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MISSIONARY REGISTER
OF THE
PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

Vol. 2]

JUNE, 1851.

[No. 6.

Miscellaneous.

From the Missionary Record of the U. P. Church.

CAFFRARIA.

Caffreland is again the scene of fierce desolating war; and we are called once more to mourn over our stations, either partially or wholly destroyed, the converts scattered, or compelled to take part with their cotnrymen, and the missionaries forced to flee for their lives. For several weeks considerable uneasiness was felt along the frontier; but the outbreak was at last sudden, and at that time unexpected. On 10th October Mr. Niven thus wrote: "The colony is again apprehensive of war. The circumscribed limits of the Caffres since the war, the crowding together of the clans on the new border, where their cattle are daily dying for want of pasture; the ceaseless irritation produced by seizure and poundage, *i. e.*; fines varying from £1 to £6; and the grinding effect of universal scarcity of food, are all trying to the public peace. Yet there is no disposition to revolt." A drought had continued for a number of months. And Mr. Niven adds, "A copious descent of rain would sweeten all hearts, and wash out the traces of discontent, as well as give immediate employment to a nation of field labourers." This state of growing irritation, on the part of the Caffros, was promoted by the teaching of a young native prophet, named Mlangeni. Whether this person voluntarily endeavoured to excite his countrymen against the white men, or was used by the discontented

chiefs, who felt that power was slipping from their fingers, to stimulate the tribes to revolt, does not appear; but the excitement which he produced seems to have been very great. Mr. Niven says of him, "He has assumed the office of pronifix maxims (or high priest), and, borrowing the best part of his denunciations from Christianity, hurls his anathemas against witches and witchcraft, theft, uncleanness, bloodshed, and war;" and, as another letter says, "the burning of mimosa wood." "With a dash of patriotism, he promises the obedient inhumanity from the encroachments of white men, and the disappearance of military posts, by his latent energy. He has created a sensation among his credulous countrymen, who visit him in great numbers, and occasionally honour him with a salute from their guns which have escaped military search. The executive have shown their uneasiness, by moving upon Mlangeni, who eluded their advance; and the burning of his hut, and the destruction of a few charms, were his sole loss, with a mighty accession to his influence. I apprehend no interruption to the peace of the country if this enthusiast 'be let alone,' to run out of breath, which he will soon do. As little do I dread aggression on the part of the natives. But on the side of the Europeans, there is ground for uneasiness. The disposition is, to ply the master, with little respect to the claims of humanity and justice, emboldened by the presumption, that the Caffre is too much crippled to

rebel. Retaliate he will. His patriotism is not dead, but sleepeth, and I perceive that, if provoked in the present crisis of physical destitution, he has the spirit to deal a blow let the recoil on himself be what it may."

Warlike rumours increased among the colonists, and many of them moved their cattle to a distance. Things had a disturbed appearance, and the civil authorities strengthened, as far as they could, the military posts. On the 20th of October, Sir Harry Smith, governor of the colony, arrived in Caffreland, and summoned the chiefs to appear before him at King William's Town, on the 26th of that month, "to answer for their conduct, and to renew their allegiance to her Majesty the Queen." A number did so, and denied all intentions of war; but Sandilli, the paramount chief of the Gaikas, did not appear, alleging that he was afraid of being imprisoned.—Being again summoned, and refusing to come, he was, on the 30th, "deposed from his rank as a chief," and the direct control of the tribe given to Mr. Charles Brownlee, the civil commissioner. Sandilli fled to the bush, was of course exasperated, and did what he could to provoke the people to arms. Again, on the 19th of December, Sir Harry summoned the chiefs and their people to meet him at Fort-Cox. At this meeting the Rev. Henry Renton was present. "The spectacle," he says, "of a camp, and still more, of nearly 3000 red Caffres, headed by their chiefs in uniform, was to me novel, and, from the occasion, deeply interesting." The chiefs present denied the charges brought against Sandilli, and begged for an opportunity to disprove them. This was refused, and Sandilli was declared an outlaw and a rebel, and £500 set on his head, and £200 on the head of Anta, a brother. Still the missionaries present left the meeting persuaded that peace would be maintained, provided that an attempt was not made to seize Sandilli. Mr. Niven declares that all was peaceful in his region, and that there was not an individual of unfriendly feeling towards the English government. But, on the 24th of December, only five days after the meeting, Colonel M'Kinnon marched 600 troops up the Keiskamma Glen, the place of Sandilli's concealment, with no other design apparently than to march them down again, and thus serve

as a demonstration. They were attacked by some of Sandilli's men, and blood was shed. The spark was kindled, the flame spread like lightning, and in a few hours the whole country was filled by bands of armed men. The sad results are partly stated in the following communications from the Rev. Mr. Niven.

NARRATIVE OF THE REMARKABLE ESCAPE OF THE REV. R. NIVEN AND HIS FAMILY, ON THE BREAKING OUT OF THE CAFFRE WAR.

The following thrilling account of the dangers which Mr. Niven and his family encountered in their journey from Uniondale to Chumie, on the 25th of December, is given in a letter dated Chumie, 2d January 1851.

Outbreak of the War.—Uniondale is in ashes—its infant religious society scattered, and the missionary and his family refugees under the roof of dear Brother Cumming.

On Tuesday the 24th ult., 600 troops, without warning, or apparent reason, marched up the Keiskamma Glen in which Sandilli has been lurking for two months, and encamped near Uniondale. Colonel M'Kinnon, in command, sent for me, and related that some Caffres fired on his rear, killed ten men, one of them a military surgeon, and wounded five, two of them officers. Nothing remarked the Colonel, was intended by this movement up the glen one day, and down to Fort-Cox the next, beyond a demonstration. A general rebellion among the Gaikas has been the result.

Vika, the principal man of our district, was with me when I visited the Colonel. His surprise at the occurrence, coupled with his readiness to send two men, and their readiness to go, the one to inform the governor at Fort-Cox of the "affair," and the other to Colonel Erye on the Kabousi, twenty-five miles higher up, led me to think that Sandilli's body-guard was alone concerned. However, there was no time to be lost for securing the removal of my family, and, if possible, to prevent a rising in the district.

