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# Missionary Register.

OF THE

## PRESBYTERIAN CHURCH OF NOVA SCOTIA.

Vol 3.]

NOVEMBER 1852.

[No. 11.]

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#### Report of Board of Superintendence for Synod—June, 1852.

The Board of Superintendence feel much gratification in laying an account of their stewardship, for another year, upon the Table of Synod.

The Institution which has been committed to their oversight, has continued since the date of last Report, to exhibit the most satisfactory evidences of increased and increasing efficiency,—so, that while the parental care of the Supreme Court towards their infant Seminary dictates the enquiry, "Is it well with thee?"—the Board do not hesitate to respond, "It is well."

#### SEMINARY 1851.

The Literary and Philosophical Department, under the care of Professor Ross, closed its session of 1851, with a public examination, in the presence of the Board, and a large assemblage both of the Clergy and Laity.

In the Logic Class, three students were found present. In the Moral Philosophy, seven.

At the request of the Board each Student read one of his Essays, written during the Term; and the Professor examined on select portions of study.

The Convener then invited members of the Board, and others, to make remarks

on what had fallen under their notice during the course of the examination. A very cordial response was given to this invitation, and high commendation was bestowed upon the Professor for his zeal and efficiency, and upon the Students for their diligence and proficiency.

After a short adjournment, the several classes in the Languages and Mathematics were minutely inspected, and with very gratifying results.

#### HALL 1851.

On the following day, the Theological Hall was opened by an introductory Lecture, from Professor Smith, and the Board had an opportunity of exercising, for the first time, that superintendance which the Synod at its last meeting committed to them.

The several Students were required to deliver their presbyterial certificates, and the Professors were duly apprised of the parties who would be in attendance on their respective classes.

#### REPORTS OF PROFESSORS.

At the request of the Board, each Professor has furnished a report of his class, and from this source the Board would now select a few extracts. Professor Keir thus speaks of the young men under his care.

"There were eleven young men in all,

who attended regularly during the whole Session, with the exception of one who had been absent from ill health for two or three meetings. There is one student who has been three terms at the Hall, and will complete his course next Session. There are seven who have been two Sessions. Of the three remaining, two have attended for the last two terms and had the same attention paid to them as regular students, although not entered as such for more than one term. They are all young men of good standing, and I hope will make useful preachers. They attended the class of Systematic and Pastoral Theology, two hours each day, during the Session, when a lecture was read and they were examined on the lecture of the previous day. Discourses and other exercises which had been prescribed, were delivered or read as they had been prepared."

With respect to the class of Biblical Literature, Professor Smith says:—

"During the last Session of the Hall my class consisted of eleven students, all of whom were highly exemplary and distinguished for their regular and punctual attendance and strict compliance with the rules of the Class. Three of these were students of the first year, seven of the second, and one of the third year. I can safely affirm that the class is in a thriving and prosperous condition, and if ably and successfully sustained, is destined to exercise a favorable influence on the future prosperity of our Church. I was anxious to see a Biblical Literature class established long before I had any expectation of having any immediate connection with it, and now that it has come into my hands, I do my best to sustain its credit. During the Session, we went over, in the lectures, a large field, and one certainly not the least important in the course, embracing the greater part of Hermeneutics, and two weeks were devoted to Exegesis. During the progress of these investigations and discussions, the students entered into the different subjects with every appearance of interest and pleasure, giving good evidence, by the promptitude of their answers elicited in the daily examinations and by the general ability of their exercises, that they well understood every topic of discussion. We read a page of Van Der Hought in Hebrew, and about a chapter in Greek every day. We enter on the study of the Chaldee, next Session. Besides the daily examinations, I have been in the practice of presenting exer-

cises on all the important and prominent topics of discussion. In no part of the studies have I observed a more marked and gratifying improvement. I have always prescribed a series of exercises to be prepared during the vacation. Some of these are in Hebrew, some in Greek, and others on some leading topic in the lectures, and one has always been an outline of the course during the preceding Session.

To the Library, already well replenished with valuable treasures of general and theological literature, I am adding, by funds contributed partly by friends and partly by the Board, several first rate works in Biblical Literature, which it did not previously possess."

#### SEMINARY 1852.

The Theological Seminary for the Session of 1852, was opened on March 3rd, at the usual place of meeting, the proprietors of the Hall having generously placed it at the disposal of the Board for another year. "There are now 28 students in attendance, of these 18 are attending the Natural Philosophy Class, 8 the Logic, and 20 the Mathematical Class. In the Languages, 21 attend the senior Latin, and 6 the junior Latin; 20 the senior Greek, and 7 the junior Greek class.

In addition to those who are in actual attendance, five others have attended, three of whom are confidently expected to return and complete their curriculum.—Large additions have been made to the apparatus for the benefit of experimental illustration in the Natural Philosophy Class. Of these additions, some are by gift, and some by purchase. A large proportion is the gift of the Rev. William McCulloch, and a considerable quantity the private property of the Professor, but available for the Seminary. Several valuable books have been added to the Library, partly by gift and partly by purchase." With such an authentic record of the internal arrangements of the Seminary, the Board feel confident that the Synod must be highly gratified.

It will be observed that the Philosophical Department has been completed by the institution of the Natural Philosophy Class, and although the apparatus is as yet, of necessity, somewhat limited and imperfect, a very useful and interesting course of experimental illustration may nevertheless accompany the prelections of the Professor.

## SEMINARY BUILDING.

The greatest deficiency now felt, is the want of a suitable building for the safe keeping of both Library and Apparatus, and were the Synod prepared to determine the permanent location of the Seminary, the Board would strongly recommend the immediate erection of a suitable edifice.

A memorial from Professor Ross may here be referred to:—

“The Hall,” says the Professor, “in which the classes now meet and in which the Library and Apparatus are contained, is public property. From want of room, both Library and Apparatus are crowded into too small a space and it is almost impossible that they can escape injury. The room contains no fire place nor grate, and affords no facilities for experimental purposes beyond a stove of very small dimensions and table lamps.

For these evils a building appropriated exclusively to the use of the Seminary, appears to be the natural, if not the only remedy.”

