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Missionary Register

—OF THE—

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

No. 12.

DECEMBER, 1851.

Vol. 2.

“Lord, bless and pity us, shine on us with thy face;
That th’ earth thy way, and nations all, may know thy saving grace.”

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MISSIONARY REGISTER
OF THE
PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

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[No. 12.

To our Readers.

THE Present Number concludes our second years' labor. Our sheet has been for some time before the public and the Church is now able to judge of the objects we have in view and of the manner in which we accomplish them. We are not insensible of the defects which may be found in the conducting of the Register, yet we believe that through its columns we have been the means of circulating very widely a large amount of important information regarding the schemes of our Church, and also much regarding the progress of Christ's kingdom in other portions of the world. Such efforts cannot fail to be attended with most beneficial results in quickening the zeal, and stimulating the liberality of the members of our Church in the great Missionary enterprise. The defects complained of in some of the earlier Nos., we believe are in process of removal, and we have good reason to hope that in the future its efficiency will be increased. The distance of the former Editor from the press, as well as the many other calls upon his time, prevented him from giving attention to the printing or even the preparation of the matter that was desirable. This has been remedied by obtaining the services of the Rev James Bayne, whose presence on the spot will enable him to attend to the correction of the press, and whose assistance will tend to increase the interest of our pages. We regret that during the past year our readers have had in more than

one instance to complain of irregularity in the issue, but it is hoped that from our present arrangements they will not have occasion to complain any further on this point. The new Post Office regulations, while affording a more convenient mode of transmission, will, we trust, also tend to secure greater regularity in the delivery of them.

During the past year a few copies have been sent gratuitously to every section of the Church, but the Board have resolved that for the forth-coming year the gratuitous distribution be discontinued, except in particular cases, to be judged of by the Board. We would therefore urge upon ministers and others who have acted as agents to send word as soon as possible how many copies will be required in their several localities. We must also urge the necessity of their being paid strictly in advance.

Our readers will discover that our pages for this month are enriched with a large amount of highly interesting correspondence from Ancieum, and the contributors to the fund for the education of Mr Geddie's daughter at the Missionary Institution at Walthamstow, near London, will feel peculiar gratification in the source of this information. The desire expressed by her parents that she should be taught music, has been anticipated by a recent communication to the Secretary of the London Missionary Society, but as this will involve an extra charge it was the intention of the friends in Pictou to provide

for it in some other way than through the present fund,—any special contribution for this purpose, will be received and appropriated with strict regard to the wishes of the Donor. From a letter of Mr Geddie to his relations, we have made large extracts of a very gratifying nature. It is however, matter of deep regret, that the Board are still without any official notice of Mr Archibald's departure from the mission field, either under his own hand or that of Mr Geddie. This will very much lessen the probability of finding a success: That Mr Archibald has abandoned the mission we are well assured, but of the circumstances leading to this disastrous issue, we are painfully uncertain.—We strongly suspect, that a great amount

of injury has resulted from the extreme irregularity of all *outward* conveyance. Neither the Board nor the personal friends of the missionaries are fairly chargeable with neglect of correspondence. The faith and patience of the Mission family have nevertheless been most severely tried, since even the Boxes of clothing sent for the last two years have never reached them, at the same time we are not without good hope that the *John Williams* may, by this time, have supplied the missing goods and correspondence, and that the official despatches which were expected to leave Aneiteum last September, may soon place the Board in a position to furnish all necessary information regarding the mission.

Foreign Missions.

LETTER FROM MR. GEDDIE TO HIS DAUGHTER.

*Aneiteum, New Hebrides,
March 14th 1851.*

My dear Charlotte Ann,

A vessel has just called here on her way to China and I write this letter to send by her. My last letter to you was written in December and I hope that you have received it long before this reaches you. We have only received one letter from you since you arrived in Britain, it was written a few days after you landed. We long to hear from you again, to know how you are situated and of your progress at school. In the course of two months more we will look for the arrival of the *John Williams* and then we will expect a long letter from you. God has been very good to us since I last wrote you. Your Mamma and I and your dear little sisters have enjoyed very good health; you know that January, February and March are unhealthy months here but we have not had any sickness. All the native teachers have been ill with fever and ague, and one of them died, but the rest are well again. The poor man who died lived at this station with me,—he died about a week ago. His illness did not continue long. We think that he died of cramp in the stomach,—we feel his loss very much, it has been a severe trial to us. He was a good man and we felt much attached to him. He said the day before he died, that he wished

to leave this world and go to heaven. I hope you think of death, my dear child.—Do not delay preparation for it until you come to a dying bed. Flee to Jesus without delay. O what a sweet passage is that “I love them that love me and they that seek me early shall find me.”

We have had many trials in our work during the last six months. The heathen party are very much opposed to christianity, and those who have joined us are very much persecuted. Several of them have had their plantations destroyed and their property stolen, and all manner of evil spoken against them. I sympathise deeply with the poor natives, but it is good to suffer for Jesus sake. If God makes up their losses with spiritual blessings, they will be gainers indeed. Some of the heathen party have lately been very much enraged against me and the teachers. Some of the wicked foreigners have told them that the religion that I teach them is a lie, that I am the cause of death among them, and that all who embrace christianity will die, &c., and they have even been advised to come and destroy my property. But we have many friends even among the heathen party, and I think there are not many who would injure us. I have spoken to the chief about it and he has forbidden the people to molest us in any way. But all hearts are in the hand of God and he can control and restrain the worst of men. The cause of Christ has always been opposed, but it has always triumphed at last.

It will be so here. Though we sow in tears now, we or others will reap in joy. O, it will be a happy day when the gospel is believed and embraced by these dark and degraded islanders. Think much and pray much for the poor heathen my dear child—As you now live in a christian land I trust you will improve all your privileges. Would it not be a very awful thing if the poor heathen were to rise up in judgment and condemn you. O, seek the Lord then while he is to be found and call upon him when he is near.

I hope you get on well with your education. Respect and love your kind teachers. Be gentle and amiable to all your companions and all will love you. Remember me kindly to Mr. Banes and family who have been so kind to you. I intend to write to Mr Banes as soon as a vessel goes to Sydaey. Your Mamma and I will also write to your kind teacher, Miss Rawlings. In the mean time you will remember us very kindly to her. I leave the rest of this sheet to your dear Mamma—she will tell you all about your dear sisters and other things that will interest you.

I Remain your affectionate
FATHER.

P. S. As soon as you read this letter, enclose it in an envelope and send it on to Nova Scotia, that our dear friends there may know how we are. I do not write them by this opportunity, as it is more uncertain and more expensive than the route by Sydney.

MRS. GEDDIE'S LETTER TO HER DAUGHTER.
Aneitum, June 6th, 1851.