Consultation as to the Disposal of the Family.—After supplying Dr. Fraser with what he required for the wounded, and five stretchers to bear them on the next day's march, I had a consultation with my family. The ladies supported by the view of judicious natives, thought it best

to hasten next morning to Chumie in front rather than to King William's Town in the rear, where I had some time ago hired a cottage in case of need. Colonel McKinnon had kindly offered to take us out to the open country, and when he should file off to the right for Fort-Cox, gives us the protection of an escort thence to King William's Town, whither he thought it better to send Major Bisset, as he was badly wounded. The troops, it was feared, would be again attacked by yesterday's assailants, who threatened to do so; and, in that case, our waggon was likely to be disabled and abandoned, while all thought our way to Chumie over the hills, a distance of twenty miles, would be unobstructed. I met with the people of the station in the church, along with not a few friendly natives of influence, and consulted with them as to this step, arranging myself to return on the morrow. The latter chiefly demurred, remarking, "Though there is no danger to be apprehended in going out, we do not wish your family to leave—it will be the signal for war." They acquiesced, however, when I stated that they knew that Mrs Niven from the commencement of the panic in the colony had told them she would not, and could not, remain if peace was broken on either side, and that, by the removal of the family, I would be left at liberty to act with themselves for the protection of the station, and the peace of the district.

Journey to Chumie.—We started accordingly at seven A. M., mounted on five horses only two of them my own, accompanied by Tausi, Tiyo's sister, Ball the carpenter, and three Caffre men unarmed, who carried small bundles, and occasionally carried one of our four boys, who had to trudge it on foot. The troops had moved before us, going southward, and we in a westerly direction. Till we got to the descent into the Wolf river, we saw only women with sticks, the men and cattle concealed in the bush; but this did not alarm us, as the affray of the preceding day occurred in that neighbourhood. Sixteen armed men whom we knew, met us when we were dipping into the Wolf valley. They were most friendly, and quietly dispersed when I allayed their fears of an indiscriminate attack from the troops. For the next five miles through the Wolf valley all was peaceful and on gaining the height looking down into the Matole glen, the aspect was no less tranquillising, only that one of our attendants, Nkenye, ob-

served that he heard the war cry sounded, men running together, and then dispersing, as they do when there is a false alarm.

The First Attack.—We reached the usual place for off-saddling at the Matole river, under a gorgeous grove of yellow-wood trees. It was now noon—fatiguingly hot to our slow moving cavalcade that lingered now and again on our exhausted foot travellers. Most refreshing was this change, and most busily did each help to prepare materials for a cup of tea—even a few girls of the neighbourhood turned some milch-goats they were herding into the thicket, and drew off some milk for our repast. In the midst of this, a dozen armed men appeared, among us, declared the country was dead, charged with their assagais our three Caffre attendants for helping the white enemy, he he teacher or no, pounced on everything where the ladies and children were sitting in the shade, seized the horses and saddles and went off, not before having threatened to kill myself and the carpenter, whom they attempted to strip. Our attendants now fled back, and told, as we have since learned, that the teacher was killed.—Only yesterday, a distant chief sent hither to see if I was yet alive.

Thankful for our escape, animated by the intrepidity of Miss Ogilvie and her aunt, and encouraged by the fidelity of Tausi and a man who joined us at the Wolf river, we resumed our journey on foot. We had scarcely set out when another armed band overtook us, pilfered us of everything they well could, rifed my pockets and pulled off my neckcloth, when I resisted farther spoliation. Tausi took one arm, and I another, on either side of my dear wife, who, I feared, would never clear the steep ascent in front, not less than 800 feet high. Two women who came up carried a boy, and two men coming on with cattle, one of whom I knew, promised for ten shillings to see us safe to the Chumie.

Second Attack.—Beholding at last with delight the grassy summit that commanded a view of our destination, though the latter was still tully six miles off, a pang shot across our hearts by seeing armed men bearing down on us. They turned out to be some of the first plunderers mounted on our horses. They made ferocious attempts to strip us, took all the money they could get on us, and but for a kind Providence, would have killed Ball at

least. When one of them was attempting to divest me of my small clothes, Robert, our eldest boy, about 8 years of age, ran off crying, and the two women who had carried two of his brothers up the hill cried for pity at the sight, and this moved the unfeeling man to desist. Our two hired attendants now turned back, and on my looking forward Mrs. Niven was making haste alone for the station. We all soon collected again, and praised the Lord for this escape from a second death.

A Treacherous Guide.—What a spectacle did our commanding position give us of the ravages in front. Woburn and Joannahburg, two military villages, were seen to be smoking ruins, and their inhabitants of course had all perished. The whole country was desert—dark figures alone seen hastening away from these scenes of carnage, rolling upward like a portentous cloud to Auckland, which was the next to fall an unmitigated prey to their fury. A young man armed with assagais met us, coming from the sacking of Woburn. We told him our tale, and his remarking “The people are crazy with war, to use a teacher so,” induced us to ask him to turn and convey us to the Tyumie river, at least. He hesitated, but complied. Of a sudden Tausi, who was walking by my side, drew near to me, seizing hold of my arm, and whispered, “I suspect this man will do mischief.” I dreamt not of murder, nor of harm to myself, but of some indecency to herself or the ladies. Again she came convulsively to me, I looked in time only to see her stay his right hand with an assagai drawn for an aim at my breast over her person. We stood, rebuked him, and caused him to put the spear among the others in his left hand. He apologized, that he was only in fun. I watched my opportunity, stopt a little further on, and thanking him for his convey, said we would not ask him to go further, for he had said before he was tired. Taken aback, he turned and showed his spirit by pulling off a scarf from Walter’s head, and passing the faithful Mankosi, pilfered the little bread he was carrying for the children.

The Power of Prayer.—Again delivered and thankful anew, we pushed on discoursing with chastened spirits of the Divine succors and sovereignty, and of our own need of faith and submission to His holy will; praying, meanwhile, that we

should not be forsaken so as to be terrified by our adversaries, nor question the desirableness of glorifying God by death through a barbarian spear, as well as by any milder form. We now saw various armed bands, and one of them making toward us. In vain the eye sought a rain gully or thicket in all the plain, to elude observation till they had passed. But a lowly bush invited us to prayer. We all, ten in number, bowed our heads, while first in English, and next in Caffre, we poured out our hearts to Him who was able to deliver. When I lifted my head the party stood before us—softened I felt, and patient to listen to our story. I was encouraged to bespeak their forbearance. Some women came up, among whom Mrs. Niven fell exhausted, beseeching them to intercede with their husbands and fathers to show us mercy; while I, thanking the men when they promised to spare the teacher, was emboldened to plead for Ball, whose life they *would* have. Blessed to succeed, I got two of them to promise to conduct us to the station, which was still four miles off, for ten shillings each.

The Third Attack.—Near to the ford on the Tyumie, and below several kraals, we encountered the most formidable trial of any. About a score rushed on us from two opposite points, and with indescribable fury ordered us to halt. They advanced with vengeance in their eye, and death in every hand. One of them looking me earnestly in the face, which he needed to do to recognise me, as I was, without neckcloth or coat, and wore instead only a black apron over me in front to hide my white shirt sleeves from distant eyes, exclaimed “It is Niven; he is safe, and all his.” Pulling me away by the hand to get the hapless carpenter, he added to his fellows, “Let Niven live; but that white man,” meaning Ball, “shall die.” One then deliberately taking Walter, our youngest boy, off his shoulders, and two others retiring a pace or two to take the deadly aim, we all closed in on the victim, aided now by our convoy, and with voice, and hand, and other significant means, turned, under God, the tragic purpose, and we passed on amidst mourners and disappointment at this exit, so different from what the assailants had imagined when they first closed in on the helpless band.