## ADDITIONAL PROFESSOR.

There is however, another topic, to which the Board would solicit grave attention, and that is, the appointment of another Professor, whose duty it would be to take charge of the Classical and Mathematical Department, while the present Professor of these branches should direct his care exclusively to the Philosophical Department.

The increase of expenditure which such an arrangement would occasion, is the only objection which can be urged against it; and although this be a serious objection, it cannot be accounted insuperable.

Were the Church once thoroughly aroused to a sense of the vital importance of a ministry, thoroughly educated under her own immediate inspection, the additional burden of another Professor would scarcely be felt.

It must be readily allowed by every one at all acquainted with the branches of Literary and Scientific Education above named, that these present ample field for the labor of two able and energetic Professors. The memorial of Professor Ross addressed to the Board may again be referred to:—

“To the urgent necessity for securing the services of another Professor. The undersigned does not wish to be understood as complaining of the amount or va-

riety of his labors. If the interests of the Church require it, he is willing to do as he has done, while health permits. He confidently hopes, that if spared, he will be able, profiting by past experience, to discharge the duties of his situation hereafter, more efficiently than heretofore.— Still he conceives it to be perfectly evident, that no one individual is able to perform all the labor which he attempts, and to perform it in the manner in which the interests of the Church require that it should be done. Every teacher has defects as well as excellencies. By increasing the number of teachers, the defects may be supplied and the excellencies multiplied. The influence which result from bringing the student into contact with different minds in expanding the intellect, in giving enlargement to the views and in preparing for increased usefulness, ought not to be overlooked. The respectability of the Institution, also loudly demands an increase in the number of the Professors. The Seminary is dependent entirely upon the liberality of the Church for its support, and that liberality will be materially affected by the confidence which her members entertain in the efficiency of the education which it affords, and by its public character.”

## MODE OF SUPPORT.

The Board would earnestly press upon the notice of Synod, the propriety of sending a deputation throughout the Church, so that every congregation might have the claims of the Seminary fairly and fully stated, and of engrafting upon their annual expenditure the support of this, confessedly the most fundamental scheme of the Church. Circulars have been addressed to the various sessions, and appeals have been prepared and published, but no such result has followed as proves the efficiency of such means. The living voice of a competent and authorised agent would accomplish more, by one address, than any form of circular or appeal which could be directed to the same people.— The report of such an agent or deputy would enable the Synod at once to estimate the extent of their permanent resources; for it is not to be concealed, that whatever foreign aid may be received, there is no sure dependence to be placed upon any other than the free-will offerings of the church whose immediate interests are at stake.

Were yearly contributions from each

congregation in the body to become the main source of its support, the Board feel assured that the prosperity of the Seminary would occupy a much more prominent place in the hearts and prayers of the people, than it would under any other circumstances. It is therefore, truly, in the incorporation of Educational with Congregational support, that the pecuniary strength of the Institution will be found to dwell.

Our Church Courts are accustomed to dissuade the congregations under their inspection from placing any dependence for their ministers' support on any parties not members of the Church,—should not the Synod then refrain from all appearance of rendering the educational scheme dependent on any source of maintenance not immediately under its own jurisdiction. It is most ungracious, to say the least of it, to continue solicitation for the help of others, when *one's own help* has not been fully tested. That course too, may be fairly defensible in an emergency, which would be utterly unjustifiable in ordinary circumstances. Your Board have already issued in the *Missionary Register* an appeal to all the members of the Church, as they had previously by circular to every Session; and were these followed up by the visit of one or two Brethren of this Court to every district in the Church, it is not to be doubted that the result would be all that could reasonably be expected, though insufficient, to meet all the necessary expenditure of an Institution, commensurate with the wants of the Church and the age.

#### LICENSURE OF STUDENTS.

From the Reports of the Theological Professors it will be observed that only one student will finish his course at the next term, and it will be a serious question with this Court to decide whether, under the present exigencies of the Church, it would be prudent to license at

the close of the year, any of those who will then have completed their third session.

On this point Professor Keir says:—

“The necessity for preachers is so great in the Church, that perhaps it may be thought proper to propose, at next meeting of Synod, for licence, some of those who will have been but three years at the Hall after next term. At the end of next session I will be better able to say, with the Professor of Biblical Literature, which of them may be recommended. I am averse to licencing young men before they complete their course, but necessity has no law, and the Church is not without precedent for such a step.”

The Board would only observe farther, that they would not recommend any premature licensure, farther than would be consistent with the return of the young men to complete their studies at the ensuing session. In this case, no injury would be done to the young men, while the present destitution of ministerial labor would, to a considerable extent, be supplied.

#### CONCLUSION.

In conclusion, your Board have to report with much pleasure, the continued liberality of friends in Scotland, and, while there has been no combined or general effort throughout the Church in Nova Scotia, the accounts of the Synod's Treasurer will exhibit gratifying evidence that home liberality is on the increase. To Jehovah whose is the earth and the fulness thereof and in whose hands are the hearts of the children of men; to Him who is head over all things to the Church and to him alone, should the friends of the Theological Institution, uplift their eyes in the confident assurance that his blessing will not be withheld, even the blessing that maketh rich, and addeth no sorrow therewith.

By Order of the Board,  
JAMES BAYNE, Sec.

## Home Department,

#### CLOSE OF THE THEOLOGICAL HALL SESSION 1852.

The Board of Superintendence met at West River, on Tuesday, 12th inst., to close the Theological Hall which had been in Session during the previous six weeks.

The Students of the third year deliver-

ed, each, a discourse; those of the second and first years read a Thesis and Exercise with additions. A select portion of Hebrew was read, and critically analysed by the whole class. In Chaldee, a commencement had been made, but the Board did not enter upon any examination, in this

important branch of study, in consequence of the protracted period, which had been occupied with the various exercises which preceded. They were however, much gratified to hear from Professor Smith, that the Students had made considerable proficiency in the elementary principles of this ancient tongue.

