matters omitted in this sketch, your readers are referred to the Synod minutes and

Statistical and Financial Tables which will be dispersed through the Church before the issue of this number of the Register.

The accounts are upon the whole favorable; and the tables in question replete with information and interest. In fact

they are among the most valuable documents which the Synod publishes. Upon these I must for the present forbear all remark. They furnish ample material for thought.

P. G. MCGREGOR.

Halifax, July 13th, 1852.

Foreign Missions.

LETTER FROM MR GEDDIE.

Anciteum, Jan. 1st.

Dear Brethren—

I sent a letter to you by way of China dated in September last, and also a letter and portion of my journal by way of Sydney, under date of Nov. all of which I hope you will safely receive. These communications will furnish you with an outline of the history of this mission for the period of time which they embrace. But the close of another year reminds me that I ought to record for your information, a fuller account of some of its events, than the communications alluded to contain.

I have already informed you of the death of two of our number during the past year—a Rarotongan teacher and a Samoan woman. The surviving teachers and their families have likewise suffered severely from the disorders peculiar to the island. I have also had occasional and slight attacks of intermittent fever, but through the goodness of God I have always been able to attend to the ordinary duties of the mission. After a residence on this island of nearly three years and a half, I must yield to the conviction that it possesses an unhealthy climate. Its effects on Samoans and Rarotongans are much worse than on white men, but scarcely any of the latter escape sickness. I fear that the great mortality among the native teachers on this and the neighboring islands may discourage others from coming. Our missionary brothers in Samoa writes me, that it seems like sending teachers to their graves to send them to these islands. My own opinion is, that all our energies at present should be confined to one, or at most to two islands, say Anciteum and Tanna, and were these through the blessing of God brought under the saving influence of the Gospel, we should then have a band of native teachers who would go forth to the neighboring

islands, and while they breathed their pestilential atmosphere with comparative impunity, they would be received by the natives with far less suspicion than Samoans or Rarotongans.

I must now give you a brief account of my labors at this station. I preach twice every Sabbath in the native language. About 100 hearers are regular in their attendance on public worship. I am sure it would gladden and encourage your hearts if you could observe the attention and earnestness with which many of them listen to the word of life. At the close of our morning worship, which commences at 9 o'clock, our Sabbath Schools meet. All who come to the house of God are expected to attend them, so that we have scholars of all ages. Mrs Geddie takes charge of the women and girls, while I meet with the men and boys. The first exercise is to examine old and young on the morning sermon. This enables me to know what attention has been paid to it, and also what parts have been misunderstood or require explanation. In a land like this, where the written word is not in the hands of the people, and where instructions must be communicated through the channel of a foreign tongue, its value would be greatly diminished without this subsequent catechetical exercise. I next go over a chapter of the native catechism, which I explain. I then take question by question and make the scholars repeat the answers all together until they are remembered, as many of them cannot read. Many of the young men repeat the whole catechism with great readiness. After these exercises are over, I retire and leave the natives to spend a short time by themselves in reading, conversation and prayer, after which they dismiss. At 4 o'clock p. m. we again meet for public worship.

I have in a great measure discontinued the practice of itinerating on the Sabbath day. I commenced this duty when I

landed on the island, and kept it up for more than two years and a half; but the excitement against the cause and myself at last became so great, during the early part of last year, that I could not venture far from home without exposing myself to insult, perhaps to danger; and now my duties on the Sabbath day have become so onerous at home that I find it difficult to go abroad. But I rejoice to state that the practice has been resumed by the natives. I usually send out a few of the men in whom I have most confidence to adjacent villages, for the purpose of conversation and prayer with their heathen countrymen. God appears to have sanctioned their labors to some extent, and numbers have through their instrumentality, been brought to give up their superstitious and submit to christian instruction. Those who go abroad give me an account of their visits on their return, and it is interesting to hear their simple and sometimes affecting narratives of their intercourse with the heathen. They have in some instances met with ill-treatment and been exposed to danger, but they are still anxious to labor for the salvation of their countrymen.

Our Friday meeting goes on well, and is attended by about 50 members. It comes very near what you would call a prayer meeting in Nova Scotia. The natives call it a meeting for searching or looking into their hearts. In addition to devotional exercises, we have two or three addresses. These are most commonly based on some passage of scripture from which the natives have heard me preach, and are often very impressive. I have felt my own heart warmed on many occasions while listening to them.

We have two week day schools in operation at this station, the one for females and the other for males. The former is under Mrs Geddic's Superintendence, and she is assisted by the Rarotongan widow whom I brought from Tanna year before last, and also by two native young women who have been living with us for more than two years. This is our largest and most advanced school and numbers about 40 scholars. My own school contains about 30 scholars, some of them old men. Nohant, the chief, is one of my scholars. After much effort he has mastered his alphabet, and is now reading words of one syllable. He says that his mind is very dark, but that he wishes to learn. Many in both schools can read well and a few

are able to write. I am sorry to say that we have scarcely any children in our schools under ten years of age, though there is a sufficient number wishin reach to form a large school. They are so irregular and fugitive in their habits that they cannot yet be brought to submit to the slight restraints of the school, and their parents have no control over them.

Our school meets every morning at sun rise. As soon as the day breaks two boys go through the settlement in different directions with the *nitai ah laing*, i. e. the thing to call people. It is just a piece of hard wood neatly dug out something in the shape of a trough, and when struck with a round hard stick it gives out a sound which may be heard at some distance. It is however a poor substitute for a bell, and when the wood is wet it is almost useless. If persons friendly to the cause only knew what an acquisition a bell would be to the station they would, I think, make an effort to send one. But to return to our schools. With the aid of our assistants we get through before breakfast. Our most advanced scholars meet again at 10 o'clock a. m. for writing.

We are at a loss for school materials at present. A supply of slates and pencils which I brought from Samoa is now very low. My paper and pens are done, and my scholars are now writing on their slates. Could you appropriate a small sum for the purchase of school materials to be sent on without delay? In the mean time I must send to Sydney for some paper and pens for present use.