Arrival at Chumie.—We crossed the river, Mrs. Niven on my back, eyeing

with mingled emotions every suspected object within the range of our vision, till we got the Incoyoi streamlet, about a mile from the Chumie, where our guides left us, and in a quarter of an hour more we were crossing the Gwali Ford, toward which Mr. and Mrs. Cumming, with their sister, were seen hastening down to meet us, with expressions that showed how quickly they understood what "great things the Lord had done for us." The elders and members, mingling tears with their embraces, followed, and with group after group, I lingered to tell in rapid phrase the story of our deliverance, amid their mute admiring astonishment, till I reached the mission house, and sat down with feelings which need no description. Ebenezer, Ebenezer, for evermore.

Dispersion of the Little Church at Uniondale.—My heart now yearned over the little flock, and my now impracticable promise to them and others, to return next day. Had I known what the following morning was to disclose, I might have saved my regrets. Nges, the cattle herd and Gosa, the Scripture reader, fled hither during the night; and well the latter night, for some men of a kraal who owed him a grudge, were searching his house for him, while he was providentially up at the church. Tiyo and several other men got through a few hours later, with abuse and the loss of their baggage. A company of women and children followed next day, headed by the waggon-driver, and they were not molested. On Saturday morning a leper, who is a widow, with an infant of two months, and several small children, joined us. Her the heathen treated kindly, and entertained by the way. Late the same evening, Busakwe, the elder of the church, gave us no small joy by his coming. He had heard we were all destroyed, Chumie and its teachers too, and he ventured through in a tattered blanket to ascertain the reality; and it was to him matter of unspeakable surprise to find all in life, and as yet unmolested. He gave a most circumstantial account of the events which had occurred since the Wednesday when we left. These I shall reserve for another communication. Vika had treated him most kindly, and all his connections, who are fourteen in number, and this chief appears to have acted nobly in resisting the pillage and destruction of the mission house. But, single-handed, he was overborne, and on Friday yielded

to the summons for an attack on Fort-White, solely through fear of being attacked by his countrymen had he refused, for great wrath was already shown toward him for what he had done to cross the chiefs Sanddilli and Anta.

I must now close. The Rev. H. Renton and his wife, with the Cummings and Chalmerses, are all well. Mr. Brown left on Saturday to fetch away his wife from Igquibigha, and returned safe the next day, having learned that she has gone to Fort-White, whither his guide thought it dangerous for him to go. These details are pregnant with solemn and sanctifying reflections, which need not be suggested.

CANADA.

DEATH OF THE REV. WILLIAM PROUDFOOT.

It is with sincere grief that we have to state that the Rev. William Proudfoot, minister of London, Canada-West, Professor of Theology to the Canadian Synod, and one of the fathers of the Canadian mission, died of heart complaint, on the 16th. of January, in the 63d year of his age and the 38th of his ministry.

The following biographical notice of Mr. Proudfoot is taken from the "Canadian Free Press," published at London, C.W., on the 24th of January 1851:—

"Died, on the morning of the 16th. at his residence near London, the Rev. William Proudfoot, in the sixty-third year of his age, pastor of the United Presbyterian congregation, London, and Professor of Theology to the United Presbyterian Church in Canada. Mr. Proudfoot has been an able minister of the New Testament for a period of thirty-eight years, during nineteen of which he laboured in Scotland, his native land, at Pitrodie, in the beautiful and fertile *Carse of Gozrie*, and the other nineteen were spent in Canada, in the arduous work which was allotted to him. When, in the fall of 1831, the Synod of the United Secession Church resolved to organise a mission for Canada, Mr. Proudfoot along with the Rev. Messrs Christie and Robertson, volunteered their services. They landed in the province in the summer of 1832. Mr. Robertson got no farther than Montreal, where, in a few weeks after his arrival, cholera, then prevailing, seized on him and carried him away. Messrs. Proudfoot and Christie proceeded on to Upper

Canada, enter on that wide field. After some time, Mr. Christie took up his position at London, then a small place, but the centre of a fine country fast settling. There he has labored abundantly until now; enduring much hardness as a good soldier of Jesus Christ, and showing fully that he was willing to spend and be spent in the work of his divine Lord,—as the people at the various stations where his services were given, stately or occasionally can well testify. This short notice does not afford room for dwelling on his eminent talents and moral excellences as a minister and a man. Suffice it to say, that they were of a high order indeed.—His mind was distinguished by clear intellectually and comprehensiveness; he could in a few and suitable words exhibit a subject in its proper light; and in this respect he bore a striking resemblance to another illustrious minister and professor in the church to which he belonged, the late Dr. J. Dick of Glasgow. His character was marked genuine christian worth and consistency; and in his manners, gentleness and amiableness, shone forth sweetly. No doubt he had his imperfections, like every partially sanctified man, but to those who knew him, they were few and small compared with his graces and virtues.

“When, six years ago, the christian body to which he belonged established a seminary for training young men in Canada to the ministry, instead of depending altogether on Scotland for labourers, it was his acknowledged superiority that made him be unanimously appointed by his brethren to the charge of that seminary,—an appointment which required extensive fitness, and entailed great labour, inasmuch as owing to the infancy of the church connected with it, he had to act as classical, philosophical, and theological teacher combined. How effectively he fulfilled the duties at the same time carrying on without aid his large pastoral work, is well known, especially to the young men who enjoyed his improving and indoctrinating tuition. By all of them he was revered and loved, and while they live will hold him in affectionate remembrance.