MY DEAR CHARLOTTE—

I again embrace the opportunity of writing to you by way of China. We wrote in March, by the same route. I hope you have long ere this received our letter. We have not had letters from Nova Scotia for a very long time, and we have received but one from you since your arrival in England. We are looking for the John Williams every day, and expect a great many letters by her. I hope, my dear girl, you are happy, and enjoying the affection of your kind teachers and companions: if you do not, the fault must be your own. Believe me, my dear child,

that you will always enjoy a greater share of happiness yourself, when you make sacrifices for the sake of others. If you love your teachers, you will testify your affection to them by your conduct toward them, and by the attention to the instruction which they daily impart to you; but, my dear, my greatest desire and wish for you is, that you are a child of God—that you are one of the lambs of Christ's fold, and that amid your engagements you devote a portion of your time to the service of your heavenly Father: remember, nothing can excuse you from this. "Remember thy Creator in the days of thy youth &c.; seek him while he is to be found. call upon him while he is near." Read your bible daily, and meditate on what you read in that best of all books.

I am happy to tell you that the natives are beginning to take a greater interest in our instructions than formerly, I have a very large school at present, and it is more likely to increase than decrease.—The heathen party are much opposed to our instruction; yet we have lately had several additions to our number from among them; and it cheers us to think that He in whose work we are engaged is able to change the hearts of the most ignorant and savage heathen.

Your dear sister Lucy is well. She does not forget you. She often speaks to Elizabeth of you, and E. points to the water and says 'Loty, Loty.' She means you are away over the water. Elizabeth speaks very well. She understands the native language; but prefers speaking English.

My dear C, if you have a desire to learn music, and if your teachers think you have an ear, we should be very happy to have you learn it. We shall write to Miss Rawlings in September. We expect to have an opportunity then of sending letters by Sydney.

I must now conclude, my dear C. Give my kind love to dear Mrs Bullen and children, if you have an opportunity. I shall write her by first opportunity. With every wish for your happiness, my beloved child, I remain your affectionate mamma,

L. S. GEDDIE.

MY DEAR CHARLOTTE ANN—

I inclose a letter for Nova Scotia, which you will forward, May God grant you every blessing; and above all an interest in his dear Son. Do not forget the one

thing needful. Remember your Creator in the days of your youth. Mamma says, send this letter to Antigonishe; as we have not written there. My love to you.

Your affectionate

PAPA.

LETTER FROM MR. GEDDIE TO HIS FRIENDS
IN PICTOU

Aneiteum, June 19th, 1851.

MY DEAR MOTHER AND SISTERS—

I send this letter by a vessel which has called here for sandal wood, on her way to China. You will be glad to hear that we are all well. I had some slight attack of intermittent fever in March and April, but enjoy good health now. Lucy had intermittent fever also in the unhealthy season, but so slight that she was not confined except when the attacks were on her. Our teacher at this station died in March. He was a Rarotongan, and a very good man. He never enjoyed his health in this island. All the men teachers and their wives have been ill, and some of them have not recovered yet. Since the death of the teacher we feel lonely, as we have none other within 12 or 15 miles of us. The work goes on slowly but surely in this dark island. You would be surprised and grieved if you knew all the opposition we have to encounter. The heathen are opposed to us, but they are less bitter against us than a small party of our own countrymen connected with the sandal-wood establishment here. But he that is for us is greater than those who are against us. The natives who have joined us are very stedfast, though they have had much to endure from their heathen friends and white men too. You would love our poor natives if you saw them. They call me father, and they come to me for advice about almost every thing. My hands are full here.

Your boxes from Nova Scotia have not reached me yet. I cannot well account for the delay, unless Dr Ross has sent them on to Samoa, to meet the "John Williams" there. I hope the friends of the cause in Nova Scotia will send more clothing without delay. Many of the natives will not attend our service on the Lord's day because they have no covering. They are very careful of what they get. We have about 100 natives now who are dependent on us for what they wear. A considerable portion of my own salary goes to

cover the poor natives. We look anxiously for the "John Williams" every day. This is the month in which she is expected here. I hope then that we shall have plenty of letters from you and from all our friends. Charlotte is busy writing to Loty. I hope that you hear often from her. It is quite probable that Lucy may go home in the "John Williams" on her next voyage to England. Elizabeth is a dear little old-fashioned child. Elizabeth joins in love to you all. I suppose we will have a missionary from N. S. and Scotland by the "John Williams." It is now nearly two years since Mr A. gave up; and I hope the board feels that I have been long enough alone. Let me know if you send the newspapers. I have not received a single number of the *Chronicle* for 18 months. I wish you to preserve all that have any interest in them, and send them to me.

We will need a great many missionaries before this group is evangelised. A sandal wood vessel from Sydney bound to this island was taken at Mare, by the natives, burnt, and all on board massacred.

I would have written more, but the vessel that takes this will sail in a few hours, and Charlotte and I are just going on board to dine with the Captain and his wife. We have occasional pleasant visits from ships, for respectable captains always look on a missionary's house as a home in a land of savages.

I remain, affect., ever yours,
JOHN GEDDIE.

THE INHABITANTS OF ANEITEUM.

BY THE REV JOHN GEDDIE.

PHYSICAL APPEARANCE AND CHARACTER.

The inhabitants of Aneiteum are evidently a mixed race, and it would be hard to enumerate many characteristics, that would admit of general application.—Countenances of almost every cast may be recognised among this people. In appearance there is little that is either dignified or prepossessing about them. They are of moderate stature, being rather under than above the middle size. I have seen athletic men among them, but such instances are rare.

The skin is a very dark brown, something of the color of old copper coin and in some cases approaches to a black. At birth, the skin is of a light brown color,

but constant exposure to the rays of a tropical sun adds to the darkness of its hue; and I am not sure that dye is not used for the same purpose. The skin, unlike that of the more eastern islanders, is thick and rough, caused by exposure to the weather without the protection of clothing.

In some cases the hair is short and crisped, but in general it grows coarse and long, and is of a brownish color. It contrasts unfavorably with the black and glossy hair of their eastern neighbors. Contrary to the order of nature as well as the letter of Scripture, the men wear their hair long, while that of the women is cropped short. The hair of an Aneiteum man is his chief pride, and the pains that he takes with it often excites wonder. * * Since we have told the natives that it is wrong to labor on the Sabbath day, the dressing of each others' hair has become a very common Sabbath occupation.

Another singular custom is the cutting of enormous holes in the ear. Men of rank have these holes filled with tortoiseshell rings, many of them an inch and a half in width and 10 inches in circumference,—other again fill up the space with a round piece of wood 3 or 4 inches in diameter; nor is it uncommon to meet a native with a fig of tobacco protruded through one ear and a pipe with something to fill up the vacant space through the other.