With the attainments of the Students, according to their respective standing, the Board, and every person present, must have felt great gratification. Attention, however, was particularly directed to the students of the third year—and if any serious apprehensions ever did exist in the mind of any spectator, as to the propriety of the decision of Synod (under the present exigencies of the Church) to licence such of this class as might be found qualified and disposed to enter upon the field of probation, that apprehension, must have been dispelled by the very creditable appearance which was made on this occasion.

We could not but covet the feelings of the Professors, on witnessing the fruit of their united labors, now that their faithful efforts were crowned with such apparent success, in committing the things which themselves had been taught of the word of God, to those who appear so well qualified to teach others also. If the hearts of these young men be as thoroughly imbued with the love of truth, as their minds are furnished with a sound Theological education,—if their lives do but illustrate and enforce what their lips have been so well taught to proclaim, then, happy will be the church whose vineyards are planted and watered by their labors, for God will assuredly give the increase.

#### LICENSURE OF STUDENTS.

Agreeably to order of Synod, the Pby. of Pictou held conference with the Professors, as to the eligibility of the third year students, for interim Licensure. Three within the bounds of Pictou Pby., and two within the bounds of Truro Pby. were thus recommended. The Pby. of Pictou appointed a committee to converse with those who were under their oversight, and the result was highly satisfactory. Two or three of the young men have consented to place themselves under the care of the P. E. Island Pby., so that immediately after licensure, they may receive appointments among the different vacancies in that quarter, during the winter months, when transit to and from the Island is so

very limited and uncertain. The necessities of this most important section of our church, which have been so urgent and so long continued, will thus met. with speedy and very efficient supply; and we feel confident that the vacant congregations will highly appreciate the *first fruits* of our Theological Institution.

#### SECOND ANNUAL REPORT

OF THE STUDENT'S MISSIONARY SOCIETY.

The Students of Theology, in connection with the Presbyterian Church of Nova Scotia, held their second Annual Missionary Meeting in the Temperance Hall, at West River, on Saturday the 9th October. At this meeting, the business of the Society for the current year was brought to a close. It appeared that during the past year, nearly all the Students have held meetings, in the different parts of the Church in which they were located, delivered addresses in behalf of Missions, both Home and Foreign, and taken collections for these objects. The Society are gratified to find that the sympathies of the Church have been enlisted, in favor of the cause which they have endeavored to advocate; and that the people have afforded evidence of their interest in these schemes of the Church, by their liberal collections at the meetings which have been held. Experience, thus, clearly proves that the great means by which the Church at large may be brought to take a more deep and lively interest in the cause of Missions, is a more general diffusion of knowledge on the subject, so that its claims may be more frequently and earnestly brought under notice.

The places at which meetings have been held, and the sums collected at each, are as follows.

At West River,	£1 2 0
Truro,	2 14 0
Onslow,	1 16 8
Upper Settlement, East River,	5 17 0
Springville, Do.	0 18 6
Churchville, Do.	0 18 2½
Upper Stewiacke,	1 11 8
Musquodoboit,	0 18 7½
Primitive Church, N. Glasgow,	1 13 9
Mr Roy's Church, Do.	2 10 0
Mill Brook, Lower School,	0 5 4½
Do. Upper School,	0 9 6
Tatunagouch,	1 6 6
Central School West River,	0 16 3
Rogers Hill,	0 14 0

£18 2 0

Brought forward,	£18 2 0½
Dalhousie Mountain,	0 8 8½
Pictou, Prince Street Church,	3 15 1
Mount Tor,	0 7 7
Donation from Mr H. Dickson,	
Onslow,	0 2 6
	<hr/> 22 15 11

The sum of 8s 4d. was paid for a book for the Secretary, and for light at meetings, &c., leaving £22 7 7

The Society having taken into consideration the various objects to which the funds might be applied, and especially those which would carry out the views of persons contributing, have appropriated the money as follows:

To the Home Mission,	£10 7 7
“ the Foreign Missions,	8 0 0
“ the Protestants in France,	4 0 0
	<hr/> £22 7 7

ALLAN FRASER, Sec.

The following are the office-bearers for the ensuing year. James McLean, *Pres.* John Currie, *Sec.*, and Alexander Cameron, *Treasurer.*

From the Philadelphia *Presbyterinn.*

*Colportage in Nova Scotia.*—At the Meeting of the Executive Committee of the Board of Publication held on Tuesday, the 14th ult., we understood that a Colporteur was appointed, on the application of the Synodical Committee of Nova Scotia, to labor in the Presbyteries of Pictou and P. E. Island, another having been previously appointed and already at work. The brethren in that region seem much interested in circulating the publications of the Board, and the Board are cheered by having that portion of the British dominions, thrown open to their operations.

## Foreign Missions.

### MR. GEDDIE'S JOURNAL.

We resume in our present No. the publication of Mr. Geddie's Journal, which we have no doubt will be deeply interesting to our readers.

#### ARRIVALS FROM NOVA SCOTIA.

July 24. The “Royal Sovereign” arrived yesterday from Sydney on a sandalwood voyage. She brought our yearly supply of provisions which were most seasonable, and also six cases of clothing from Nova Scotia for the use of the natives. The letter from the Board of mission contained distressing intelligence. No missionary on the way or no arrangements made to send one. There must be fault somewhere.

#### VISIT FROM THE BISHOP OF NEW ZEALAND.

Aug 5. We have just parted from our excellent friend the Bishop of New Zealand. He arrived on Sabbath morning the 3rd inst. He came in the mission schooner “Border Maid.” He was accompanied by the Bishop of New Castle, N. S. W. This is the first missionary voyage of the “Border Maid.” She is a fine Scotch built vessel of 90 tons burthen, and about 8 years old. She belongs to the Australian Board of Missions in connection with

the church of England, and was purchased at a cost of £1200 sterling. It is intended to change her name to that of the “Southern Cross” if the legal difficulties can be got over. She came to anchor about the time that our morning native service was over, so I went off in my boat to her. I was glad to find myself in time for the English services, on board. The Bishop of New Zealand gave a plain, extempore and practical discourse from Rom. vi. 19. After sermon I dined with the Bishops and had interesting and profitable conversation with them on the subject of missions. The Bishop of New Zealand is as interesting as ever, and his associate though a more reserved man, also appears very amiable. Both are excellent men and seem deeply interested in the evangelization of these much neglected islanders.