“Towards the end of October last, he returned home from Toronto, whither the institute had been removed in the beginning of August. His return was matter of great delight to his family and his

much-attached flock and numerous friends. He himself was greatly pleased on getting back to his wonted sphere of going out and coming in. He looked well, although rather thinner than usual. His spirits were good, and great was his joy in renewing former intercourses, official and personal. It seemed that he might still be expected to be spared to his friends and the church for a good many years.—But how short are our views,—how uncertain all our earthly hopes! In the beginning of November he was suddenly struck down by the manifestation of an organic disease of the heart, which, in its nature and operations, was such that, from the very first, his medical attendants, who did all that skill prompted by warm friendship could try, entertained but slight hopes of his recovery. During ten weeks he lingered; and his distress was the more, as throughout the greater part of that time he was unable to lie in bed, and enjoyed sleep only in brief snatches. But through the whole of his severe illness he showed no impatience, no murmuring. His faith in Christ was firm and calm, and all the tenor of his life, without any ostentatious display. He could say with dying Jacob, ‘I have waited for thy salvation O God.’ All along his mind was collected, and capable of active exercise. The writer of this notice had the privilege of being repeatedly with him in his last days and nights, and of admiring his freedom from that bondage which oppresses those who are under fear of death. To him death was swallowed up in victory, soon to be realized, and his end was perfect peace. On the last evening of his life, his countenance was lit up with a most happy expression. He evidently remained sensible to the close, though for some hours unable to speak; and when his little remaining strength wore out, he calmly fell asleep in Jesus,—going into the Saviour’s presence to be received with that pleasing welcome, ‘Well done, good and faithful servant, enter thou into the joy of thy Lord.’ In addition to these words of the divine Master, those of the christian poet may be justly applied to him:

“‘Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master’s joy.

“The voice at midnight came;
He started up to hear;
A mortal arrow pierced his, frame,
He fell,—but felt no fear.

“Soldier of Christ, well done !
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy.

Forriqu Missions.

Aneiteum Oct. 3rd. 1850.

DEAR BRETHREN,—As it is important that you should know Mr. Archibald's movements in so far as these have bearing on his mission, I have spoken to him on the subject. He says that he has written his views fully to you. He authorizes me nevertheless to say that he intends to remain here untill the 1st of May next and then he will positively leave the mission. I presume that he has made arrangements to draw his salary up to that time.

You have been apprised by Mr. Archibald of the very sad affair that occurred at his former station. How very melancholy the loss of two lives under circumstances so painful. The loss of the house is nothing and we can soon get up another when it is needed. Indeed I sometimes feel pleased that the house is gone for I never thought the situation good for a mission station. The next brother who comes will be free to choose for himself, for there is nothing to bind him to a particular spot.

As this island has now fallen into our hands we will be expected to support the Samoan and Rarotongan Teachers on it. I have written to you more than once on this subject, but have never received any answer from you. The annual allowance for a Teacher differs a little according to his location. The average sum I think will be about £2 sterling paid in British goods at first cost. In addition to this, large contributions are annually made in Samoa for the Teachers on these islands, consisting of native cloth, arrow root &c. We will require six Teachers for this island, no allowance is made to the Teachers for food, as it is expected that the people among whom they are will supply them, or that they will make plantations for themselves. As food is more scarce on this than on any of the surrounding islands, I have been obliged to assist them with food. That which is charged against the mission is but a small item of what they have received in this way.

I endeavoured last year to commence a

free school, I thought that if I could board a few lads I would be able to keep them and instruct them, in the hope that at some future day they might become useful to their countrymen. I gathered some 4 or 5 promising lads who kept about me untill my own family was reduced to the verge of want. I told them then that they must look out for themselves as I could not help them any longer. They still sleep in our house but they spend so much of their time in fishing and collecting food that very little is done in the way of teaching. They receive a lesson from Mr. Archibald when he can collect them. But I have not lost sight of my object. I design as soon I can to put up a building for their use in which the native teacher will also live. Then I will get them to commence a plantation of their own and raise at least a portion of their own food. The articles which friends in Nova Scotia forward to us will help to clothe them. Such a school is desirable in every mission, for we ought to have at least a few *entirely* under our own control, and these few might in time exert a happy influence over their benighted countrymen.

I sent *Peto* my native assistant at this station to Tanna in April last. Since that time I have been without aid in the spiritual department of the missionary work; I have lately been obliged to remove a Teacher from one of the out stations to this place, and providence seemed to clear the way for this. *Kirku* a Rerotongan teacher was settled at Umeteh last September.—After he had been there some time, he was laid up with fever and ague, I removed him to this station and kept him here about 2 months. He went back to Umeteh but soon relapsed and was very ill; so I removed him a second time and kept him two months more. He went back again, and has returned an invalid the third time. His station is I think one of the healthiest on the island, being on the weather side; but he has build his house in the lee of low swampy land, and this will

account for his illness. I design to keep him at this station to aid in the work here. He is acquainted with printing and may be a help in this respect.

I do not recollect of any thing else that I ought to mention in my lengthy communication, I have told you all about your mission abroad, it would gratify me to hear how the missionary pulse beats at home.

Sincerely Yours &c
JOHN GEDDIE.

ANEITEEM, New Hebrides Group,
S. P. Ocean, Oct. 2, 1850.

DEPARTURE OF THE N. C. MISSIONARIES.

The French Roman Catholic mission on this island has been broken up. I am ignorant of the reasons which have led to its dissolution. Perhaps the political changes of Europe have effected their missionary funds and obliged them to circumscribe their operations in these distant regions. Their expensive establishment consisting of an iron house &c., was sold to the landed wood party on this island for £70. While the French Roman Catholic mission existed on this island, those connected with it uniformly manifested a friendly disposition towards us. Their residence here had never interfered in any way with our labours among the natives. In consequence of sickness and frequent changes none of them had so far acquired the language as to be able intelligibly to explain their object. A station is still occupied by them on the Isle of Pines where there is a Bishop and several priests at present. They have made several attempts to gain a footing on New Caledonia but these have been successively given up. Of late they have removed about 40 New Caledonians to some of their stations on the eastern islands where the design to teach them; in the hope that at some future day they may become the successful pioneers of Popery among their own countrymen. The French priests are not likely to succeed well in this part of the world. On most of the islands where they have attempted to establish themselves they are regarded with a jealous eye. The affair of Tahiti has awakened the fears of other islanders and popish missions are now apt to be regarded as the precursors of French aggression.

SIGNS OF PROGRESS AMONG THE NATIVES.

We have now entered on the third year

of our mission on this island. In taking a review of the past, though we cannot discover marks or signals of success, yet we can see enough to cause us to thank God and take courage. During the first year of our residence on the island, the average number of natives who attended our religious services on the Sabbath day has been about 10, chiefly women and children. The average attendance of the second year has been about 45. Our third year commences well, for the attendance for the last five or six weeks has been about 80. Should things progress in the same ratio there is reason to anticipate a brighter day for this island at no distant period. Many of the natives have abandoned their superstitions and are now earnestly enquiring what they must do to be saved. I do hope that some good is being done and that we are not permitted to spend our strength for nought and labour in vain. A very perceptible difference is visible at least in the conduct of the natives since we landed among them. For many months after our arrival almost every day brought some new acts of theft to light, and altogether we lost property to a considerable amount; but now locks and keys are entirely useless. The natives who attended our Sabbath meetings used to come with their clubs and spears and painted visages; but now we seldom see a weapon on the Sabbath day, and the habit of painting is falling into disuse—none of the christian party practise it. I have seen the day when a man who wore a garment was the sport of others, but now every rag in the community is in requisition on the Sabbath day. In contemplating the revolution of sentiment which has taken place on the subject of clothing among many around us, I have often thought of the man out of whom was cast the legion of devils and who was found "sitting at the feet of Jesus *clothed and in his right mind.*" But while it is pleasing to notice a change in the conduct and habits of the natives, all this were nothing without a more deeply seated change—a change of heart. For this we long, and labour and pray. I dare not speak with much confidence yet of conversions but I believe that some few are "not far from the kingdom of god." My great object at all times has been to exhibit Jesus to them as "the Lamb of God who taketh away the sins of the world." The little party who have abandoned their superstitions are objects of deep interest

and awaken our most anxious solicitude. How very peculiar and perilous is their situation. They have not yet any portion of God's word in their own language, and on verbal instructions, communicated very imperfectly to them, they are entirely dependant for their knowledge of sowing truth. May Israel's shepherd feed them and keep them.