The practice of boring the cartilaginous division of the nose, also prevails. A piece of wood is placed horizontally through the opening formed in order to distend the nose, which of course gives it a broad and flattened appearance. I observed a somewhat analogous custom among the inhabitants of Fate. Instead of the horizontal wood they insert a round polished stone or piece of pearl about three quarters of an inch in diameter, which gave a most awkward projection to the nose.

Painting the face prevails among all classes. The colors most in use are black and red. Each one paints according to his fancy. One native paints one cheek black and the other red; a second paints the upper part of the face of one color and the lower of another; a third draws a line across his forehead, down the ridge of the nose, around the eyes, &c. It is almost needless to say that the painting gives to the face a hideous and sometimes a ludicrous appearance.

DRESS.

The men go naked, at least they wear nothing that admits of description. In their estimation it is effeminate for a man to wear clothes, and we find it difficult to keep a wrapper of cloth around those whom we find it needful to employ. It is only in cool weather that they can be induced to wear covering, and then a shirt is all that they wish. They place little or no value on anything in the shape of clothing. The women are far in advance of the men, as regards covering. Their dress is a girdle made of the Pandamis leaf, which reaches from the waist to the knee. This girdle when new and clean looks well, but is not inferior to any covering worn by females in the Polynesian islands, in the days of heathenism. Their desire for clothing is very great. I am sure it would pain the heart of our ladies at home, could they but witness the attempts which they sometimes make to cover themselves. It is no uncommon thing to see a native female going about with a tattered shirt on her back, or the fragments of an old jacket. I greatly wish that it was in our power to furnish them with decent clothing.

INTELLECTUAL CHARACTER.

Of the intellectual capacity of these islanders, I shall be able to speak with more confidence at some future day, than at the present time. But even were I inclined to enlarge on this subject, by what standard are we to measure them. While one nation is distinguished by a heavy and massive temperament of mind, capable of deep and profound research, another is remarkable for its quickness, vivacity, and lightness. I dare say, as Britons we consider ourselves the most intellectual people on earth, but a South Sea islander will often smile at our stupidity about many things in which we are evidently inferior to them. It should ever be borne in mind that the most High "hath of one blood made all nations of men for to dwell on the face of the earth," so that in the whole human family there must be a radical identity of nature, and whatever difference exists between one class of men and another, arises from adventitious circumstances. The peculiar condition of these islanders has been most unfavorable to the development of their mental energies; nevertheless indications of a moderate degree of intellect are traceable among them. They have a mythology, which,

though absurd and false, is at least ingenious; they have their historical traditions, which are transmitted from generation to generation; they can express their thoughts in a humorous manner, and often in figures of speech, forcible and appropriate,—their language too, is copious, and promises to become a good vehicle for imparting instruction. If we could but secure the attendance of the natives at our schools, I do not think that it would be difficult to teach them. Some have already learned their letters and been able to form small words, but by the time they have advanced thus far their curiosity is satisfied and they leave us. The great barriers to their progress in learning, at present, are their indolence, volatile disposition, and fugitive habits. Let us but persevere; and there is no peradventure as to the issue,—we must and will succeed.

It is neither generous nor just to pronounce an unfavorable judgement on the intellectual capacity of a people, until they have been fairly tried. Missionaries who labor among the more degraded portion of the human race have often been ridiculed by the wise men of this world, because of

their efforts to elevate their fellow men, but the past history of missions proves the opinions of such cold hearted speculatists to be unfounded. The man who would oppose the offer of salvation to any portion of the human race on the ground of mental imbecility, proves that he knows little of man and less of the Gospel's elevating influence.

But why talk of mental capacity? If all races of men are not in circumstances equally to ascend into the loftier regions of literature and science, it is most certain that they are all capable of comprehending the way of salvation. This momentous theme, so simple and yet so sublime, may be understood by the merest child. To question the capacity of these islanders to receive the truth as it is in Jesus, is to obliterate from our view the achievements of the Gospel among the most degraded tribes of men. Already the message of mercy has been received, believed and embraced by the stupid Greenlander, the debased Hottentot, and the roving Indian of the American forest, and what it has done for them, it will accomplish for the islanders of this great ocean.

Miscellaneous.

THE WALDENSES—TURIN.

The very name *Waldenses* recalls vividly to every Christian man the wonderful history of a people who preserved pure the truths of the Bible, and stood true to their primitive worship and usage when persecution sought to extinguish, and Popish superstition to destroy, the evangelical faith. Hardly less interesting is the history of the Waldenses at the present time. While Italy is sunk—a great portion of it—in Popish delusion, or driven, by the connexion of monkery with Christianity, to renounce every creed,—in the valleys of Piedmont, and even in the capital city of Turin, the Protestantism of the Waldenses makes way, and prepares itself for aggression. To understand the position of the Waldensian Church, and the necessity for Scottish Protestants exerting both to aid and otherwise encourage it, the subjoined letter of the Rev. Dr Gilly will be found most useful, as it will also prove most interesting:

Norham Vicarage, 1851.

I have lately been visiting the Vaudois

of Piedmont for the fourth time, in order to collect information necessary to promote that object which I submitted to public attention a few months ago, namely, the building of a Protestant Church at Turin.

I return to Piedmont full of confidence as to the present and future condition of the old Waldenses, and the continuance of that Divine protection, under which they have been preserved to many centuries, as instruments for the fulfilment of some great providential purpose, in relation to the extension of gospel truth.

The first thing I noticed in the Valleys was a general appearance of improvement—less poverty—less sickness, and a happy and contented expression of countenance, all of which I attributed to the effects produced by their emancipation in 1848. In my opportunities of intercourse, more or less, with every one of their pastors, I was struck with their readiness to enter into conversation on the subject of their duties and responsibilities, and with the energetic and evangelical tone of their remarks. They spoke like men who were

in earnest, deeply impressed with a sense of the sacred trust committed to them, and of the important position they occupy in the present state of Italy. I may venture to say that at least two thirds of the Vaudois pastors are capable of taking a distinguished part in the pulpit, in a deliberative assembly, or in a controversial discussion: and that no church in Christendom has so large a proportion of clergy, who may be pronounced—exemplary, efficient, eloquent. In one respect, the exercise of their functions is entitled to an especial degree of commendation, viz., their catechetical instruction of children. I was fortunately present when one of the youngest of the pastors undertook this duty, in a school-room where three or four hundred persons, of all ages, were assembled, and never did I hear the first principles of our holy religion more clearly or more forcibly explained. He kept up the children's attention, without allowing it to languish for a moment; and I responded most heartily to the remark of a sexagenarian, who sat next to me, "Sir, it is as good for us old people to be here as for the little ones." I also witnessed the examination of the students of the College of the Holy Trinity at La Tour seventy-five in number—and of the scholars of several of the parochial schools. For the efficiency of these institutions, I am satisfied with appealing to the evidence of two Government inspectors. Last August, a Roman Catholic ecclesiastic was sent by the Minister of Instruction to examine and report on the College. He devoted three days to the examination of the classes, and his report was so extremely favorable, that the king was pleased to make a grant of 2500 francs to the College. A protestant gentleman of Turin, in admiration of this excellent institution, originally founded and endowed by anonymous English benefactors, at a cost of £5000 sterling, has promised to contribute 3000 francs a year, for three years, towards the maintenance of two additional Professors, the one of Natural, the other of Moral Philosophy.