#### EDUCATION OF YOUTH.

There were on board, one native of the Soloron group, two from the Loyalty Islands, and two Eromangans. These were taken last year in H. M. S. “Havannah” and placed under the Bishop's care. They could all speak and read a little English. I gave to the Bishop of New Zealand a boy of this island to be educated in his Institution for natives. His name is Tupua, and he is about 15 years old. He has resided with me two years, and appears to

be a lad of much promise. He can read and write his own language, which will be of essential benefit to him before he acquires a foreign tongue. At the Bishop's school he will be "instructed in English, writing, arithmetic and singing," and will also learn some industrial employment—most probably printing. I had the utmost confidence in assigning the lad to the care of the Bishop, knowing the deep interest he takes in the natives of the islands, and the assurance I have that his best interests will be attended to. I trust that the boy may yet return to his own land, and become an instrument of usefulness to his benighted countrymen.

The Bishop expressed much sympathy with us in our trials, from various sources, and his advice was "Go on as you have been doing and by the blessing of God you will prosper." I need not say this advice was very encouraging to us in our peculiar circumstances.

#### SICKNESS AND STRANGLING.

Aug. 15. There is much sickness on the island at present, and many deaths have occurred among the heathen people. The number of deaths has been sadly multiplied by the horrid practice of strangling. Several poor women have, within the last few weeks, fallen a sacrifice to this revolting and barbarous custom. In one case, three women were strangled on the occasion of one man's death. I have always interfered when I knew life to be in danger, although in many instances my interference has been in vain. Knowing the abhorrence with which strangling is regarded by us, the heathen endeavor to conceal death from our knowledge. Often our first intimation of a man's sickness, is the announcement of his death, and that of his wife also. A few mornings ago our feelings were much shocked. As we sat at breakfast, a dead body slung on a long pole, was carried past our door, and in a few minutes another body carried in a similar manner, made its appearance.— They were the bodies of a man and his wife, the latter of whom had been strangled, and had been brought from the interior, to be thrown into the sea. I followed them to the shore and spoke warmly to them about the wickedness of their conduct. A number of natives, chiefly of the christian party, assembled. One of them came to me and pointed out a native who was creeping very suspiciously into the bush, and said that he was the mur-

derer of the woman. I said they had better get him and we would talk to him. In an instant men, women, and children were off in pursuit of him. In a few minutes they came back, carrying him in a very unceremonious manner. He was an old and feeble man, and seemed to look on his own death as certain. I told him that we would not hurt him, but that we were grieved on account of his wickedness.— He entreated us to let him go, and promised never again to strangle a woman.— After talking to him for some time, I told the natives to let him go. They were unwilling to do so, for they said that they wished to tie him for a few days, and speak to him every day, as his heart was dark. I objected to this, and he was released. The extent to which the horrid practice of strangling is carried on, on this island, is truly appalling. The dark places of the earth are indeed the habitations of cruelty. How much do those who live in christian lands owe to the gospel!

#### NATIVE AGENCY.

Aug. 30. I have tried the practice of sending out natives on the Sabbath day to converse and pray with their heathen countrymen and I find it to succeed well. We may hope well for the cause of God on this island when some are so far advanced as to be able to tell to others the "wonderful works of God in their own tongue." A native agency under the judicious direction of right hearted missionaries will yet accomplish a great work on this and neighboring isles of the sea. Our natives meet with a varied reception in the course of their itinerations. Two Sabbaths ago they were stoned away from a heathen village which they had visited. I had previously visited this village on many occasions, but always met with a favourable reception. We cannot account for this sudden change, but such incidents are not uncommon in a heathen land. But while we meet with opposition on one hand, we meet with encouragement on another. Several heathen villages have lately given up their superstitious and wish for christian instruction. Applications for teachers are coming in from different quarters, but alas! whom shall I send? These villages were among the number of our opposers. Among our late accessions is one distinguished man named Iiapai. He is a chief of high rank, and has celebrated himself as a great warrior. He was also a disease maker, and the natives stood more



in dread of this man than any other person in the island. He has spent his best days in the service of the Devil, and now though bordering on sixty years of age, he has abandoned heathenism, and wished to sit at the feet of Jesus for instruction. If this man remains steadfast, his example will be followed by others. Our prospects daily brighten, for which we desire to be thankful to God.

#### NOTABLE CONVERSION.

*Aug. 23.* The tide of feeling seems to turn in favor of christianity. Kapaio a brother of the chief of this district has come out from the rank of our enemies and desires christian instruction. This man has been a great savage, and notorious for his wickedness. He is a thorough hater of white men, and has hitherto very much opposed our work. This man has done more, in the way of destroying the plantations of the christian natives, and otherwise persecuting them, than any other native on the island. It surprised all parties when Kapaio expressed his determination to forsake heathenism and embrace christianity. The heathen were paralyzed at the thought of losing their leader and the christian party were amazed and said more will come in, and the word of God will soon become triumphant in this dark land. In a conversation, which this man had with Mrs. Geddie a few days ago, he said that when we came to this island he looked upon us as liars, and deceivers, and that he along with others had stolen our property, and done much injury to us. He said moreover that he had narrowly watched our conduct, and when he found that it was agreeable to what we professed he began to think there was something in religion. How exact christians ought to be in all their actions, and above all, missionaries among the heathen should be living epistles of Jesus. A godly life sometimes wins a soul, when all other arguments fail to impress. When christianity is embodied in the lives of its professors, this cannot fail to awaken sentiments and feelings in favor of a system that appears so lovely and divine. It is when the light of believers shine before men that others see their good works, and glorify their Father in heaven. We read in the Acts of the Apostles that the primitive christians walked in the "fear of the Lord, and were multiplied." The above incident convinces me more than ever how carefully every word and action should be

guarded in the sight of the heathen. If they are to form their decisions as to the truth of christianity by the examination of the conduct of those who teach and profess it, then an indescrivable responsibility attaches to us. O! that our conversation at all times may be such as becometh the gospel of Christ.