PRINTING.

In my last communication I mentioned that we had printed an elementary school book and I think that I sent you one. Since then another book has been printed—a catechism of christian truth. It is divided into small convenient chapters under the following titles, God—The Holy Scriptures—Adam and Eve—The entrance of sin into the world—The anger of God on account of sin—Jesus Christ the surety of sinners—The incarnation of the Saviour—The death, resurrection and ascension of our Lord—Christ's second coming to judge the world—Prayer to God for divine blessing—Baptism and the Lord's Supper—The ten commandments &c.—The above are the only productions which have been issued from the Press during the past year:

Of the Elementary school book there has been printed 2000 copies or 24000 pages.

Of the Catechism of truth there has been printed 1000 copies or 16000 pages.

Total number of pages 40,000.

I have still a small supply of paper on hand which I am reserving for select portions of scripture which I am now translating. I hope to be able to print about 1000 copies in a pamphlet form of 24 pages. The printing has been done entirely by Mr Archibald and myself.

OPPOSITION.

You must not infer from the account which I have given you of our labours and partial success that we have been permitted to go quietly on. Our infant mission has encountered a degree of hostility which might have vanquished any other than a divine cause. The history of this mission however is not singular in this respect; where is the mission in which the first labourers have not sowed in tears. But opposition is only what we expected, and are still prepared to expect. After all, when I consider the arduous field on which we labour and the several adverse influences at work, we ought to be thankful to God that we do not meet with more to discourage us. Satan will not without

a struggle give up his dominion over a people who have from time immemorial been enthralled in the bonds of a deluding superstition. How cheering to know that he who is for us is greater than those who are against us. You will not be surprised to learn that many of the heathen party have taken the alarm. They distinctly understand now that we aim nothing less than the establishment of Christianity, on the ruins of heathenism. A degree of feeling therefore has insensibly arisen between those who, avowedly abandoned heathenism, and those who are still its votaries. The contest between the darkness and light may continue for a time but truth must and will triumph at last.

IMPRUDENCE OF OUR FRIENDS.

I fear that the Christian party are not always prudent in their intercourse with the heathens. They have just given up heathenism themselves, and now that they see their former folly it is no wonder if they sometimes speak of the old system in a way that is displeasing to its friends. It would be well if their opposition were confined to words but indiscreet acts are sometimes committed. I know a man who broke down an altar on which it is customary to present offerings to *nat-masses* and cooked his food with it. Our boys are blamed also for destroying the food that is given in offering to *natmasses* and I fear they are not guiltless. Such a sacrilegious act would have been regarded as the certain forerunner of death not long ago. But a more serious affair occurred of late; we were making some alterations on the mission premises and sent out a few natives for wood; they found some very convenient for our purpose in a grove that had been held sacred from time immemorial. Fearless of the *natmasses* who inhabited it, they set hoarhtily to work and cut all that they wanted. When the heathen party found it out, they were filled with horror and rage. They imagined that sickness and death would be the result to themselves. They threatened the lives of two who were more deeply guilty than the others, and the destruction of the plantation of a third. I did not ask the natives why they cut their wood on the sacred ground because I feared that they could not give a satisfactory answer. As soon as I heard of the affair I went to the chief a dark hearted man (whose son was one of the guilty ones) and the heathen

party. I said what I could to, allay their excitement and they seemed satisfied when I promised to forbid similar conduct in time to come. The affair has now blown over, and I expect that we shall not hear any more of it.

It is hard to control the feelings and acts of natives who are guided in a great measure by momentary impulse, and seldom scan consequences. I have cautioned our party in time to come to guard against every act which would unnecessarily outrage the feelings of their benighted countrymen. The plan which I have always recommended to them is, to visit their heathen friends converse with them, and pray with and for them and win them by love.

EXTRACTS OF A LETTER FROM MRS. ARCHIBALD TO HER FRIENDS MAY 1850.

I know you will feel desirous to know how we are getting on with the natives. It is about nine months since we moved to Anelicaubal. Since that time we have got an Elementary book printed and a catechism ready for the press. Mr. A. commenced a school as soon as we got settled, but I am sorry to say but few could be induced to attend; I may say none but the few who live in our families. None of these knew their letters when Isaac commenced his school, now they can read a little in words of two syllables; but alas for the poor women of this station. I am a afraid little can be done for them while there are so many wicked foreigners here. But though the most of them are very much degraded there are a few hopeful ones who keep about us. At this place we have little to encourage or discourage us, yet we must work and pray and wait for the blessing.

We have much, however, to encourage us at our former station, where we are residing at present. We came round to it a fortnight ago with the intention of remaining here a month, but the natives appear so eager for instruction that I trust we will be permitted to remain longer.—The few who formerly attended are still as anxious as ever; one of them who lives about two miles from us, is a very promising young man. All the people of his village collect every sabbath for worship at his house. He is I think the best in-

formed native on the island, and he addresses his people with much warmth and seriousness; but what is better still, his conduct as far as we are able to judge is perfectly consistent. There are at present between twenty and thirty here daily attending school. Mr. A. takes the charge of the men and I of the women.—Nearly all the people in the village in which we live attend on the Sabbath, I trust that the day is breaking on this people, and that ere long the sun of righteousness will arise with healing under his wings. The people here are quite attached to us, and I may say I am becoming more attached to them; I cannot say that I have ever been dispirited since I left you, but I do feel more happy now that the natives in general are disposed to attend to instruction. Had we the say in these matters I should like to remain here altogether. You seemed much concerned, dear Mary, in your last letter lest we might be in want. It is true we have not all the comforts here that we might have at home, but this matters but little since we enjoy a pretty good share of health and strength.

MRS. ARCHIBALD TO HER SISTER OCT. 1850.