The children in the elementary schools, now under instruction in religion, reading, writing, arithmetic, sacred music, geography, French and Italian, amount to 4616 out of a population of 21,378, i. e., about 22 per cent.

I had the satisfaction of being present at the Synod, held at Pomarretto on the 26th of May, and I might speak with

delight of the gravity and good feeling displayed in that assembly, and of the earnestness with which two or three of the younger members proposed measures for making the light of their church to shine with increased lustre. The Synod was composed of sixty members, twenty-five of whom were ecclesiastics, and thirty-five were laymen. Of the twenty-five ecclesiastics, two were retired pastors, fifteen were pastors serving in the valleys, one was pastor chaplain serving in Turin, and seven were engaged as professors and masters in the College and Latin schools. Of the thirty-five laymen, thirty-three were delegates from the parishes, and two were members of the Table. After divine service and a most animated sermon by the Moderator, delivered in part *memoriter*, and in part *extempore*, the Synod proceeded to elect by ballot a President and a Vice President, a Secretary and two Assessors. Mr Bartellini Malan, the Minister who has lately acquitted himself so well at Florence, was elected President. The report of the retiring officers of the Table and of various commissions were then read, discussed and adopted. The report which announced the annexation of the congregation at Turin to the Waldensian Church, and which proposed to organise it and to confer upon it all the privileges of a parish, was received with acclamation, followed by a solemn act of thanksgiving. A petition from the congregation at Pignerol to be admitted into fellowship with the church, was received with similar expressions of rejoicing. A resolution to the effect that future Synods should consist of all the ecclesiastics of the church, of the two lay members of the Table, and of two delegates from every parish, with a vote each, attested the confidence reposed by the assembly and the community at large both in the ecclesiastical and lay members of the church.

The appointment of a commission of five members, to prepare an improved system of discipline for the consideration of the next Synod, may be hailed as a proof that the Vaudois are progressing towards a higher and higher state of perfection. The following acts of the Synod show the principles on which the Vaudois are determined to act—

"The Synod recommends the several consistories to pay attention to Psalmody and sacred music, so essential to the solemnity of public worship.

"The Synod enacts that any candida te

for the ministry, (in the original) for holy orders, who fails to pass a satisfactory examination for the imposition of hands, shall not be allowed the use of a pulpit.

"The Synod protests against the denial recently made in some countries of the divine inspiration of the Holy Scripture, and desirous of expressing its abhorrence of the same, and of all similar doctrines subversive of the true faith and of real piety, and their firm adherence to the faith of the prophets and apostles, witnessed by their own Martyrs, declare in the most solemn manner their subscription to the 2nd, 3rd, and 4th articles of the Confession of Faith of the Vaudois Church of the year 1663.

The Synod record their unanimous expression of gratitude towards their sovereign, King Victor Emanuel II., who treading in the steps of his father, Charles Albert, of glorious memory, confirms the religious liberty and privileges of his Vaudois subjects, of which this free Synodal Assembly is an example." (Hitherto the Synods had not been permitted to assemble and deliberate, except in the presence of a commissioner appointed by the king.)

Such being the character and condition of the Vaudois of Piedmont, who are appealing to their brethren of the Reformed Churches for contribution in aid of the proposed new church at Turin, I will now mention some particulars regarding that undertaking. It is the honest desire of the Sardinian government, that the Waldensian community should make use of the privileges conferred upon them, and that they should erect a structure which should be visible to the world, and be a monument of the toleration enjoyed by them. A site has therefore been selected and purchased in one of the most eligible spots in Turin, where the municipal body of that city is preparing to build some handsome streets and squares. And it is not only granted as a favor, but imposed as a condition, that the Vaudois temple shall be an edifice corresponding in character and architectural beauty with the surrounding buildings.

On every condition we may earnestly plead for funds, to enable the Vaudois to bring their noble enterprise to a conclusion.

Turin is the only capital in Italy where Protestantism, safe and discreet, will be exhibited in one of its purest forms. Here it will lift up its head, under the sanction

of a constitutional Government; and by the very tenure on which it enjoys its freedom, viz. that it presents itself to notice, not under an aggressive and polemical aspect, but in a calm exposition of Scriptural truth and discipline, it is prevented from running into any wild and extravagant excesses. The church, we may hope, will become the centre of other public buildings dedicated to sacred and useful purposes. A school, an hospital, and a library, will rise up in process of time on the same site; and those who contribute to lay the first stone of these buildings will be giving a thank offering to Almighty God for disposing the hearts of princes and rulers in favor of the humblest of His servants.— They will be taking part in a great work, which has in view the pure worship of God, the instruction of youth, the care of the sick and infirm, and the promulgation of the highest and holiest principles, in the only capital of Italy where they have a "*locus standi*," and room to flourish.

WM. S. GILLY.

SOUTH AFRICA.

A painful anxiety is necessarily felt, so long as the present distressful and somewhat calamitous war with the Caffres continues, to know how it fares with the numerous missionary settlements, scattered over or around the scene of the warfare, belonging to different societies.

The fate of our mission families will be already known to most of our readers, through the pages of our *Missionary Record*. We are happy to find that Mr. Niven has reached this country in safety. The London Missionary Society has just published an appeal on behalf of those portions of their missions which have suffered. The flourishing Kat River settlement has been desolated; the Hottentot converts resident in it, driven forcibly from their homes by the indiscriminate and hasty measures of the military authorities, while their property has been scattered, plundered, and confiscated, notwithstanding of their declarations of fidelity, and their proof of attachment to the British government, together with the solemn protests of their devoted pastors. The venerable Mr. Read, with his son, the missionaries of the station, have been deprived of all they possessed. The father, who has now served the cause of missions for more than fifty years, observes, "I have now nothing left but my dear children."