Of those who attend our schools about 14 reside with us. It seems desirable that those who are most likely to become the instructors of their own countrymen, should be separated, as much as possible, from intercourse with their heathen relatives and friends. It is now between two and three years since we attempted something in the shape of a mission boarding school. Our inability to aid our pupils to any extent with food, has in a measure defeated our object, but I hope we will yet succeed. Most of the scholars who reside with us have begun to make plantations of their own, and will in time be independent of their friends for food, and of us also.

The present account of our schools is more encouraging than I have hitherto been able to give. We labored amidst many discouragements, for three long years, to form schools and have succeeded

to some extent. The natives now begin to appreciate the value of instruction, and they are desirous to learn. Often when I have invited them to attend our schools, have I been asked "what payment will you give us." But now they speak with gratitude of my kindness in coming to their dark land to instruct them.

For information about *Umetch* and *Ihumu*, two of our out-stations, I refer you to my journal. The Teachers at Epege are doing much good, I had a few young men from that place residing with me, who have now returned home and are valuable assistants to the teachers in instructing the people. A large school has lately been organised, and will, I hope, do much good. The teachers in the out-stations have been greatly hindered in their work by sickness.

You will not be surprised to learn that we encounter much opposition, it would be a matter of surprise if it were not so. The cause of God has been opposed ever since the days of Cain and Abel, and will be so "until the kingdoms of this world shall become the kingdom of our Lord and of his Christ." Satan will not retire from his strongholds without a struggle. Nor is opposition in so sacred a work an unfavorable symptom, for if we do not molest the enemy he will not molest us. I feel more encouraged in the hope that we are doing some good, than if we were permitted to go quietly on.— We have been much opposed by the heathen, especially during the past year. If we except Tahiti, on no island in the Pacific has the gospel been so violently opposed as on Aneiteum. The sacred men or priests are foremost in opposing us.— They, like Demetrius of old, feel that their craft is in danger. They know that if the gospel succeeds they will lose much of their influence as well as gain. But several persons of this class have already joined our ranks, and others will follow. Again, the body of the people are averse to the gospel, on account of the great change which it is likely to effect in the state of society. They wish to live and die as their forefathers did, in the observance of customs and practices, venerable on account of their antiquity. They would not object to some slight improvement in the state of things, but they cannot consent to give up their fighting, feasting, polygamy, treating women as if they were not human beings, &c. And others still have been taught by our own countrymen to

believe that we are liars, impostors, and the harbingers of disease and death, and they treat us as such. The conduct of the heathen to those who have embraced christianity has been very bad. They have persecuted them in various ways.— Not a few have had their property stolen, plantations destroyed, pigs killed &c. They are constantly threatening to make war on us, and kill us all. This ill treatment has been borne with great forbearance. But we could bear with the opposition of the heathen if left to themselves. We have encountered from another quarter as unmanly, as ungenerous, and as unmerited an opposition as was ever offered to the cause of righteousness in a heathen land by men from a Christian country.*

The work at present is a kind of stand. The natives are now taking sides all over the island, and feeling runs high among both parties. The heathen exceed us in numbers but not in influence. All the highest chiefs on the island and men of rank, have declared themselves on the side of christianity. The murder of the lad, which I have recorded in my journal, has tended more than any thing else to bring matters to this issue. Such is the state of feeling that I am now in a great measure confined to my own district, and cannot freely visit around as I used to do. The teachers have less to apprehend than I have, but they are also limited in their movements. The natives may go about with greater safety than any of us. All that we can do at present is to improve every little opening that we can. Things will not continue long as they are. The cloud is fast passing away, and we will again enjoy the sunshine of prosperity. The ranks of the heathen contain many who are favorable to Christianity, but they dare not come out and avow themselves to be so. The season of feasting is approaching and many of the heathen say that when that is over the word of God will again be *Tchasse* on this island, i. e. it will rapidly spread,—it was so last year.

I hope you will not be discouraged by the above statements; we are not. The poor natives often say that this island is

*In Mr. Geddie's Journal for 1851, which has just come to hand, there is reference to the opposition from the Sandal-wood and Boat establishment on the Island. Our readers may expect in future numbers extracts from this Journal, which is one of great interest.—*Ed.*

no longer Satan's kingdom but God's, and that his word will triumph in it. In the missionary work we require something to keep us down, as well as to lift us up; otherwise we would forget our dependance on God. And bear in mind also that our troubles have arisen out of our successes. Nor is it any new thing for "the heathen to rage and the people to imagine a vain thing."

I have not yet administered the sealing ordinances of religion to any of the natives. Several have applied for them as they wish to yield obedience to all the commands of Jesus. I have felt the responsibility of organizing a church so great that I have hitherto delayed, hoping that when the "John Williams" arrives I may meet with brethren whom I can consult on the subject. Of many of our natives I have reason to hope well; but there are a few who entertain a doubt. A church of heaven-born souls in the midst of those dark islands would be a spectacle for angels.

During the year I have prepared and printed a small book of selected portions of Scripture to which I have appended six hymns in the native language; also sheets of words and sentences for the use of schools. The amount of press work is as follows:

600 copies translated portions of Scripture, 22 pages, 14400; 600 copies of native hymns, 4 pages, 2400; 600 sheets of No. 1, 600; 600 sheets of No. 2, 600; total number of pages 18000. The editions of all our books have been too limited for want of paper, and the supply which I had is now worked up. I ordered for some more to come by the "John Williams" which I hope we will soon receive. It will be necessary to make new editions of our elementary school book and catechism, as we will soon be out of them. The demand for books is very great all round the island. I saw the day when natives feared the sight of a book as something that generated disease and death; but now, I fear that a few go to the opposite extreme, and value a book as a charm to keep away these evils. It is pleasing to see the efforts which natives beyond the reach of our schools are making to learn. One or two individuals will go and remain a few days with some friend who knows more than themselves, and after learning a few letters or words go home and teach their neighbours.—And when natives from a distance visit me

they will often ask me to sit down with them, and give them a lesson.