You will be somewhat surprised when you see by Isaac's letter that the probability is we will leave this after the arrival of the John Williams. Dear Mary, that is a thought that has caused me many an unhappy moment, but Isaac feels it his duty to leave this mission to make way for another ordained missionary. I also feel it my duty to coincide hoping it may be for the good of our mission.

I expect an opportunity of sending letters by China soon, and I shall write you fully whatever our arrangements may be with regard to the future.

Dear little Willie is growing to be a fine healthy boy, he is nine months old to day, and has cut his teeth. Oh, do write us more frequently, and let us know every thing that is going on at home.

I hope that what Isaac has written to his mother will not make any of you uneasy; I must confess that it has affected my nerves and made me very timid. But the very circumstance has increased my confidence in these natives—they manifested so much kindness and sympathy at the time.

Some Missions.

APPEAL FROM THE HOME MISSION BOARD.

To the Ministers, Elders and Members of the Presbyterian Church of Nova Scotia.

DEAR BRETHREN.—In submitting the subjoined statement for your consideration, we feel, that, while it presents matter of painful regret, its tenor is calculated to awaken the interest, and call forth the energies of all who wish well to the prosperity of our Church. Reluctantly do we make the announcement, that, when existing claims upon the Funds of the Board have been liquidated, the Board will be in debt.

A variety of causes may be assigned for this state of the Treasury; into which the Board will enter, more in detail, when their annual Report is submitted to the Synod. In the meantime, however, it may be observed, that during two years, preceding the present, considerably large drafts were made upon the Funds, in connexion with the Synod scheme for training a native ministry, a cause not at all likely hereafter to require the action of the Board. Should it however do so, it will be but to a limited extent.

The demand for purely missionary operations, have also been somewhat large. The benefits arising from the direction which has been given to this part of the Boards operations, are already manifesting themselves in a way calculated to ensure more efficiency and permanence, and, the Board confidently trust, will fully sustain them before the Church, in the steps which they have taken. How important other objects contemplated by the Synod in the Boards constitution may be, it will, at once, be evident, that a well devised, extensive, and energetically maintained, system of missionary labor is most urgently demanded, and should be conducted in such a manner as to give to those dependent upon the Church for ordinances, the fullest confidence in the determination of the Church, that nothing in her power to meet their necessities, will be neglected. Responsibility to her Great Head,—pledges already given,—and expectations excited thro' the instrumentality of the Board, render this a matter of solemn obligation; and it is on the ground of this obligation that the present appeal is made.

In giving permanency to missionary operations,

the Presbytery of Truro have deemed it necessary to stimulate the energies of the stations within in their bonds by offering, in several cases, a small amount to aid them in the erection of churches. By this means, they have succeeded, beyond expectation, in awakening interest, but, at the same time, have incurred considerable liabilities. Part of the amount have been met, but increase in the Fund will be requisite, ere they can discharge the remainder. More specific reference to this point, both as to reasons of the Boards acting, and their success, will be given in the annual report.

These and other necessary claims have almost exhausted the Funds, and as already stated, existing claims, when satisfied will leave the Board entirely destitute of means.

In view of these statements, an appeal is now made to the office bearers and members of the Church, to contribute to the efficient maintenance of the Boards operations; and in so doing, they will enable them both to fulfil their pledges, and to extend their plans, and thus successfully accomplish the objects of their appointment. Should this appeal be met in the spirit which its urgency demands, the Board hesitate not to say, that objects more important than any which in times past engaged their attention, will be gained. Should it be otherwise, the functions of the Board, as a missionary organization, must cease. But, Brethren, we are persuaded better things of you, though we thus speak, and experience of the fact will alone satisfy us, that we ask, and receive not. We believe, that when, the head of the Church has entrusted you with so much of the means of spiritual improvement, and has also given with it the spirit which renders unto the Lord according to all his benefits,—a spirit which, while contemplating the vastness of the object to be gained, rises above the adverse influences which operate upon the passions of our nature, and gives back to the Lord, a portion of that which in kindness He has bestowed.

Earnestly, therefore, brethren do we appeal to you, in behalf of our Church and its cause, trusting, that, as God has preserved you, you will aid us in the work in

which we are engaged, by public collections or private contributions. as circumstances may warrant. By order of and in behalf of the Board.

J. WATSON.

Economy, May 22d, 1851.

Clear.

MISSIONS OF THE FREE CHURCH OF SCOTLAND.

CONVERSION OF A JEW IN AMSTERDAM.

—No sooner did the efforts in behalf of the Jews in Amsterdam, begin to give promise of success, than a strong opposition was raised, and threats, promises, entreaties and calumnies, were put into requisition to draw off those, who are making acquaintance with the truths of the gospel. Some, however, continue to come regularly to the house and church of the missionary, to receive religious instruction, and speak about the welfare of their souls. Among these is one Israelite, of whom Mr. Schwartz gives the following account:

He is about forty-six years old, and, since twenty years, married with a Christian person. Notwithstanding the earnest entreaties and remonstrances of the family of his wife, the man remained a Jew all the twenty years, declaring that though he was merely a Jew by name and birth, yet would he never embrace Christianity unless he was fully convinced that Jesus was the son of God. For years the struggle went on in his mind, sometimes more lively, sometimes all was forgotten, till at last a brother-in-law and one of his sisters were converted; and having been invited by this his brother-in-law to accompany him to the house of our dear and excellent brother, Da Costa, who I believe, has been in the habit of explaining the Scriptures on Sunday evenings for the last twenty years, he consented, and was deeply impressed with what he heard on that occasion: and frequently as he afterwards told me, when the Sunday evening came, he would at once leave his room, and linger about, passing again and again the house of Mr. Da Costa, whom he, like most of the Jews, highly esteemed as a sincere Christian and highly gifted man—not knowing whether he should go in or stay away, but attracted, as he then believed, by the *eloquence* of the Speaker, would suddenly enter the room till at last the Lord found him, and revealed himself

to his soul, and he could not but acknowledge that Jesus was the Son of God, the promised Messiah. It is rather remarkable, that eight hours ere Mrs. Schwartz died, shortly after I had been told by the physician that she could not live much longer, this man professed, in the presence of Committee of the Friends of Israel, and my own, his belief in Jesus of Nazareth; and it thus pleased the Lord to give me great consolation before he would afflict us; and since that day almost all my evenings have been taken up with the instruction of his true Israelite, who evidently grew in knowledge and grace, and was at last received into the visible church of Christ, Sunday, the 22d of December. He is a tradesman, and must work very hard to gain his livelihood.—Some Christian friends here offered him, as a token of their sympathy, fifty florins: the money was refused, lest any one should doubt the sincerity of his profession. I do believe him really to be a child of God, and that he will turn out to be a blessing to his gentle Christian wife and children, that they become Christians indeed. May the Lord continue to bless him abundantly, and may he be but the beginning of a great ingathering of the sons and daughters of Israel here and elsewhere!