#### EXCITING INCIDENT.

*Aug. 23.* An incident of an exciting nature has just taken place. The son of the chief, who is one of my scholars, came in haste to my house two days ago, to tell me that a young child in the family was very ill, and that his father had declared his intention of strangling the mother in the event of its death. I went immediately to the old man and found him at work on his taro plantation. I asked him if the report of the boy was true, and he answered in the affirmative. I spoke to him of the wickedness of his intentions, and reminded him of the many promises he had made to me, to discourage the horrid practice of strangling women. He endeavored with great warmth to vindicate himself, and blamed the mother for the sickness of the child, according to a superstition which I cannot record. Finding that it was vain to reason with him, and that we were both likely to become excited on such a subject, I left him abruptly. I went at once to the house where the woman was and told her to follow me. She hesitated from fear of her husband, but I insisted, as also did her son and a few natives who were with me. On our way home we saw the old chief running after us, and calling out to his wife to return. We hastened our pace and were inside my yard, before he overtook us. He was much enraged when he arrived, and wished his wife to go back to his house, but I would not consent to this. The woman remained with us two days before the child died, and during this time Nohoat came often to see them both—he was very much attached to his child. After the child's death he showed great distress. He seized the lifeless corpse, pressed it to his breast, rolled himself on the ground, and cried out in a most affecting manner. At his own request, the child was buried instead of being cast into the sea, according to the old custom. This dispensation has much impressed the chief, who is a thoughtless and wicked man. May God strike the arrow of conviction into his heart. *The mother was spared.*

## CONTINUED EXCITEMENT.

Aug. 25. Much excitement on the subject of christianity in several places. Many of the heathen have given up the old system of worship and ask for christian instruction. In this district numbers declare their intention of coming over to us, as soon as a great feast, for which they are now preparing, is over. As there is much heathenism connected with the feasting they find that they cannot consistently join us and observe the customs usually observed at their feasts. We lament the delay, but it is pleasing to know that the natives wish to be consistent. From what I have seen of the Papuan and Malayan races who inhabit the islands of the Pacific, I think that there is much less duplicity of character among the former than among the latter. Among the natives with whom we have intercourse, we find a man either an out and out friend, or an out and out enemy. On Aneiteum there are but two classes; those who favor christianity, and those who oppose it.

## DARK CLOUD REMOVED.

Aug. 30. An event has just happened which gave us much uneasiness for the time. The great feast, for which preparations have been making for months, has now passed off. As usual on such occasions a great concourse of people had assembled from different parts of the island. Many of them had come from remote and heathen settlements. They were much enraged on account of several accessions to our number of late, and especially about the conversion from heathenism of a chief named *Topoe*, who was the receiver of the feast, and who had previously declared his intention of not submitting to any of the heathenish practices, observed on such occasions. They resolved, if the chief acted on this determination, to leave the feast ground, and destroy my house and premises, and then fight the christian party who had been instrumental in his conversion. The christian party, as soon as they heard of the matter, met in consultation, and their conclusion was, that they ought to assemble on the mission premises, and if attacked, defend themselves and protect the property also. They then delegated one of their number to ask my opinion as to the course they had resolved on. I only said, that with regard to the property there must not be any fighting about that, for if my houses were destroyed they would be replaced by others. On

the subject of fighting, even in self defence, I declined to express an opinion, for I could not say any thing against it, and some might put a wrong construction on, or take too much out of an affirmative answer. Many of the natives now brought their property to my house for safety, as they designed to defend it. It was anything but a pleasant sight to observe them coming in with their clubs and spears. I did not anticipate danger to myself or family, yet I thought proper to remove Mrs. Geddie and our children from the scene. We found an asylum until the anticipated storm was over, under the roof of a tradesman connected with the sandal wood establishment on this island. The only articles that I took with me were my journal, vocabulary of the native language and some other papers of value to me.—The conduct of *Topoe*, on his arrival at the feast ground, was to be the signal either for peace or action. He came, attended by a large concourse of followers, and received the feast as he said he would. There was no demonstration of feeling on the part of our enemies. When the crisis arrived, their courage failed them. Our natives having come to assure us that we had nothing to fear, we returned home, thankful to God that we have once more been brought through a season of trial.

## ENCOURAGEMENTS.

Sept. 13. Many accessions to our number in different places. Several of the natives who promised to join us after the feast of August, have been true to their word, and express their determination not to have anything more to do with heathenism. *Naurita*, the man who behaved so badly on a former occasion, is among the number who have lately come in. He has not recovered from the wounds received in April last, for spearing the native boy. If ever he does recover, he will always be a cripple.

*Nohoat* the chief has been regular in his attendance on public ordinances for several weeks. He professes a desire for religious instruction, and at his request I send a native to his house every evening to conduct family worship. This man, since I landed on the island, has been my friend, though hostile to the cause. On many occasions I have been serviceable to him in sickness, and to this circumstance his friendship is chiefly to be ascribed; and besides, when he wants a knife or hatchet or shirt, he knows where to apply for them. *To be Continued.*

## Miscellaneous.

### THE IDOL.

A beautiful child lay tossing in fever upon its bed. It knew not the mother who sat beside it, vainly striving with softly murmured words and the pressure of loving fingers to soothe it into quietness. But beneath that outward calm there was a fever, a delirium in her own heart, wilder than that which was consuming the idol of her bosom. The physicians have just told her there is no hope; that her blue-eyed Alice, her life's only treasure, is about to pass away from her sight. She had not before allowed herself to think of the possibility of such a result. There was no preparation of feeling. A dark and dreadful certainty has suddenly started up in her flowery pathway, whose shadow has in one instant withered all her joys. But her fear and grief do not melt in tears. Her whole soul is nerved to battle with that dark spectre for her child's life; it must not, it shall not die. But ah! how dreary, how solitary seems the conflict! How she wishes that in her idolatry of this child, she had not forgotten the hand that gave it! Then she might have invoked an almighty helper; then she might have leaned upon a Father's arm; then she might have wept in a Brother's ear, and her request would have been heard. But now she dared not venture, both because of past transgression, and because she could not mingle with the prayer, "Thy will be done!" She shrunk even from the thought of reconciliation with her Father and Saviour; for it seemed to her that the first proof of her acceptance and love would be to take her idol from her.