I have the gospel of Matthew in hand at present, which I am endeavoring to translate. I find the work less difficult than I expected, yet it is a very laborious one. Every word must be critically examined, and suitable terms chosen to express religious ideas.—The language has a fulness and variety of expression for the ordinary affairs of life, scarcely to be expected among so barbarous a people, and just as much subject to rule as the classic languages of Greece and Rome: but when used as a vehicle for religious truth it is greatly at fault. For many theological terms such as repent, justify, sanctify, judge, church, &c., there are no suitable words, and of many of the implements, employments, animal customs, &c. recorded in Scripture these islands have never heard. But these difficulties are not insurmountable—in some cases new words must be coined, in others the idea must be expressed by circumlocution. After one book has been translated, others will become comparatively easy. In preaching to the natives, if we do not find a suitable term to express an idea new to them, it is possible by explanation and illustration to convey what we wish, but translation does not admit of this liberty. I do not expect to complete the gospel by Matthew for a few months, but when it is finished how is it to be printed? I cannot undertake the printing of it, with my present engagements; it is as much as I can do to provide such books as our schools require. It has occurred to me that printing might be done at some of the presses in New Zealand. I have two excellent friends at Auckland, Rev. Messrs Inglis and McDonald, (late of Samoa, who I am sure would interest themselves in such an undertaking. They might carry through the press a distinctly written manuscript, and the native boy who I sent to the Bishop's Institution is within their reach and he might render them valuable assistance, for he can read his own language. I design to correspond with the brethren whom I have named on the subject. If I see my way clear I will go on in this matter in the assurance that I will meet with your approbation, and that the needed expenditure will be met by you. While souls around me are hungering for the bread of life and famishing for want of it, neither my own conscience nor the church at home, would justify

in delaying for your answer, when a few pounds only are at stake in the matter. We have Bible Societies in Nova Scotia and Prince Edward's Island, and I think that some of these will place at your disposal a small amount of their funds to furnish these islanders with the word of God in their own tongue.

I scarcely know what to say about another missionary after all that I have already written on this subject. More than two years must have elapsed since you had due intimation of Mr. Archibald's demission and intention to leave this island, and I am still alone and have not heard anything from you to encourage me to hope that my situation will be otherwise for a considerable time. In this dark land we have encountered no ordinary discouragements but I can assure you that the *apparent* indifference which you have manifested about a subject so deeply affecting the interests of this mission, has discouraged us more than anything else. You have incurred a serious responsibility in leaving me and my helpless family so long alone, in an island so unhealthy, and in a sphere of labour so arduous and perilous. I occupy a position in which no single missionary should be placed, and my only consolation is, that I have come into it through the course of providence under circumstances over which I had no control. I fear that the order laid down in the New Testament for the evangelization of the heathen is not sufficiently considered by those who have the direction of missions at home. Our Lord sent out both the seventy and the twelve two and two. After his ascension the apostles acted on the same plan, and proceeded in pairs wherever they went. The Holy Ghost gave his sanction to that same mode when he called for the separation of Barnabas and Saul to go to the Gentiles. If I have written strongly on the subject of my present position, my situation is my apology. The apostle Paul himself would have spoken out under similar circumstances. How affectingly does he speak when he went on to Troas and found not Titus his companion there, though he had much to encourage him. "When I came to Troas to preach, and a door was opened unto me of the Lord, I had no rest in my spirit because I found not Titus, so taking my leave, I went into Macedonia." 2 Cor. ii 12, 13. And when Titus rejoined him how greatly was his heart cheered though in the midst of trials. "I am filled with

comfort; I am exceedingly joyful, in all our tribulations; for, when we were come to Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, and within were fears, nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus." 2 Cor. vii 4-6 Do not imagine from the strain in which I write that my love for the missionary work diminishes; every day increases my attachment for it. It is no ordinary privilege to be a missionary and the *only* protestant missionary laboring among a branch of the human family of whom but little is yet known, and who claim the largest and by far the most numerous islands in the Pacific Ocean as their territory—the long neglected and degraded Papuan race. If the word of reconciliation were committed to angels they would I think choose such a field of labor as these islands present, for in no part of the world are the inhabitants so awfully estranged from God, and so fearfully degraded. Would not the soul of an Eromangan when purified, elevated and made holy, be a nobler trophy of Divine grace and a brighter gem in the Redeemers crown than a soul saved in a land of light and privileges.

Dear Brethren let us not be faint-hearted in the cause to which we have pledged ourselves. I fear that we have not acted with an energy and devotedness worthy of the sacred cause in which we have been privileged to engage. Upwards of five years have elapsed since I received from you a commission to "go far hence unto the Gentiles," and this day you can claim but *one* representative in the foreign field. A missionary spirit is only healthy when it is expansive and daily increasing. Do not fear that any schemes of benevolence at home will suffer by more liberal exertions in the cause of missions abroad. An enlarged spirit of foreign missions has ever been the true glory of the church of God, the grand element of her efficiency, and the secret of her success. Wherever this spirit has prevailed Zion has "put on her beautiful garments"; wherever it has declined she has become a cold and lifeless thing. All those plans of benevolent effort for the good of home for which the present generation is distinguished may be traced back to the revival of a missionary spirit in the church. It was when she began to think of the heathen abroad that the wants of home rose distinctly to her view, and in proportion as she has ex-

erted herself for the good of the former, in the same degree has she attended to the wants of the latter. At the present time we need a greater treasure of the *spirit of faith* than we possess: faith in the promises of God respecting the triumphs of the Redeemer's cause. We must not feel as if we were trying a doubtful experiment, but act with the assured confidence that success will one day or other crown our efforts. With such a spirit we would be less dismayed by adverse occurrences, and they would appear like the passing cloud which merely intercepts the rays of the sun and darkens the path a little, but does not arrest the traveller's onward progress. A larger degree of *fervent piety* is also of immense importance to the successful prosecution of the missionary cause. Experience has shown that the prosperity of missions to the heathen is intimately connected with the state of religion in the churches at home. Such a spirit prevailed in the primitive churches and their labors for the conversion of souls were crowned with distinguished success. If we would share in their triumphs we must be made partakers of their holiness. And of the importance of *prayer* it is almost needless to speak. Contributions to cause of God will do little without this.

Let us unite in prayer to God; plead at a footstool of mercy the case of a perishing world, and give him no rest "till he establish, and till he make Jerusalem a praise in the earth."

I remain my Dear Brethren
very sincerely yours, &c.,
JOHN GEDDIE.