As the station of Philpott, property to

a large extent was seized by the British commander, as if belonging to rebels, and that with a rashness and rudeness, which to Englishmen at home would seem incredible. But, as Mr Read affirms, the property thus taken possession of was, with little exception, the property of loyal people; the greater part of which, in cattle, corn, and meal, was rifled from them by military forces, either at Philipton or at Alice, where the plunder of cattle and flocks was wholesale. "All my dwellings at Philipton," says he, "were burnt to the ground, and all my property. General Somerset gave us so little time, we could take but little of our property with us.—Our new dwelling worth, to the society at least, £200; my own dwelling (my own) about £50; another cottage of about the same value, with stable and other out-houses; then our printing-office, and all the materials; also many books, and about forty reams of printing paper, have been destroyed, and I suppose the press also."

"The number of the destitute is very considerable, and they have no prospect of relief. The winter is coming, and the distress is great." The tale which another of their missionaries, Mr R. Birt, has to tell, is equally sad: "Our beautiful Peeltown is in ruins. We had just completed a commodious dwelling house, and had occupied it only six weeks, when we had to quit on one hour's notice, leaving all but our apparel to the mercy of the marauding Caffres. I lost almost everything I possessed, and unfortunately had just spent £100 on the house, which I had intended to raise in *this country*, that is now out of the question, it is done and gone; but my hopes are not all blighted in reference to the one great object at which we aim. I long to go in again as soon as it is practicable, confidently expecting to reap the harvest of seed sown before the war. Our poor people will soon be in deep distress, their cattle for the most part gone, through losses from the enemy, sickness among them which took off many, and now poverty, from the absence of grass in the neighborhood. They are here, in King William's Town, to the number of 200, and up to the present moment have given us only satisfaction."

The missions of the united brethren have also shared with severity in the calamities of the war. The calamity which has befallen three of their stations is perhaps the heaviest and afflictive, all circumstances considered, that has ever occurred

within the borders of their mission field. In the course of a few short weeks, their three settlements to the east of the Great Fish River—Mamre, Goshen, and Shiloh have been abandoned to the insurgent Caffres by their respective flocks, and of necessity by the missionaries; and Shiloh, the oldest, largest and most flourishing, has been reduced to a heap of ruins. About the commencement of the war, on the 17th December last, the mission family from Mamre was compelled to remove, with the greater part of their effects, to one of the neighboring forts, where their accommodation was very straitened. But as the troubles increased, two of the brethren were put to a sorer trial, in being constrained to bear arms, in spite of their remonstrances,—one of them having to carry a pole and bayonet, and another a double-barrelled gun. They submitted, trusting that the Lord would graciously preserve them from the necessity of using their weapons. The buildings at Mamre which they had left were soon forced by plunderers, and the articles left in them broken to pieces and scattered about.

As regards Shiloh, their people were at first agreed not to leave it, but should it be the Lord's will, to die there rather than abandon it. But gradually many of their people became infected with the general spirit of insurrection, and the suspicion of the government officials was, not without reason, directed to them. They had occupied themselves in doing a little in the way of fortifying their buildings, by drawing a wall around the church and trenches around the houses. But matters became so unsettled among the Caffres and Hottentots at the station, that the missionaries were under the necessity of quitting it on the 30th January. The insurgents had then entire possession of Shiloh, and when attacked by the British forces on the 1st of February, could not be dislodged but by firing the buildings. The greater part of their goods was destroyed, their books, with all their personal effects, and some things which two Berlin missionaries had brought thither as to a place of safety were consumed.—whatever was not burnt was stolen. The harvest had been abundant, about 400 bushels of grain had been housed, and all was carried off or destroyed. One of them writes, "The question is now, shall we ever be permitted to re-establish Shiloh? Here are many persons who assert that we shall not; we are, however, inclined to hope that leave

may be given us." The Wesleyan missionary Society continues to receive assurance that while the calamities and horrors of war continue unabated, all their stations in Caffreland were uninjured, and their missionaries were every man at his post, notwithstanding many perils and alarms, doing their utmost to guard their people from the evils to which they were exposed, and with an encouraging degree of success. One of their missionaries writes, "All our natives still abide faithful amidst surrounding faithlessness." The Free Church missions have suffered severely. Burnshill is the very centre of the battle field, and its missionary buildings have again been burnt to the ground. Mr M'Diarmid, the missionary, got early information of what was to happen, and he and his family escaped, and are now in King William's Town. Pirrie was also exposed, and Mr Ross and his family sought refuge in the same place, where they also remain; and the buildings at Pirrie have since been burned. At Lovedale, the seminary buildings were put into a posture of defence, and in them the brethren at Lovedale, with their families, and other christian families at the station, found refuge. Caffre huts were erected under cover of the seminary, and the native families slept in them, having the Seminary to retire into in the event of being attacked. Those in the seminary had for a length of time to remain under arms every night, and looking as from a watch tower, they saw villages and hamlets blazing under the fire of the enemy, which they counted on reaching themselves night after night. The battle fought on the 21st of January was immediately under their eye. The very latest accounts which have reached the country from the seat of this melancholy warfare are not more favorable. The Caffres and Hottentots are spreading themselves through the eastern provinces, and penetrating settlements previously considered secure from danger. They have been invading and pillaging the interior, and the war has got into the heart of the colony. May he who turns the shadow of death into the morning, cause this dark night for our South African missions to be speedily succeeded by a bright and sunny day.

ROMANISM—IS THE TIDE TURNING?

The tone of the Romanist press has been considerably subdued during the last

month. And it is more than probable that the papal priesthood has perceived, ere this time, that they have committed a serious blunder, in the course of conduct they have been recently pursuing. It is probable, that with all that worldly sagacity by which the Romish church has ever been characterised, that they have mistaken the signs of the times, and have allowed their zeal to outrun their discretion. The conversion of the Duke of Norfolk, his lady, and one of his daughters, is an event not without significance.

It may safely be assumed that this nobleman would not have abandoned the hereditary faith of his family upon slender grounds, and it is moreover affirmed, that he is but the first fruits of a speedy harvest. The Roman Catholics of England are a small body, but generally speaking they are intelligent, loyal, and conservative. It is well known that they have little sympathy with Cardinal Wiseman and his bombastic pastorals. They feel themselves insulted by being called upon to believe those absurd and lying wonders of which Dr Newman and his party can never have enough, and which have been long repudiated by almost every educated Roman Catholic who lives in a free country. They are disgusted with the truculent spirit and unmistakable falsehoods of the Irish priesthood, in their attempts to stir up the worst passions of an ignorant and debased people against their fellow subjects, who have expended millions to preserve them from starvation. It is difficult for one who thinks at all, to hold fast the belief, that those persons can be the exclusive agents whom God has commissioned to reveal his will, who are guilty of falsehood in the common matters of life, on which a layman is as competent to form an opinion as themselves.— Ordinary veracity should be a characteristic of the priests of an infallible church. Hence it is alleged, and seemingly on good grounds, that other conversions among the English Catholics are soon to follow those of the premier duke and his family; and that in number, in rank, in learning and ability, they will do more than counteract the influence of the perverts to the Papal creed, which, for some years back, have taken place from the Anglican clergy, and from the higher ranks in that country. We trust that these confident anticipations may speedily be realised. That such changes are expected by the Roman Catholics themselves

is obvious. Their organs are beginning to speak of decayed and rotten branches in England, and are declaring that the sooner they are separated from the parent trunk the better. And the same may also be elicited from the doleful strain in which the *Tablet* speaks in an article upon the conversion of the Duke of Norfolk.