Thus through the hours of that long desolate night did she watch,—her poor heart tossed like a vessel without helm or anchor. Towards morning a change came over the child, and it seemed to be dying. Then the extremity of a mother's anguish conquered all else. She fell prostrate at the bedside, and sent up from her heart's core a silent cry, which seemed winged with power to pierce the heavens: "Oh God! spare my child, and she shall be thine all the days of her life!" The prayer was heard. A quiet fell upon the little sufferer. The burning veins grew cool. A sweet composure settled on its

features, and it slept a balmy sleep. The crisis was past; the child was restored.

When the physician made his morning call, he declared that the change seemed little less than a miracle. And deep in the mother's soul spoke a voice, kind, but stern even in its kindness: "Remember thy vow!"

The fair human bud has blossomed into girlhood. Day by day, year by year, has the mother watched as its graceful lineaments unfolded, putting on, as it seemed to her, with every morning, new charms, till now it stands an expanded blossom, rejoicing in its own life and loveliness, and shedding gladness into every heart that beholds its beauty. In mind, in disposition, in person, Alice was alike lovely. Fresh, guileless, amiable, full of quick and generous sensibilities, and with a mind which drunk in knowledge as its natural element,—no wonder that she was a universal favorite; that

"None knew her but to love her,  
None named her but to praise."

Yet was Alice not found in the path where we should expect to find the child of prayer. The charm of the fashionable circle, the brightest star of the ball room, the cynosure of all eyes at the opera, she seemed destined to become the mere votary of pleasure. It was not, however, the path she would herself have chosen. Her refined nature rather craved retirement, the endearments of home, the society of a few congenial friends, the higher intercourse with the master-spirits of thought;—and deep under all was there a vague longing, a silent sighing in the depths of her spirit, after something purer, truer, nobler, more lasting than earth can bestow. Who was was it, then, that with criminal earthly fondness had drawn her into the unsatisfying ways of folly? Who urged her to the gay assembly, when she would fain have remained away? Who decked the victim for the sacrifice, and triumphed with idolatrous joy in the incense and garlands that marked her way? Ah! the mother had forgotten her vow!

Two years more have passed. Alice sits alone in her beautiful chamber, her earnest gaze directed through the open window towards the sea. The sunset light

falls softly on the calm waters of the heaven, where many a gallant ship rides at anchor, and touches with beauty the sails of others which had just caught the favoring breeze and are putting out to sea.—A marked change has passed over Alice since we last saw her the favorite of fashion. A higher cast of reflection, a thoughtful quiet in her eye, the calm seriousness of the smile playing around her mouth, betoken a new and nobler life within. A serene spiritual joy breathes over her whole aspect. An open Bible lies upon her lap, her finger unconsciously pointing to the just read words, which still float through her reverie like celestial music: "Lo, I am with you always, even unto the end of the world." The young disciple has this day decided that, with her mother's consent, she will accompany him to whom she long since gave her heart, far hence to the heathen. And of her mother's consent she does not once doubt. The honor seems so great, the period of sacrifice and toil so brief, the end so triumphant. The promise upon which she has leaned her heart is like a rock in its strength, like a sea in its fullness, like the sun in its light and warmth. She floats like a bird with poised wing in a flood of sunshine. Earth vanishes from sight; the great cloud of witnesses stands revealed; Jesus, he that was dead is alive, and lives forevermore, reaches out to her the immortal crown of life and glory.

The high rapture of the hour gradually faded; but, unlike earthly joy, it only melted into a still sweeter peace,—peace that flowed like a deep full river from the throne of God. She slept that night as if in the land of Beulah, within sight and sound of the Celestial City. She waked often, but lightly "as if touched by an immortal finger," to hear the words again whispered with heavenly sweetness to her heart, "Lo, I am with thee!" and then to drop again into that balmy slumber, which only he giveth his beloved.

Another change! Alice is again in her chamber alone; but the brightness, the celestial peace are not there now. Deep sadness, anxious care, cloud her brow; the light in her eye is full of troubled thought. Her form is thinner than it was. Her cheek has lost the freshness of its bloom. She has wept much. But a conflict too stern for tears is now going on in her soul. For months she has waited in the vain hope that her mother will at

length relent, and yield her up cheerfully to the Saviour's call. At times she has seemed half persuaded. When her daughter with sweet persuasive eloquence, has dwelt upon the all-sacrificing love of Jesus, the joy of giving up all for him, the certainty and bliss of a speedy re-union for those who love him, she has shed floods of tears which seemed to come from a heart just ready to give way. But the time at length came when a final decision must be made, and she had this day made it. She could not give up her only child. The cords that bound them together seemed stronger than life, or than death. The idol, enthroned in the very sanctuary of her being, could not be relinquished.—Alice would have tried to remove her by gentle remonstrance and entreaty; but her resolve was not now to be changed. "No more, my daughter," she replied almost harshly,—**"my mind is fixed. I WILL NEVER CONSENT.** Let this subject be dismissed forever. I charge you, on my blessing, urge it no more!"

Alice retired from her mother's presence with a bursting heart. She cast herself on her knees, but she could not pray. Darkness, clouds and tempest were in her soul. She knew not what was duty, what was right. She, who had never crossed her mother's slightest wish; who had ever held the precept "Honor thy mother" as a sacred law of her being,—should she now go counter to her express commands, thwart her dearest hopes, risk even the loss of a mother's blessing? On the other hand, the voice of One dearer than any human friend, was heard saying: "Whoso loveth father or mother more than me, is not worthy of me."—But above all other grief rose the anguish of feeling, that her mother had made a resolve fatal to her own peace, and that it was she who had separated between her mother and her God. In that bitter hour she wished she had never been born, thus to become a source of sorrow, an object of sinful idolatry to her that bore her.