SUPPLIES FOR THE MISSION.

A Package, containing suitable articles for the Mission, furnished by the Missionary Society of Poplar Grove Church, and by individuals; also a roll of Home Manufactured Cloth, and another of Flannel from Truro, was despatched to Mr Geddie's address, and taken free of charge by Captain Doane, of "The Sebin" who left Halifax for Port Philip this week.—The Register from January to July, and files of Synod minutes, from 1816 to 1852, were forwarded in the package, and addressed to the care of Rev T. E. Richardson, of the United Presbyterian Church of Port Philip. Directions were also forwarded to Mr Richardson as to the disposal of the missionary consignment, provided no opportunity offered from Port Philip to the New Hebrides.

Halifax, July 14th.

Home Department,

NEW CHURCH AT COVE HEAD.

On Thursday the 18th June, the New Church at Cove Head in the bounds of the Presbytery of P. E. Island, was opened for the worship of God. The service was conducted by the Rev Professor Keir, who preached an excellent and appropriate sermon from the 10th verse of the 84th Psalm "A day in thy courts is better than a thousand, I had rather be a door keeper in the house of my God than dwell in the tents of wickedness," in which by a series of observations he showed the importance and advantage of having access to the house of God, and the great privilege of having the ordinances of religion dispensed among a people.

The church is comparatively small, 45 by 37, but neat and convenient, and, considering the numbers and circumstances of the people at whose expense it was erected, even elegant. Taking it altogether it is indeed one of the most elegant in the

island and reflects considerable honor on the small congregation. It is free of debt and quite finished, wanting only a proper heating apparatus, which it is intended to place below the ground floor. Some of the people made considerable sacrifices. Some contributed not less than £15, and the rest generally, though not universally, in proportion to their circumstances.

Cove Head congregation at present forms but little more than a third part of a minister's charge. But it would be desirable, in several respects that it could be disjoined from the other sections and formed into a distinct and independent congregation. It is separated from the other sections by a distance of not less than 20 and 12 miles, and the travelling is, during the winter, attended with many privations, and not free of danger. Under these circumstances too, it is not possible for the congregation to have adequate pastoral superintendance. Besides this,

Cove Head has suffered severely we believe from the want of a sufficiency of ministerial labor. Scarcely more than the half of the population who, or whose ancestors were once in connection with the congregation, now belong to it. From its proximity to Charlottetown, and its relation to the sister congregations in the Island, which form as it were a line of posts stretching from the West to the East Point, along the northern shore; Cove Head is an exceedingly interesting station, and it is very desirable that the whole of a minister's labor were now concentrated upon it. Could this be done, we are persuaded that in a few years it would form a congregation not less numerous and scarcely less compact than Prince Town now is. The minister has been long convinced of this, and to the attainment of it accordingly, in subordination to the grand object of ministerial exertion, all his energies have been directed. He feels that if he cannot realize his object, it will be impossible for him, taking into account circumstances which it may not be prudent now particularly to allude to, to hold the congregation together as it is, or to preserve it in its present strength. And to meet his wishes, the people have done all in their power, and have entered into his measures with surprising readiness. At his recommendation they have put a price upon each pew,—a price which, to meet the different circumstances of the people, varies considerably, ranging from 50s to 30s,—and have provided that no man shall be allowed to occupy the pew of which he may be the proprietor without paying the assessment upon it for the minister's stipend, and farther have permitted such seats as are not needed by the proprietors to be meanwhile occupied by others, upon payment of the price put upon them. The effect of such measures we are glad to say is such as even to exceed the anticipations of the minister, sanguine as they were. When the seats were let there was a great rush from every quarter, all are taken except two or three in the gallery, of which double the number would have been taken but for a prejudice unwarrantably existing against sitting in a gallery. If all the seats be taken and paid for they will, together with a weekly collection, produce a stipend equal to that promised by the whole three sections. But it is not to be concealed that there is a considerable risk in giving up a claim to upwards of £70 upon a small salary.

We may add that it would be for the interest of St Peters too, were a separation made, but now, space wont allow to tell.—*Communicated.*

Messrs. Editors.

I am requested to forward the following notice for insertion in the earliest number of the Register. By giving it a place you will oblige, Yours, &c.

JAMES WATSON.

The Annual Meeting of the Ladies' Penny-a-week Society of West River, was held in the Session House, on Tuesday 13th July. The sum collected was £8. It was distributed as follows :

To Widow's Fund	£1.
To aiding in procuring a box of articles for Mrs Geddie	2.
To the Seminary, West River	5

It was agreed that the sum appropriated for the use of the Seminary be left to the disposal of the Rev Mr Watson and the Rev Professor Ross.

The attendance was numerous, the proceedings most harmonious, and the whole working of the Society appeared vigorous and efficient.

NOTICE.

The Synod of the Presbyterian Church of Nova Scotia, having adopted an overture to establish a depository of religious books and to employ one or more Colporteurs for the sale and distribution of the same; in order to carry their object into effect, appointed a committee, of which the Subscriber is Convener,—Notice is hereby given, that applications for this service may be made to him by letter or otherwise, on or before the first day of September. Two at least are wanted. One for the bounds of the Presbyteries of P. E. Island and Pictou, and one for those of Halifax and Truro.

Terms, about \$12½ per month, together with travelling expenses, postage, &c. Early application, desirable. None but such as are well qualified and recommended or known, need apply.

JOHN I. BAXTER.

ORDINATION.

Mr A. L. Wyllie, Probationer, has accepted the call to Lower Londonderry, and his Ordination has been appointed to take place on Wednesday, August 3d.

Miscellaneous.

ABSTRACT OF THE PROCEEDINGS OF THE UNITED PRESBYTERIAN SYNOD, SCOTLAND.

Continued.

Theological Education.—Mr Davidson, Stockbridge, read a report from the Committee on Theological Education, which entered into a number of details, in the first place, as to the superintendance of students. Referring next to the Synod library, it stated, that since last meeting of Synod, 295 volumes had been added to it, at an expense of about £110, and the committee requested a renewal from the Synod fund of the grant of £100 for the purchase of books. The report then adverted to the subject of minister's libraries. The subscriptions in behalf of this scheme amounted to about £1600; but after deducting expenses, the committee would only have at their credit from £1400 to £1450. Already thirty-eight libraries have been ordered by congregations; and other twenty congregations had signified their approval of the scheme. There had been despatched, at this time, by means of this scheme, books to the value of £450.