"Until now the church has been gaining ground in England—nobles and peasants, learned and unlearned, have entered into the fold; but now, possibly, the tide may turn. Acts of Parliament have always been dangerous to the church; from Henry III. to Elizabeth they have had great and abiding influences, and we must not shut our eyes to the danger lurking in them.—The first persons to suffer from them have been courtiers and those in high station, whose poison spreads through every vein of the body politic. Half a dozen peers turned the scale against the Church under Elizabeth, and again under Charles II., when the Catholic peers and commoners were shut out from Parliament. The bad legislation of those days was submitted to, and daily apostacies was the result. It may be so again; if we are now faithless in the hour of trial, it may be that we shall be beaten, and that the long desired conversion of England may be put off, perhaps forever. The laws of Elizabeth were not so dangerous in themselves as the frequent apostacies; and James I found the most eloquent preachers in renegade priests and cowardly Catholics."

When we look across the channel, there are also some facts which are not without importance. One of these has reference to the relative proportions of Protestants and Roman Catholics in Ireland. Under the former census, about ten years ago, the whole population of Ireland, in round numbers, was not more than eight millions. Of these, two millions were counted Protestants. It appears, however, that some of those who made the census, being Roman Catholics, were guilty of falsehood; and it was proven in open court in Belfast, that hundreds of Protestants were set down as Romanists, the Popish prelate standing by and endeavoring to screen the liars who had falsified public documents, for the greater glory of holy mother church. A gentleman, who has large estates in Armagh, declared that every man, woman, and child, on his property entered as Papists were Protestants. "Speaking lies in hypocrisy," seems an essential feature of

the Man of Perdition. But now, as the population is much diminished by death and emigration, it amounts to no more, by the last census, than six millions and a half. As the pestilence fell principally upon the Roman Catholics, their relative proportion to Protestants is much altered, and it is supposed, that in Ireland at present there are two millions and a half of Protestants to four millions of Roman Catholics. According to these calculations, there are nearly two Roman Catholics to one Protestant in Ireland. And yet in the "*Catholic Directory*" for this year, the Roman Catholics of Ireland are stated to be seven millions, about half a million more than the entire population. Again, it is alleged, that great accessions have been made within the last few years to the Protestant church from that of Rome. It is said, that in Connaught alone, ten thousand Papists have become Protestants. Elsewhere great results are mentioned, and though we should perhaps be cautious in supposing that all these changes are real, or have proceeded from pure motives, still it is undeniable that there is at present a great shaking in the Roman Catholic mind. The educational schemes are, moreover, eminently successful, in despite of all the fulminations of the Cullens and McHales, and of the still more inexcusable fulminations of the Irish Protestant clergy. The new colleges are prosperous, and notwithstanding the great diminution of the population, there were last year in the national schools thirty thousand children more than in any preceding year. This is a cheering circumstance, and it is one which was expected by all sound patriots and thinkers. They have uniformly said that the working of the educational scheme could not but stimulate the intelligence of the people. A better future is before Ireland. If we could only get rid of the endowment of Maynooth, and induce benevolent Christians to concentrate their energies more upon this unhappy country than they ever have done, a more hopeful field for christian effort does not exist on the face of the earth. And surely Ireland, once the isle of saints, has no feeble claim upon our sympathies, our prayers, and our labors,—[U. P. Mag.

SOCIETY FOR IRISH CHURCH MISSIONS.

The "Society for Irish Church Missions to the Roman Catholics" seems to be accomplishing great good. The missionary work first adopted by the Society had

been commenced in Galway in 1646.— Since that period great progress has been made, and very many Romanists have been converted from Popery and led to make a decided profession of faith in the gospel. A strong demand has arisen for churches, schools, and missionaries. The Bishop of Tuam, in whose diocese the County of Galway is situated, has found it necessary to issue an appeal for the erection of at least eight new churches and the enlargement of others, without delay, to provide for the increasing congregations of converts who come out from Popery. In one district alone (West Galway), where ten years ago there were not more than 500 Protestants; there are now between 5,000 and 6,000, and upwards of 3,000 children are under regular instruction, all of whom are children of converted or of still Romanist parents. The power and influence of the Romish priests have sensibly declined. "In the month of June last the well known Dr McHale, who claims to be archbishop of those parts, went to the village of Derrygimla to hold a confirmation, of which notice had been given several weeks before hand. Notwithstanding all the efforts which had been employed to secure a large attendance at the Romish Chapel, there were not more than forty persons present when he arrived; and in order to swell the congregation, Dr McHale sent a message to the neighboring Union work-house, and required a large body of the paupers to attend the service. On the same day the mission schools at

the same village of Derrygimla were inspected by the Bishop of Tuam, and the Honorary Secretaries of the Society. No notice had been previously given of this visit from the Bishop; but not a single child belonging to the schools, except a very few who were in sickness, was absent: and there were upwards of one hundred and seventy present. At Clifden where Dr McHale remained for the night, an effort was made, upon the evening of the same day, to get up an illumination; but there was only one person in the whole town who would illuminate his windows."

And the reformation is not confined to Galway. The Society is carrying on operations in Dublin, Enniscorthy, Limerick, and Belfast, and is affording means of missionary efforts to local committees of clergymen in various parts of thirteen counties in Ireland. In Dublin there are thirty-two agents employed, whose daily occupation is to visit among the Romanists, striving to bring them to the knowledge of the truth, and many instances of hopeful conversion have come to the knowledge of the Society. The Committee of the Society feel greatly encouraged, and earnestly appeal for renewed help.— "Strong in faith," they say, "and not daring to shrink from the work to which as they believe, God has called them, they have determined upon opening fresh missionary stations, and planting the Gospel standard in districts on which hitherto the darkness and idolatry, the superstition and iniquity of Popery have heavily brooded."

Youth's Department.

We insert the following Letter from the young daughter of our Missionary, now in England, for the special benefit of our youthful readers who have already by their contributions, manifested very becoming interest in her education. Extracts from her letters to her Aunt Elizabeth, with whom she maintains a regular correspondence, will be furnished as they come to hand. The genuine marks of juvenile thought, feeling and expression, which are now submitted, as well as the indications of progress to be hereafter traced, cannot fail to elicit more extensively the free will offerings of the youth of our Church.