BIBLE SOCIETIES.—The dissemination of the Holy Scriptures in languages into which they are already translated, and the translation of them into others of the languages of the nations, both occupy an important place in the history of missionary labours. The activity of the British and Foreign Society continues unabated; and its regular funds rather to increase than diminish; while its direct exertions in the circulation of the Scriptures abroad, and its influence in encouraging and stimulating Foreign Bible Societies, are proportionally advancing. The issues from their depot at Paris have surpassed those of the preceding year; and the laborious efforts of the colporteurs, who dispose of the

Scriptures over the country, have been much blessed, while a benignant Providence has preserved them safe in the midst of the increasing difficulties caused by the present political circumstances of that country. As to Spain and Portugal, the melancholy fact must be still recorded, that these ill fated countries remain almost entirely closed against the operations of the Bible Society. This is the more deeply to be lamented, as there is good reason to believe, with regard to Spain at least, that if the restrictions on the printing or introduction of the Scriptures were relaxed, the people would cheerfully avail themselves, as on former occasions, of the opportunity of purchasing them. The hopes which the late revolutionary movements in Italy for a time awakened on behalf of the spread of the Bible in that country, have been again suspended by the reactions which have taken place.—While the door was for a little open, many thousand volumes of the Scriptures were put in circulation in some parts of Italy, and the good seed may spring up. The Pope, in an encyclical letter, of date December 8, 1849, issued a new warning against the perusal of the Scriptures, unaccompanied by the comments of the church—"That the faithful may be earnestly reminded, with special reference to the Holy Scriptures, that no person whatever is warranted to confide in his own judgement as to their true meaning if opposed to the holy mother church, who alone, and no other, has received the commission from Christ, to watch over the faith committed to her trust, and to decide upon the true sense and interpretation of the sacred writings." Such is his claim of authority to make void the word of God by the traditions of his church. Over Germany, and the central continent of Europe, there has been no material interruption to the zeal of the friends of the Bible. Sanction is now given to the employment of colporteurs in the Prussian dominions, which opens a new era in the religious history of that country; one colporteur had, in the course of two months, sold 400 copies. In Denmark, political troubles have given some little interruption to the labours of the Danish Bible Society; yet happily not so as greatly to affect its prosperity. There, as well as in Sweden and Norway, the issue of Bibles and Testaments, has been large. In Russia the total issues for the year ending

February 9, 1850, have exceeded 250,000 copies, a small number for so vast an empire, but still sufficient to show that the work is going on, notwithstanding the opposition it has to encounter from the ecclesiastical authorities of the corrupted Christianity of that country.—*U. P. Magazine.*

THE SAMOAS OR NAVIGATORS' ISLANDS.

—One of the largest islands of this group, which lies about twenty degrees west by north of Tahiti, was in April last visited by one of those desolating hurricanes to which the beautiful Islands of the Southern Pacific are so frequently exposed. On this island, Upolu, there are seven missionary stations of the London Society where some, if not all, of the mission families, in common with the natives of the island were severe sufferers. The gale continued from the morning of Friday the 5th of April, to the following Sabbath with some slight intermission. One missionary writes, that his house speedily became unroofed, and deluged with the driving rain, excepting one small room, in which his family took shelter. Trees all round were blown down, and only one house in ten left standing in their neighbourhood; and these for the most part, of the smallest kind. In them many of the natives crowded; others found partial shelter under portions of falling houses, and many passed the night without any shelter. A neighbouring missionary had the whole of his house-roof taken off. Out of more than thirty chapels including those of the Wesleyan's, which were standing in the two districts before the gale, only one remains: and it is much shaken. No life has been lost, as far as ascertained.—Another missionary writes, that he has been left completely destitute of house in any shape. For two days and nights, he and his family, with the wife and family of another missionary, were packed into a small room. Their house soon lay in a heap of ruins, and all their property buried underneath. The loss of his books he most of all laments, those which escaped being very much spoiled with the torrents of salt water, which poured down for forty-eight hours with little intermission. It will be somewhat of relief from this melancholy narrative to add, as a sequel, that the entire New Testament, in the Samoan language, is now in the course of distri-

bution throughout the different islands of this group. After having been completed and revised by the missionaries, it was printed in this country under the auspices of the British and Foreign Bible Society, whose committee, with their accustomed

liberality, undertook the expense of a large edition, which to the number of 15,000 copies, was shipped for the islands in August 1849, and arrived safely.—*L. P. Magazine.*

Boys Department.

KHOABANE, AN AFRICAN CHRISTIAN.—The French missionaries in South Africa have been very useful to the heathen.—Lately, not less than four Massouta chiefs were baptised, in the presence of fifteen hundred people. The conversion of one of them, named Khoabane, awakened the most extraordinary interest through the whole land. Many natives came more than sixty miles, to be present at his baptism. The following is Khoabane's speech on the occasion:—

“Yes!” said he, “Yes! I *must* speak, so that all the world may hear and know what kind of a man I have been! You missionaries bear me witness! I am a great sinner—a warrior striving against God. To say nothing of my former life, even since I have attended this house of prayer, I have persecuted my own family who wished to serve him. Moses,” continued he, addressing another of the chiefs, “it is well thou art present as a witness. Chosane and Ramaisa, (the first a great chief, and the other his eldest son, who were both absent at a distant station,) you should also have been here. My own son has greatly troubled me, that he is not present. Thou, Moses, first brought the missionaries to my house. Thou said, ‘Khoabane, I place thee at the head of this station, that thou mayest, listen to the missionary when he preaches; we will then learn from thee what kind of knowledge he brings.’ This knowledge, Moses, have I embraced as the truth. Think not, however, that I desired to receive the Christian religion, and to separate myself from my wives. No! I ridiculed both the missionary and his sermons. I said, ‘How can people like me hear the same tale over and over again? Wherefore they not leave us, after they have told us all they have to say?’ But my conscience began to awaken, as I heard the missionaries say, ‘Take it into your se-

rious consideration. Is it a man that speaks these things to your conscience, or is it the word of God that searches you?’

“It was then that, filled with sorrow and fear, I tried to follow the advice of the missionaries, and to draw near to God in prayer; but at first I found no comfort.—My heart brought before all my evil deeds and I was forced to confess my sins. If you would see a great sinner, then look upon me; for such a mighty, such a terrible sinner stands before you. I am Khoabane, the ox, who would not allow himself to be put into the yoke. What crime have I not committed? *Here, yes, even here in this assembly, there are many I have made orphans; whose fathers, whose uncles, whose natural protectors, I have slain. I have robbed them of their goods; and while their poor children have been dying of hunger, I have been gloriifying in my deeds.* I boasted of my courage above all the other chiefs. When I was but a youth, I heard one day that there was a conjurer who could foretell things to come and I took a young ox to purchase this knowledge, that I might obtain the mastery over all my companions.”