The following resolution was come to: "Having heard the report of the Committee on Theological Education and Congregational Libraries, receive the same, and return thanks to the committee for their diligent attention to the various matters entrusted to them: agree to grant for library purposes such a sum as, after the payment of librarian's salary and the charge for the accommodation, shall leave a clear surplus of £100 for the purchase of books: authorise the committee to send such copies of duplicate books as might be spared for the use of the Theological Institution of Nova Scotia, in accordance with a request from that institution, reserving one half for the use of the Theological Academy of Canada."

Professor of Theology for Canada.—The Mission Secretary reported that the mission board had recommended to the Synod of Canada, the Rev Dr Taylor, of Auctermuchty, as a fit person for the office of Professor. The Synod of Canada had unanimously and cordially invited Dr Taylor, thanking the home Synod for the diligence and judgment they had displayed in this matter.

Dr Baird, of Paisley, moved the adoption of the report, which was unanimously agreed to.

Mr Paterson of Kirkwall, Mr Robertson of Shamrock Street, Glasgow, and others, took the opportunity of expressing their high admiration of Dr Taylor as a scholar and theologian, and stated that he went out to Canada enjoying the entire confidence of his brethren, and carrying with him their earnest wishes for his welfare and success.

Proposed Mission to Ireland.—This subject came before the Synod in the shape of two overtures—one from the Presbytery of Glasgow, and the other from the Congregational Missionary Society, College Street, Edinburgh. The Glasgow overture, which was unanimously agreed to by that presbytery, set forth—"That, inasmuch as Ireland, at this time, in the spirit of enquiry which has been awakened in the desire to hear the Gospel, extensively manifested by its inhabitants, and in the religious movements which are going forward, presents a deeply interesting, inviting, and important field for missionary effort, the Synod resolve to take immediate steps for the commencement and zealous prosecution of a mission, or adopt such other measures as may be judged best for promoting the evangelisation of that country." The overture from the Congregational Missionary Society of South College Street commenced by referring to the comparative neglect which had been shown by Protestant Scotland to Roman Catholic Ireland, as contrasted with the attention which was paid to the distant spheres of labor, and claimed the attention of the Synod to the important question, "Should not the United Presbyterian Church adopt Ireland as a field of missionary labor?" Ireland claimed attention as a field of missionary labor, first, on account of its numerous population, its internal resources, and its intimate and important relation to Britain; secondly, on account of the poverty, ignorance, and superstition of its people; thirdly, on account of the present favorable feeling towards Protestantism, and the very general desire felt for bible instruction; fourthly, on account of the success attending the efforts of other churches, and the probable, if not greater,

prosperity that would attend ours; and lastly on account of the moderate expense at which laborers there can be supported, as compared with other parts of the mission field. The memorialists urged, in addition, "that if Ireland were Protestant, it would be a much more prosperous and productive country; it would be a bulwark against, instead of a friendly land for the spread of, Romanism; and finally, it would supply the best agents, in its converted priests and zealous laymen, for destroying the power of Rome in other lands." In conclusion, the overture expressed a hope that such considerations would induce the Synod at once to approve of the object of this overture, and to instruct the Mission Board accordingly.

Mr. McGill, of Glasgow, said that he took it for granted that a great movement was going on in Ireland, and that there was a loud call on them to assist in it. The great difficulty, however, was the present state of the funds of the church. For the purpose of suggesting a means of raising such funds as might be necessary, he would move the following as the deliverance of the Synod:—"That they agree to express the deep interest felt by the Synod in the subject of missionary effort in Ireland, and their sense of the obligation to prosecute such efforts in so far as the church may furnish funds for this purpose; agree to remit the subject to the Mission Board, and request them to consider whether funds may not be advantageously solicited in promotion of this object from the young people in the congregations of the church.

Correspondence with Foreign Churches.

—Dr. Andrew Thomson, the convener of the committee on Foreign Correspondence, gave in their report.—The correspondence during the past year has been confined to Geneva and France. The committee had determined to invite correspondence with the ancient church of the Waldenses. Its doctrinal character, its church-polity, and its freedom, as well as its dangers in the midst of enemies, rendered it just such a church as ought to have cordially held out to it the right hand of christian fellowship from the churches of Britain. The committee had fulfilled the Synod's instructions, to send a deputation to the meeting of the French Synod in January last. That meeting followed so soon after the last violent revolution in the affairs of France, that they had hesitated in for a little about sending any deputation. But

on receiving from M. Monod, an assurance of the intention of the Synod at least to attempt a meeting, that foreign deputies would run no very imminent hazard, and that the presence of deputies from British churches would at once be useful and refreshing, they had hesitated no longer. The Rev. Henry Angus, of Aberdeen, who had represented the Synod at this meeting of the French brethren, wrote;—"The delegates were about thirty in number, and better specimens of the christian pastor and evangelist, for their devotional spirit, their brotherly love, and their devotedness to their work, in many respects so very difficult, it never was my happiness to meet or mingle with. Their sessions were throughout, and without exception, characterised by the utmost freedom as well as tenderness, mutual confidence, and charity; and I shall always retain a fragrant, and I hope an edifying, remembrance of them." Though no interruption had hitherto been offered to the preaching, or the more private evangelistic labours of the brethren in Paris, yet they had reason to be alarmed at the state of the law in regard to religious liberty in France, and at the intimacy between the Jesuits of France and its present ruler. In the departments remote from the capital, persecution had already begun. Protestant teachers had been expelled from their schools; colporteurs, whose only merchandise was the word of God, had been condemned for selling bad books; and evangelists had been cast into prison for preaching the Gospel. Six congregations had, within the last year, applied for admission to the union. One of these had been refused, the other five admitted, and the churches belonging to the Synod now number eighteen. Each of these churches had been visited during the year by a committee of Synod. Some of them have, during the year, made considerable additions to their membership. The multitude of fellowship meetings in these infant churches, and the remarkable spirit of liberality evoked among them since their secession, were specially noticed. One little flock, composed of only thirty members, and these poor, raised £50 for the support of its pastor, besides contributing in a similar proportion to the other funds of the Union.