DEAR AUNT:—

As you wished me to tell you about my journeys, I will try and do so. When you left us at Boston, we went to New York; I saw a great many pretty things there. I went to see a Museum and I saw some idols and other foreign things. We went to a beautiful Chapel which had a fountain just in front of it, and there beautiful figures of the Apostles carved upon it. We staid two or three weeks at New York, but the weather was so wet that we could not go out much.— There were a great many fountains, but it was cold they were closed. When we had been a short time at New York, we went to a small town, I forget its name,

we remained there till Christmas-eve. we then left, so as to get to Philadelphia by Christmas-day; on the way we saw a great many shows, such as Sham Fights, &c. I saw my Uncle Archibald, at Philadelphia, he took us to see a great many pretty places. We went to a menagerie of wild beasts and birds, there was a monkey that played such funny tricks.— We also went to a deaf and dumb school, and there were such pretty little children there. One of them thought, before she was taught better, that rain was a large large basket in the skies having water poured through it; she had no parents and was a sweet little thing. We were a long time at Philadelphia, I cannot remember how long.

There are beautiful gardens in Philadelphia, all the houses are white. There was a splendid Orphan School, all of marble, with a walk on the roof, and I could see all over the city. There was a hill there, and there was a large basin full of water; all the water was supplied to the city by pipes. There were Gutta Percha pipes all along the streets, in case of fire. We were invited out a great deal, because knew Papa was a missionary. The houses were warmed with gas, and this I did not like because they felt close.

We then left Philadelphia and went to a little town where we embarked. I think its name was Newberry, I daresay Papa has told you the name. There was a gentleman there that used to be very kind to me, and he gave me a great many playthings. He had a large China warehouse he gave some little tubs, and I used to pretend to wash my dolls in them. We left in a ship called the *Eucline*. But I will tell you about it in my next letter.

With much love to all my dear Annts, Uncles, friends and cousins, I remain, Dear Aunt, Your loving niece,

C. A. GEDDIE.

Mission School, Oct. 30th, 1851.

THE OFFERING OF A LITTLE BOY
OUT WEST.

In my pastoral calls, on New Year's day, I received from a little boy, eight years old, twenty-five cents, as an offering to the missionary cause. This amount he had saved from the gifts he received, and instead of spending it for candies, &c., he devoted it to the cause of missions. This, he said, was his choice; and he told me to take the money and send it to the Missionary House in Boston, that it might

purchase tracts or Testaments for the poor heathen children, who are ignorant of God and the way to heaven. According to his request, I hand over the twenty-five cents to the missionary society, praying that the little gift from a boy in Indiana, may result in giving a knowledge of Christ to some poor boy in heathen lands, who worships idols, and is in gross darkness.

What makes this little offering more interesting is, that the little boy is in a very helpless condition, from a spinal affection, and never expects to be well. He has a pious mother who is faithful in religious instruction, and who has imbued her afflicted child with a missionary spirit, which results in an annual offering to this blessed cause. O, how much can mothers do, to train their children in early life, to do good by devoting their money to benevolent purposes? And how much could the children and youth of our land do to send the gospel to the heathen, if they would do as this little boy did, save their money from sweetmeats and give it to the cause of missions. If one hundred thousand children would save only ten cents a year, not half as much as little Isaac A—, it would make ten thousand dollars.— What a large sum this, to be raised by children! Children and youth, you can easily do it: will you? Wont you try?
—*Youth's Day Spring*.

A LAMB OF CHRIST'S FLOCK.

Let me tell you a word of a gentle lamb, whom Jesus gathered, and whom I saw on her way from grace to glory. She was early brought to Christ, and early taken to with him where he is. She told her companions that she generally fell asleep on these words, 'His left hand is under my head, and his right hand doth embrace me;' and sometimes on these, 'Underneath are the everlasting arms.' She said she did not know how it was, but somehow she felt that Christ was always near her. Another time she said, 'I think it's the best way to make myself as loathesome as I can before him, and then to look to Jesus.' When seized with her last illness, and told that the doctors thought that she would not live long, she looked quite composed, and said, 'I am very happy at that.' She said she could not love Jesus enough here, that she would like to be with him, and then she would love him as she ought. To her tender, watchful relative, she said, 'I wonder at your often looking so grave, I'm surprised at it, for I think I

am the happiest person in the house. I have every temporal comfort, and then I am going to Jesus.' After a communion had been with her, she said, 'Margaret quite entered into my happiness; she did not look grave, but smiled; that showed how much she loves me.' When sitting one evening, her head resting on a pillow, she was asked is there anything the matter, my darling? 'Oh,' she said, 'I am only weak. I am quite happy. Jesus has said, "Thou art mine."' Another day, when near her last, one said to her, 'Have you been praying much to day?' 'Yes,' she replied, 'and I have been trying to praise too.' 'And what have you been praising for?' 'I praise God,' she said, 'for all the comforts I have, I praise him for many kind friends, you know he is the foundation of all; and I praise him for taking a sinner to glory.'—*McCheyne.*

THE LITTLE MISSIONARY IN HEART.

A little boy in Paris, who attended a missionary meeting, was very deeply affected with the accounts he heard of the poor heathen children. His mother was a poor widow, and he was her great comfort. She loved the Scriptures, and had taught him to love them too. The next morning after the meeting, this little boy collected together all the money he possessed, (only thirty-six sous,) and took it to the minister, saying, 'I hope, sir, the people will soon be converted to God.'—The missionary told him that there was a great deal to do, and he feared it would be a long while before the work would be all done. 'I hope, sir,' he added, 'it will be finished before I am a man.' The minister expressed his fear that it would not. 'Well, sir,' said the boy, 'I prayed to God when I went home from the missionary meeting last night, that if it was not done before I grew up, he would make me a missionary, and permit me to be useful in this work.' Is there not such a desire as this in the heart of some of our young friends?—*Juv. Miss. Herald.*

LITTLE ROBERT.