Here Khoabane appeared to be suffering from the most painful feelings. Tears flowed from his eyes, and for a moment, he was unable to speak; but again lifting his hand to heaven, he continued with an effort that brought tears from the whole congregation:—

“Oh how I deserve the hottest punishment! I am utterly polluted! O Jesus, help me! O my Father, have mercy upon me! Receive graciously a rebel who has boasted of his wickedness! Oh! how much I have dishonoured my God; him who gave me life, and who has kept me alive to this day! I have mocked both his truth, and the righteous of the earth. I have said, ‘These people deceive themselves, and believe a fable

without understanding it. They neither credit the missionaries nor their word. But now you may say of me, that such is my condition, that my faith is not sincere nor grounded on conviction. On thee alone is my hope! O my Saviour, be gracious to me! Strengthen me, establish me, that I may never grow weary of thy service. To the world I will look no more. I am dead to the world. Take me to thy heaven, my God, that I may rejoice forever there! I pray for my brethren who are yet without thee—for the orphans whose fathers I have destroyed. You whom I have injured, forgive me. If you had the wish to hear this from my mouth you are now gratified. I cannot say more. I acknowledge my sins, I renounce my works, and I declare that my full confidence is placed in Jesus alone."

From that time, Khoabane did all he could to become a blessing to the people to whom he was, before his conversion, a curse; and now, the pious wife, whom he once despised and cruelly persecuted, because she was a Christian, is the object of his love, and shares with her husband the peace of pardon, and the joy of God's salvation.—*Juv. Missionary Magazine.*

A DESCRIPTION OF THE CHURCH OF CHRIST BY A SOUTH SEA ISLANDER.—"See," said he, "the walls are built of pebbles, made fast with mortar, so that they become one mass: the door is the work of a European; the glass for the windows, the locks, the paint, the nails, are from England. Now, the wood is from the forest, the pebbles from the shore, the lime from the hills; and altogether they made the building complete. Thus the church of the redeemed on earth is brought together of different parts, and from different places. Our missionary is from England; I, the speaker, am from Tapo; and many of us are from different

tribes and villages; but we are all one body in Christ Jesus.

"Again, in the houses of England there are several rooms; some to eat in, some to sit in, and some to sleep in. Thus it is with the kingdom of God: 'In my Father's house are many mansions.' Further a few of the rooms are lined with wainscot, adorned with pictures and beautiful chairs and tables covered with many colored carpets, so that no one, with filthy clothes or dirty feet, may enter lest he should injure the furniture. So in heaven no one can enter who is unholy and unclean; because all that is there is holy, and beautiful, and clean forever!

It is not surprising that such language, from a native teacher, should make a great impression upon his countrymen. May it also teach us, that "without holiness no Man can see the Lord!"—*Juv. Missionary Magazine.*

NAMAQUA GIRL.—A little Namaqua girl about eight years old, was found with her book instructing another girl of 14, and telling her about Jesus Christ. The missionary says, "When I asked her whether she loved the Savior, she answered, 'Oh yes, I do; and I desire to love him more.' I inquired why she loved him, since she had never seen him; she answered, 'He loved me first, and died for me on the cross.' When I asked her whether Jesus Christ loved little children her heart was too full to answer; tears were her reply."

MISSIONARY ANECDOTE.—Mr. Read a missionary in Africa, relates that hearing a little girl of five or six years old was frequently seen going to the bush, said to her, "I hear that you often pray; what do you pray for?" "Oh," said she, "I say, Lord Jesus, here is a poor little child.—forgive me all my sins, and give me a new heart, and grant me thy Holy Spirit."

Finance, &c.

Since the previous pages of this No. were in the type another communication from the Rev Mr Geddie dated December last has been received. The contents are highly encouraging. A meeting has been held at Sydney, New South Wales, for the purpose of establishing a Mission on the New Hebrides. The Bishop of New Zealand was present and delivered an address in which he specially commended the exertions of our church and urged that if a people 20,000 miles distant had felt an interest in that race, how much more should the people of New South Wales, who are within 1000 or 1500 miles of them be excited to efforts on their behalf. A resolution was adopted to raise £1000 to purchase a vessel of about 70 tons burden to pass between the Islands; and of this sum £400 was subscribed on the spot. This is most delightful intelligence in itself, but it is especially cheering to the friends of our Foreign Mission to see how our zeal has been the means of awakening the zeal of other colonies on behalf of the Missionary enterprise. Nothing of particular movement had occurred on the island of Aneiteum. The heathen party had been determined on a war with those who are in favour of Christianity and laid their plans for putting the principal of them to death. But Mr Geddie made a most earnest appeal to the chief, and succeeded in turning him from his purpose though not without great difficulty, and not until he had threatened to remove the Mission from the Island.

The Presbytery of Pictou will meet for Presbyterial visitation at East Branch East River, on Tuesday 10th inst.

The Presbytery of Truro will meet at Truro on Tuesday 10th inst

The Treasurer of the Board of Foreign Missions acknowledges the receipt of the following sums.

Proceeds of a Collection in St James Church Char. Town P-E Island in behalf of the Foreign Missions. £19.3.

Returned by Miss Geddie the last pay-

ment received by her out of her Brother's salary. £65 0.

From the Rev David Roy for Registers the sum of £4. 1. 3,

Miss Geddie acknowledges the receipt of £2 13 1/4. From Sabbath School of Prince Street Church Congregation, in aid of the Education of Miss Charlotte Ann Geddie.

Also.—One Pound, from the childrens Juvenile Band of Poplar Grove Church, Halifax for the same object.

The subscriber acknowledges the receipt of £13 18 1/4 from Musquedobit from Mr. Sedgwick for Foreign Missions. from lower settlement £8 3 1/4, from upper settlement £4 10 and from the Children and youth of do. £1 10.

J. I. BAXTER.

The Committee of Bills and Overtures, will meet at East River, on Monday the 16th of June; and all parties, who have business to bring before the Synod of the Presbyterian Church of Nova Scotia, at its ensuing meeting are requested to have their papers forwarded to the subscriber, on or before the 16th day of June as aforesaid.

DAVID ROY,
Clerk of Committee of Bills & Overtures.
East River 3d June, 1851.

Miss Geddie acknowledges the receipt of the following sum, as a donation towards the education of Miss Charlotte Ann Geddie, from the Grammar School at Durham, West River; being collected by the undermentioned young men attending said school, as follows;—

John D. McGillivray,	£0 14 4
James F. McLeod	0 3 9
John W. Hayslop	0 6 3
William D. R. Cameron	0 12 6

£1 16 10 1/2