Psalmody Committee—the Hymn Book.

—Rev. Dr. Brown, Dalkeith, gave in the report of the Psalmody Committee, detailing the measures they had taken with the

view of completing the Hymn Book, and providing for its publication, and laid on the table of the Synod specimen copies of the different editions and bindings, for which they had provided in their contract with the publishers. The committee had given due consideration to the various suggestions that had been offered them, in accordance with the recommendation of the Synod; they had prosecuted their labors under a deep sense of the importance of the work committed to them; and, in closing their labors, they expressed the hope that the Hymn Book might be found greatly useful as an embodiment and exhibition of evangelical truth, as well as the means of nourishing and expressing christian devotion.

Dr. Andrew Thomson said, that he rose for the purpose of deepening in the Synod, the sense of obligation to Dr. Joseph Brown, and the other members of the committee, and of the importance of the work which has now reached so happy a consummation. He was not sure whether it was generally known that it was about nine years since the attention of the convener and others had first been turned to this service, and it would not be easy to estimate the amount of labour and anxiety in seeking to meet an almost capricious variety of tastes, as well as the measure of correspondence that had been found necessary ere they could lay a completed hymn book on the Synod's table for the use of the churches. But now that they had got the Hymn Book, they had a reward for all their anxiety and delay, for he believed it to be one of the best and cheapest selections that had ever been given to a church. They will form a very inadequate estimate of the importance of the volume, if they looked at it merely as one of the guides in the public devotions of their churches, though this one use of it raised it to a position of vast importance. But it would be one of the most efficient helps also to family and private devotion. Our children would learn many of the hymns,—favourite lines and verses would become familiar in the hearts and mouths of the people; and in sick chambers and houses of mourning, it would often be turned to, as a source of consolation. Confessions of faith were good and useful things, but they were seldom opened by the people in comparison with the Hymn Book, as destined to mould the religious sentiments and feelings of their people now, and, it might be,

in future ages, he felt that the work which had now been completed was one of no common interest. He, therefore, joined most cordially in the vote of thanks to the committee. The committee was instructed to superintend the execution of the contract with the publishers of the Hymn Book, and was empowered to appoint three of their number who may hold, as trustees for the Synod, the copyright of the publication.

Next meeting of Synod.—Dr. Beattie, Glasgow, moved that next meeting of Synod should be held on the first Monday of May 1853, in the Synod Hall, Edinburgh. Agreed to by majority.

Moderator's Concluding Address.—At the close of the business on Friday evening, the Moderator gave a short valedictory address. They could not, he observed, look back upon the days they had been together, and turn to their records, without abundant recollections and evidence that they had travelled over much business. In the matters that had come before them, and especially in the reports submitted, there had been indications of a very healthful state of sentiment and piety throughout the church. There was much to encourage, and much to call for thankfulness. There was yet a great deal to be done, and with such an instrumentality, and such influence as Providence had placed under their care, heavy and urgent responsibility rested upon them. They all had felt deeply interested in the business of the brethren of foreign churches; and he trusted they would return to their homes stimulated by the influence these had imparted, to resume their labours under a renewed spirit of dedication to their divine Master. Referring to a statement made in the course of the evening, that the Rev. Mr. Forrester of Kinkell, who had come up to attend Synod, and had been seized with sudden illness, was at that moment apparently on the brink of the eternal state, the Moderator concluded—“How solemn the intelligence brought immediately before us in the last piece of business submitted for our consideration—that a brother who came to take part in our deliberations, may be called to an eternal world before we shall have separated. It brings to our mind the solemn warning, ‘Watch ye also, and be ready, for ye know not the day nor the hour when the Son of Man cometh.’”—*United Presbyterian Magazine.*

Youth's Department.

Our youthful readers, many of whom have already contributed to the fund for the education of our missionary's daughter, will be gratified to know something of the origin and history of that institution, at which she is now placed; and perhaps others may be induced to take an interest in this most appropriate department of youthful benevolence. We feel therefore much pleasure in being able to furnish an authentic narrative, carefully prepared by the London Missionary Society, and cordially commend the appeal which it presents to the kind consideration of our young friends.

MISSION SCHOOL AT WALTHAMSTOW.

Many Missionaries who have lived abroad have had painful afflictions in their families, in the illness and death of their beloved children. The climate in many places is so hot, and otherwise so injurious to health, that the parents have had to watch with anguish over the pallid looks and fading strength of their endeared offspring; and then commit them to an early tomb. The sweetest little buds of hope have withered away, notwithstanding the utmost care that tenderness itself could lavish on them. In other cases, where life has been spared, no schools at all could be found for the children's education, or none that were appropriate, and a thousand injurious influences have been exercised from the prevalence of the heathenism around, and the parents' hearts have been filled with anguish on seeing the evil impressions made on the tender minds of the little ones, often threatening results more to be dreaded than death itself.

These considerations induced some kind friends to Missionaries to form, about five years ago, an Institution, at Walthamstow, for educating their daughters, and one has since been formed for their sons, of which we shall give an account in a future Number. This school is the happy home of about forty daughters of Missionaries, where they are carefully taught and nurtured. They receive a sound and valuable education to prepare them to be useful and happy through life. The parents pay about half the expenses, the remainder is contributed by Christian friends, and

among them are not a few young ladies in boarding schools, who, reaping the benefit of instruction themselves, are anxious to assist in securing it to others.

Some of the pupils in the Institution went to see the Missionary Ship set sail. One of them composed the following lines on the occasion, which we have thought our young friends will be pleased with, especially because they will help to keep the "John Williams" in remembrance.

THE MISSIONARY SHIP.

We have looked on thee, our beautiful bark;
We have gazed on thy tow'ring mast;
And who shall tell of the sorrowing thoughts
That burned as we looked our last!

Comfort and peace thou shalt bear with thee
To the perishing heathen throng;
And many the sound of thy coming shall hail,
With the voice of gladness and song.

There balmy zephyrs thy streamer shall wave,
'Mid the gleaming isles of the sea;
And the tender hearts that are far away,
Shall send back their tokens by thee.