But it was only a passing tempest that thus shook the young faithful heart. The leaves and blossoms were scattered by its fury, but the roots had struck too deep to be thus moved. Ere long, a light beamed faintly through the darkness, a voice was heard, saying to the troubled elements,—**"Peace be still!" "My Father!"** she cried,—**"I am thine, all thine only thine! The cup which thou gavest me I will drink. Not my will but thine be done!"**

Then the wearied heart sunk on the bosom of Infinite love, and lay there in sweet submission like a weaned child. But it was the heart only that rested. The nervous system, long excited by hope and anxious fear, and completely overwrought by final disappointment and the bitter conflict which followed, now gave way. At midnight the mother was aroused to find her child raving in delirious fever. And ere the third morning, the idol from whom she could not part, was parted from her. The child was accepted but not as the mother's gift. No lucid interval was vouchsafed to mitigate the anguish of separation; no moment of loving communion between the mother and her child. These stern words had proved the last farewell.

The beautiful remains, shrouded in spotless white, rested in the narrow coffin.—The rich brown hair was parted smoothly over the meek brow. The long lashes lay peacefully upon the white cheek.—Round the lips hung a sweetness not of earth. In one pale hand was clasped a pure white lily, that ever lovely symbol of virgin purity. A long succession of relatives and friends passed with slow and measured tread, to take their last look of one so much beloved. The first glance at the marble sweetness of that face, blooming so lately as the fairest flower in the domestic and social circle, melted every heart and drew tears from every eye.—Several poor women were present who had been indebted to Alice for many a kind word and act. The children too, whom she had gathered into the Sabbath school from the lanes and byways of poverty and ignorance, were there. These could not be satisfied. They hung around the coffin, read and re-read the inscription on the silver plate,—“Alice G——, aged 20,”—and wept and sobbed over their young benefactress, in all the unrestrained outflow of simple-hearted grief.

But the mother wept not. She stood apparently unmoved, her whole being concentrated in the last intense gaze upon the idol, from whom she was now to be separated forever. Forever! So said her self accusing heart; for now,—alas, too LATE! the mother remembered her vow! —*Macedonian.*

The dearest Idol I have known,  
Whate'er that Idol be,  
Help me to tear it from thy throne,  
And worship only thee.—*Couper.*

## CAFFRARIA.

The Rev. R. Niven has kindly sent us the following outline of the news brought by the last Cape mail:—

*The State of the War.*—The September Cape mail brings our knowledge of events on the frontier down to the 27th July. The war continues, but not quite of the same character and extent. The recognition of the Trans-Vaal Dutch Republic, and the cessation of former interferences between Moshesh and Sikonyella, have tranquilised the vast Orange River territory. The Betchuanas and Tambookies do not appear to have disturbed of late, the farmers, within the new colonial boundary, including the Cradock district. Whether this repose is due to fear, love of peace, or the wintry chills, which certainly were left out of the time of the year when kings of old went forth to war—humanity rejoices at the respite. The scene of hostilities is thus narrowed within British Caffraria and the old frontier districts, and the “enemy” confined to the rebel Hottentots and the Gaika Caffres; the latter of whom Sir Harry Smith used to call men fighting for their independence. The Fish River bush seems relinquished by both belligerent parties, who are divided now mainly between the “Amatolas” and the Waterkloof; and elsewhere they are encountered in straggling bands, seeking subsistence by plunder. Their cattle captured and crops destroyed, famine seems to make them desperate. One instance is related of a farmer in the Winterberg district, who had at various times shot twenty-five Caffres whom he found, during night, in his fields of Indian corn. Six Europeans have unhappily lost their lives by vagrant bandits. They were armed, we presume, as nothing is said to the contrary; and as Uithaolder, the Hottentot rebel leader, in his letter to the governor, disclaims killing any who were found unarmed, women and children as well, which he begs his Excellency to observe likewise on his side. One or two military advantages have been gained by her Majesty's troops, and much was anticipated to result from an intended attack, on the 6th August, on the paramount chief Kreli, on account of his “assisting and comforting” Sandilli and his Caffres, and “harboring” rebel Hottentots, and not paying up the balance of the cattle levied on him by Sir H. Smith, as a pledge of good will to the British. All the males capable of bearing arms, in the eastern

province, a territory nearly as large as England, are ordered out, on the old commando system, to join in this expedition; and they are promised all the cattle they capture. The bearing of this movement on the future tranquility of the frontier and independent tribes, cannot be viewed without deep concern, and the issue will be anxiously looked for by next month's mail.

*The good conduct of the Converts.*— Happily not a syllable of imputation is cast by the colonial prints, on any of the Caffre converts, amid all the public disorder and distrust which prevail. They appear every where to maintain their wonted character in the previous wars for peace and forbearance, as becomes the subjects of the king of Salem. As more exact information reaches, the members of our stations seem industrious and well conducted at Glenavon, Glenthorn, Fort-Beaufort, King William's Town, and the other places whither war has driven them. The venerable proprietor of the first named estate writes, "The native members of your church are in a satisfactory state. I have every reason to believe that a good work is going on at this place and the neighborhood." "Speaking of your mission," adds another christian eye-witness, "it is a pleasing duty to me that I have the power to assure you, the members of Uniondale church, who were left in my charge, have conducted themselves with propriety and industry. They are all in service, and give satisfaction to their employers, including Nilla and her orphan family. On the Sabbath they proceed to Somerset to attend the Rev. Mr Gregor-

owske's ministry: so they generally see each other on this occasion, and unite in prayer for a speedy termination to these times of confusion and sorrow to us all.— Previous to the arrival of the Rev. Mr Birt from Cape Town, the service was conducted through an interpreter. But now, they are privileged to hear the Gospel preached every Sabbath in their mother tongue, from our mutual friend, who has commenced, besides, the services weekly in this place, as well as the daily union of prayer. Thus you will be satisfied, I hope, and enabled to assure their friends, that their efforts to help on the work are duly appreciated here. Some of the female portion would have required more aid than they can now earn to support and clothe their children comfortably; but when they reflect on the grievous sufferings of their countrymen, they are satisfied and thankful."