Before Robert was four years old he had begun to think about the poor heathen, and to consider what he could do for them. At this time this dear little fellow was the picture of health and happiness, with his rosy cheeks and flaxen hair. But it pleased God early to send disease and death to take him to that better land, where he will meet some of the heathen

children whom he has helped to lead to God. Every Sunday he had a farthing given to him as a reward; and how do you think he would spend it! Alas! I have seen, with pain, children in my class come into school with an apple, an orange, or a paper of sweetmeats, purchased on the Sabbath Day. I fear girls and boys, who sin so greatly against God, forget that he sees all their actions, and rewards them also. But little Robert always brought his farthing to put into the missionary box, and he dropped it in with more pleasure than if many farthings had been given to spend upon himself. One day his teacher observed his eyes red with weeping, and said, "What is the matter, Robert? I hope you have not been a naughty boy." "No, ma'am," sobbed the dear little fellow; "but I have not had my farthing." His teacher appeared not to understand him, that she might learn from his replies what was passing in his infant mind, and said, "what did you wish to do with your farthing? I hope you were not going to spend it." "Oh, no," replied the child, quite shocked at the idea. "I was going to put it into the box for the missionaries." "Missionaries! who are they?" "Why, ma'am, don't you know? They are good, kind people, that go all the way over the sea to teach the black people to love Jesus Christ." "Who is Jesus Christ?" "Jesus Christ came down from heaven to die for us, and save us from our sins; and if we love him, he will take us up above the sky to live with him forever." "Can you see Jesus?" continued his teacher. "Oh no," said he, "there is the great thick sky between us; but he can see us through the sky." My young friends must remember that Robert was only three years and eight months old when he died, and then they will not be surprised at his childish expressions. About two months before he died, he was attacked with scarlatina, and while ill, his distress was not from his sufferings, but because he could not go to school, either on the Sabbath day or during the week; and when he had partly recovered, he begged so hard to be taken to the infant school, to see his dear, kind governess, that his request was granted. But he took cold again, and after much suffering he left this sinful world, and is now in that happy land, far far away, about which he used to sing so prettily. 'Grandmother,' said he, 'do you think Jesus would take me up in his arms, and bless me, if he were here?—

'Yes, my darling,' said she, 'if you love him, he will love you.' 'Oh, then, I do love him, and when you go to heaven will you take me up with you, for I want to be in heaven with Jesus?'

Robert's father was a sailor, and when he came home from a long voyage, to visit his family, almost the first question that little Robert put to him was, 'Father, do you see the poor black children when you go over the sea? and do you ever see the good missionaries?' In fact, his thoughts were always on better things than the vanities of the world; and his

last act (not an hour before his death) was to put four little coins, which had been given to him, and which he valued above all besides, into the box.

Those very coins I have seen, wrapped up in a piece of white paper, carefully stuck together with gum. They had been held in his little hands the whole evening, till the paper was damp with the dews of death; and simple and trifling as they are in themselves, they were his all, and, like the widow's two mites, they are esteemed precious in God's sight.—*Jur. Miss. Mag*

Notices.

MONEY RECEIVED BY THE TREASURER, from 20th Sept. to 20th Nov.

1851. FOREIGN MISSION,	
Sep. 25.—from Students' Missionary Society, per Mr G. Clerk.	£23 9 2½
“ John Dixon, East Point, P. E. Island, £1 ls. cur.	16 8
Oct. 9—a friend in Cascumpeque, per Miss Geddie.	5 2½
“ Eramosa Congregation, Canada, per Rev. W. Barrie.	1 0 0
“ A friend at Smiths' fall Canada, per Rev. W. Aitkin.	5 0
“ London Township, Canada, per Rev S. Kenner.	5 0
Nov. 8—Ladies of Messrs Roy and Walker's congregation, one piece flannel, valued at	3 10 0
“ 10—Ladies of Eastern St. Peters' Church, P. E. I. per Rev J. Allan, £4, 10, Is. currency,	3 15 2
“ 20—Ladies Religious Benevolent Society, James Church, East River, per Rev. D. Roy.	2 0 0
“ Juvenile Miss. Society, James Church, E. R.	3 0 0
“ Evangelical Society of James Church, E. R.	5 10 0
“ Mrs James Blaikie, G. Hill, per Rev. J. Ross.	5 0
“ Mrs John Graham, W. River, per Rev. J. Ross.	5 0

DOMESTIC MISSION.	
Sep. 25—Bay Fortune, P. E. I. £1 6 9, Is. currency.	£1 1 5½
“ Eastern St. Peters, £1 10, Island currency.	1 5 0
Oct. 11—Guysboro Cong.	2 0 0
Nov. 20—Ladies Religious Benevolent Society, James Church, E. R., per Rev.	2 0 0
SYNOD FUND.	
Oct. 30—Cong. of Maitland, per Rev E. Ross.	£1 10 0
Nov. 17—Tatamagouche 17s, 7½d.; New Annan, 17s, ½d. per Mr A. Patterson,	1 14 8
“ 20—West River Congregation, per Rev J. Ross,	3 0 9½
SEMINARY FUND.	
Oct. 20—Caledonia, St Marys Cong. per Rev J. Bayne	£1 0 0
Nov 20—Mrs. John M'Kenzie, New Glasgow,	1 10 0
Miss Geddie acknowledges the receipt of the following sums for the education of Charlotte Ann Geddie—	
Rev Mr Blackwood,	£ 5
Children of Hon Wm. Mc Keen, Mabou, per Mr Waddel,	5
Susan Patriquan, R. John, Sabbath School, Allens Brook,	7½
per Miss Harris,	7 6
Mrs Bayne has received for the same purpose, from Ladies of James's Church, East River,	1 0 0
The Committee of Superintendence of the Theological Seminary thankfully acknowledge the receipt of a copy of Mc Gavin's <i>Protestant</i> , being a contribution to the Library, by Mr Charles Tucker, Truro.	

The Board of Foreign Missions, at their last meeting ordered, that all gratuitous distribution of the Register shall cease after December issue, except in special cases, to be hereafter determined.

Three Boxes of Clothing for the Foreign Missions have been received; one from Princetown, another from St. Peters P. E. I., and a third from Pictou Town including donations received Miss Geddie.

The Board have much pleasure in acknowledging them, and, that through the kindness of Messrs. R. P. Grant and J. W. Carmichael, they have already been forwarded.

Advertisement.

BOARD OF FOR. MISSIONS will meet in Pictou, on Tuesday, Dec. 9th, at 11 a m.

PRESBYTERY OF PICTOU will meet at Tatamagouche, on Wednesday, 31st December.

PRESBYTERY OF TRURO will meet at Debert River, Londonderry, on Tuesday, 23rd December.

BOARDS, AND COMMITTEES

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

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

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

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

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

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

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

Mr Robert Grant, Probationer, has been sent on a mission to P. E. Island, during the winter months, by the Board of Home Missions, on the application of that Presbytery.

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 Presbyterian Church of Nova Scotia," this being the Synod's incorporated body, for holding all funds intrusted to its management, for all educational purposes, Classical, Philosophical and Theological.

I devise and bequeath to 'The Educational Board of the Presbyterian Church of Nova Scotia,' the sum of [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.

FOR RELIGIOUS OR MISSIONARY PURPOSES.

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

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