We send thee forth 'neath His guidance secure
Who calms the bright waves of the deep;
Who assuages the tempest's angry roar,
And rocks all their surges to sleep.

Then speed thee on, our beautiful bark,
O'er the waves, as an eagle free;
For many prayers their incense shall fling
On thy track across the blue sea.

APPEAL TO THE CHILDREN OF CHRISTIAN FAMILIES IN GREAT BRITAIN.

Beloved Young Friends,—

In the pleasant village of Walthamstow, about four miles from London, a large and happy family are gathered under one roof. The dear children who compose it, literally "come from the north, the south, the east, and the west." They are the daughters of missionaries. Their parents dwell in distant climes, not to amass wealth for their beloved families—not to secure earthly connections, nor to gain human honour, for many of them have left all at the command of Christ.

They have themselves been delivered from the power of sin, that dreadful disease of the soul, by the sure remedy

which Jesus Christ has provided in the gospel; and, influenced by holy love, they are gone to regions where this plague reigns in awful horror, to offer the means of cure to the dying souls around. They are the servants of Christ, and the messengers of his church.

The situations in which many missionaries live, not only endanger the temporal health and life of their children; but all their care cannot prevent them from imbibing, in some degree, the degrading and polluting influence of heathenism. The soul breathes in infancy an infected air. To remove their offspring from these evils, the parents are willing to be separated from them for many years. But then the question naturally arises, "To whose care can we commit our beloved ones? Who will love them and watch over their tender age, and who will train them up for God while we are laboring in distant lands?" The holy love to souls that fills a missionary's heart, does not consume, but only increases the tender solicitude of a parent.

These anxious thoughts were, doubtless, often told to their father in heaven; and about two years since, he put it into the hearts of some of his children to prepare for the daughters of missionaries an English home, where they might receive the benefits of religious education, and share the privileges of a christian family.

About thirty young persons are already enjoying the advantages of this institution. They are highly favored, yet, dear young friends, they claim your sympathy, as they are widely separated from their beloved parents; and we ask you, on their behalf, to extend to them the tokens of your warm interest.

The house which was provided for their accommodation, has been already found too small to receive all whose parents desire their admission; it is now undergoing a considerable enlargement, and will soon be fit to receive fifty children. In making this arrangement, as well as in the support of the missionary school, many expenses have been incurred, which cannot be met by the moderate sum which the missionary parents pay for the education of their children.

Many Christian friends have readily contributed to this object, but it has been felt that there is one class of persons on whose sympathy we may safely rely. It is believed that the dear young people in the Christian families and schools in England will be eager to extend to this band

of strangers, the kind greeting of sisterly affection. It is thought by those who know them well, that many young hearts will rejoice thus to show their love, not only to the work of missions, but to the families of the messengers of Christ.—Dear young friends, will you justify our confidence in you?

It is not supposed that you can offer large sums, but cannot the fresh ingenuity of the pupils of some favored school, or the warm love of some Christian family, devise a plan for gathering a little gift for the missionary school? The writer might suggest several schemes, but prefers relying on the generous love of young hearts. Let each try to send something. Let it be the result of some little self-denial; for love delights in sacrifice, and such tokens of kindness will gladden the hearts of the young strangers, and in some degree make up for the absence of parental endearment. But this is not all.

There is a Father in heaven—a tender, wise, all-seeing Father. He gave the gospel, which gives life to dying souls. He remembers with peculiar love his children, who are bearing the burden and heat of the day in foreign lands. He knows their trials, their cares, their necessities. He sees your hearts, your motives, your desires. He will forget no act of self denial or offering of love rendered for his sake; and a few words uttered by his own gracious lips, when he was on earth, will give to the close of this appeal an energy which other language would fail to convey. Listen, beloved young friends, for Jesus said, "Whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward."

Subscriptions will be thankfully received by any member of the Committee; and by Messrs HANKEY, 7 Fenchurch Street; or Rev. J. J. FREEMAN, London Missionary Society, Bloomfield Street, Finsbury.

CHILDREN OF HEATHEN PARENTS.

You British children remember, for you have often sung it, that nice verse in Dr Watts's "Divine songs"—

"Lord, I ascribe it to thy GRACE,
And not to chance, as many do,
That I was born of Christian race,
And not a heathen, nor a Jew!"

Now, I want you to understand this verse better than children did when Dr Watts

wrote it; which is more than a hundred years ago. Then, very little was known about the *misery* of HEATHEN boys or girls, except just that they had no bibles nor any Sabbaths, and only ugly idols for gods. That was *sad* enough, to make British children *thank* God that they were born in a Christian land! But a great deal more is now known about them. Could all their sins and sufferings be told you, you would *weep* for them, whilst *rejoicing* for yourselves. I will tell as much as I can in a few lines.

It was *always* a sad thing to be a heathen child. It was so in the time of Moses and Joshua. Then heathen parents, in Canaan, *burnt* some of their children as sacrifices to MOLOCH, and made them all "pass through the fire" of that idol's altar. This horrid cruelty was one chief cause why God commanded the Jews to destroy the Canaanites; and yet, soon afterwards, even the Jews, and some of their kings too, sacrificed some of their children, and scorched others in the fires of Moloch. (Jer. xix. 5; Ezek. xvi. 20). The Jews do nothing of this kind now, and never *have* done so since the Babylonian captivity. But they confess that their fathers did so in the time of wicked Manasseh; and tell us that the image of Moloch was a great brazen idol, made hot

by a great brazen idol, made hot by a great fire, and then had little children thrown into its burning arms, whilst drums and trumpets drowned their shrieks.

Many heathen parents *still* sacrifice some of their children to idols. Hindoos, who would think it a great sin to kill a bird or a fly, will yet drown their children in the river Ganges, which they worship as a goddess; and others will hang up a *live* child in a basket, upon the tree of some vile god, to be devoured by vultures or ants. Hindoo parents who do this think that their innocent child's blood will *atone* for their own sins! Is it not well that *you* were

"Born of Christian race?"

Many heathen parents, in other parts of the world, kill their children,—and especially their *girls*,—just to get *rid* of them. Mr Williams saw many mothers, as well as fathers, in the South Sea Islands, who had killed all their children the moment they were born, for no other reason than to avoid the trouble of bringing them up. He had once a servant whose *trade* it was, before she became a Christian, to kill new born babies! He often saw mothers, when looking at the children of *converted* parents in his schools, weeping, because they had killed their children before the Gospel came to Tahiti. P.

Notices.

MONIES RECEIVED BY TREASURER, from 20th June to 20th July, 1852:—

FOR SYNOD FUND.

June 25th—St. Mary's, £3; Musquodoboit, £2; Upper Londonderry, £1 13 6d; Newport, £1 14s; Windsor, £2 8 7d; Up. settlement E. River, W. Branch, £1 11; East Branch, £1 5s; Churchville, £1 8s; Bedeque, £1 8 6d; Prince Town (Isd. cur.), £2 8s; Shubenacadie, Gay's River and Lower Steviacke, £2; Miramichi, £2; New Glasgow, £2; Economy, £2; Steviacke, £7; Onslow, 2 10s; James' Church, E. River, £3 1 3d. Total, £38 14 10.

HOME MISSION.

(Same date)—Upper Londonderry, £3; Bedeque (Isd. cur. £4 1s), £3 7 6d; Nine Mile River, £9; Miramichi, £2 6 6d; two Missionary Societies, Noel, for 1851 & 1852, per Rev. J. Cameron, £4; Steviacke, £8 4s; Newport, £3 4 11½; half of Col. at Miss'y. Meeting, £2 0 6d. Total £35 7 5.

FOREIGN MISSION.

(Same date)—St Mary's £6; Up. Londonderry, £4; Nine Mile River, £6; Bedeque (Isd. cur. £11), £9 3 4d; S. School Prim. town, for education of Aniteum boys (Is. cur. 11s 6d), 9s 9d; Miramichi,—including Mission Box,—family G Kne Esq., 12s 6d, do., Miss A Ramsay 3s 4½d, G. Johnston, 6 10½d; Steviacke, £12 6s; Newport, £3 4 11½; Cavendish, £11 13 5d, New Glasgow, £1 11, New London, £11 17 9d—(Isd. cur. £25 3 2d), £20 19 4d; R. Geddes, Musquodoboit, 2s 6d; D. Geddes, 1s 3d; half collect. Miss'y Meeting, £20 3d; Halifax for a native agent, 30s. Total £70 17 4.

FOR REGISTER.

(Same date)—Corehead and St Peters, £2 12 1d; Yarmouth, £1 11 3d; Rev. J. L. Murdoch, 50s; Onslow, £4 15s; from Agent, 56s. Total £13 4 4.

SEMINARY FUND.

(Same date)—Sherbrooke St Mary's 25s; Upper Londonderry, £1; Princetown, (Isd. cur. £3), £2 10; Nine Mile River, £5.

☞ J. & J. Yorston acknowledge the receipt of Goods for Foreign Mission, per Mrs Archibald, to the amount of 20s 9d, from Ladies of Salem Church, Lower settlement Middle River. Forgotten in last, two friends, in print, 5s each, and one, 20s.

☞ Robert Smith, Truro, acknowledges the receipt of the following sums :—

For Foreign Mission—from Pleasant Hill, Economy, per Rev. Mr Baxter, 2s 7d ; Harmony section Truro Congregation, 8s 3d ; Lower Londonderry, £4 19 l.

Home Mission—for Lower Londonderry, £1 9 9d.

Truro, 21st July, 1852.

BOARDS AND COMMITTEES.

Board of Home Missions.—Rev. Messrs. McCulloch, Watson, E. Ross, and Honeyman with the Presbytery Elder of Truro and Upper Londonderry, three to form a quorum. Rev. William McCulloch, *Sec.*

Board of Foreign Missions.—Rev. Messrs Baxter, Keir, Rey, Walker, Bayne, Waddell, G. Patterson, and Messrs. Ebenezer McLeod and Daniel Cameron of West River ; Alexr. Fraser of New Glasgow, John Yorston and J. W. Dawson, of Pictou. *Corresponding Sec.*—Rev. James Bayne.

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

Educational Board.—Rev. Messrs. Murdoch, Smith, McGregor, Campbell, Ross, Bayne, and Messrs. Abram Patterson, Charles D. Hunter Esq., Adam Dickie, Isaac Logan, John D. Christie, James McGregor and John Yorston. 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 McGilvray, and Mr James McGregor, Rev J. Bayne *Convener.*

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

Committee of Enquiry respecting the best locality for the Seminary.—Rev Messrs. Murdoch, McCulloch, McGregor, G. Patterson, and Mr James McGregor.

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

Receivers of Contributions to the schemes of the Church.—James McCallum, Esq. P. E. I., and Robert Smith, Merchant, Truro.

General Receivers of Goods for the Foreign Mission,—Messrs J. & J. Yorston.

THEOLOGICAL SEMINARY.

The Seminary at West River will close its present Session by a public Examination on Tuesday, August 31st, at 11, a. m. and the Theological Hall will open at the same place and hour, on Wednesday, September 1st,—The public are invited to attend.

On both occasions, the Board of Superintendence will meet for the transaction of business.

JAMES BAYNE, Sec.

☞ The Presbytery of Halifax will meet at Shubenacadie for Presbterial Visitation on the first Tuesday of Sep., at 11 o'clock. Sermon by Rev. J. Cameron, Moderator.

P. G. McGregor.

Mrs Bayne acknowledges the receipt of the following sums on behalf of Miss C. Geddick's education. From the Children of Poplar Grove Church, £1 10. From a friend in Pictou, 5s.

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.

FORMS OF BEQUESTS.

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

I devise and bequeath to 'The Educational Board of the Presbyterian Church of Nova Scotia,' the sum of [If in land, describe it. If in money, name the time when it is to be paid. If persons wish to state their object more definitely, they may do so thus:] *I bequeath to "The Educational Board of the Presbyterian Church of Nova Scotia, the sum of to be applied for the support of the Synod's Theological Seminary, [or] in aid of young men studying for the ministry, as the Synod may direct; [or] for the Theological Professorship Fund.*

Be careful to use the proper designation of the Board, as above.