There are lights and shadows in this picture of woe, which animate the persuasion that God has not forsaken the scenes of interrupted effort and unaccomplished prayer. The late Dr Love was known to answer, on one occasion of depressing events, the question, "Shall we give up the mission?" "God owes the mission many unanswered prayers."— This is surely a growing argument with them that make mention of the Lord, that they give Him no rest until the sons of Japheth, diffused over the land of Ham, shall be blended with the descendants of Canaan by the gospel solvent, and Christ gather together in one all things with himself.—*Miss. Record.*

## YOUTH'S DEPARTMENT.

### JAMES YORK.

I read one day, last year, an account of the persecutions in Madagascar to a crowded Sabbath school of between four and five hundred. There was a little boy present, about nine or ten years of age, named James York. James was a day, as well as a Sabbath scholar, and one of the cleverest little fellows I ever saw, either here or in England. He never seemed to require an effort for anything, and yet was always prepared. He was as full of frolic and fun as any boy of his age; but he was always harmless, and was a universal

favorite with his school-fellows. On the Sabbath when I read the account of the sufferings of the Christians in Madagascar, James was present. As soon as I had read the piece, which I did with much feeling, I was silent for a moment or two, and then said, "My dear children, is not the Queen of Madagascar a very wicked woman?" Three to four hundred voices replied at once, "Yes, very wicked." I said, "Well, if so wicked, does she not deserve to be punished?" The answer was, "Yes!" "Now, then, as I am about to close the school by prayer, shall I pray

to God to strike her dead, and thus to save the poor suffering Christians from her bloody persecutions?" The answer was very general, "No!" "Well, what shall I pray God to do for her, or with her?" James was at the farthest end of the school, amid a crowd of children; but, with great energy he said, "Ask God to change her heart and pardon her sin." James went from the school to the chapel, and from the chapel home to his father's house. As he reached the steps of the door he began to stagger. His mother caught him in her arms, and kept him from falling. He saw his father lying on a sofa, sick. He cried out, "My father! what is this? My father! I am dying!" and never uttered another word, and soon after breathed his last. What an affecting case! The dear boy in the school hearing about the new birth, telling us to pray for the conversion of the Queen of Madagascar, and so soon afterwards in another world! The following day we committed his mortal remains to the silent dust, amidst hundreds of his sobbing, weeping, play and school mates.—*Rev. James Scott.*

#### UMATANDA THE BLIND ZULA.

Many years ago, a little boy was very sick. His father thought he was going to die; and so, instead of watching over him tenderly, and getting every thing done that might promise to make him well, as your kind father does when you are sick, he carried him out into the forest, and left him there to die alone. Yet this father was no more hard-hearted than many others. He only did what relatives and friends often do among the heathen. They do not want the trouble of taking care of the sick; they do not want them to die in their houses; and therefore they carry them where they will be out of their sight and hearing. No one bends over them, to soothe their fears, and to speak to them words of comfort, and to close their dying eyes. They are alone in the thick woods, carried out there by their friends, left there by their friends. They may call for help, but no one hears them; they may be tossing in agony, but there is no one to pity them; they may be consuming with thirst, but no one lifts the cooling draught to their lips. Hatful reptiles, or greedy birds, may begin to devour them, and there is no one to scare them away.

This little boy lay in the "bush" two days. On the third he felt stronger, and attempted to crawl to the kraal. He did

not know what it meant, but he could not see the path. *He was blind.* He now supposes, that while he was lying helpless on the ground, insects ate his eyes out. He is still living, and in his old age has had sight given him. He cannot, indeed, behold the sun in the heavens, but he sees the Sun of righteousness. He does not know when the morning purples the east, but he feels that a bright day has arisen on his soul. He cannot trace out with his eye the path that leads into the forest, but he clearly discerns the narrow way that conducts to heaven, and is walking in it.

An incident which took place near Ifumi, where he lives, will show you that he is kind-hearted, as all true Christians are. As two young men in the employ of Mr. Ireland were chopping poles in the "bush," they saw a man taking a sick woman out to die. It was with difficulty that she crept along on her hands and knees; for she was very sick. Sometimes he would lead her along a little way, and then he would drive her. Who do you suppose that monster was? *He was her brother.* Remember, now, that it is because that he has not had the gospel, that he could do this. None of the little girls who read this account, will be treated so by their brothers, because we are in a land where the gospel shines. When the gospel is known throughout the world, all such cruelty will cease. How we ought to strive to hasten that day.

Well, the young men knew that it was intended to leave the woman to die alone, and they went and told the missionary, and he had her brought to a place where she was taken care of. One of the men who went for her was Umatanda, the blind old man; and he also received her to his house, and kept her there till she died. Such examples of the kindness and love which the gospel produces, will lead others to embrace it.—*Youth's Day Spring.*

*Longing to hear all the Bible.*—The Old Testament is not yet printed in the language of the Nestorians. The missionaries hope it will be in the course of the year. Many are longing to have it. A short time ago a pious woman, whose daughter had read to her the New Testament in course, expressed the fear that if the rest of the Bible is not soon completed, she may not live to hear it all read.

## ANN AND HER PICE.

Listen, children, while I tell  
A story that may please you well,  
Of the far-off clime of Ind,  
Borne to me on wings of wind,  
A Hindoo girl, of tastes like you,  
Loving cakes and candies too,  
Brought one day her treasured store,  
To the bazaar of Seroor.

On the morning of that day,  
Christians gathered there to pray  
For the blessing of the Lord  
On the preaching of his Word.  
Anna listened with surprise,  
And the tears came to her eyes,  
As she heard the teacher say,  
Heavy news had come that day.

Those good friends in other lands,  
Who had given with willing hands,—  
Sent them preachers of God's truth,  
And kind teachers for their youth,—  
Now were sorely pressed with debt,  
Fearing, though with sad regret,  
Many schools they must disband,  
In this dark and heathen land.

Then her tears began to flow,  
Anna's heart was full of woe;  
Of her sweets she thought no more,  
Eager brought her treasured store,—  
Begged the teacher all to take;  
Gave her pice for Jesus' sake.—  
Jesus, lift her heart above,  
Fill it with thy holy love.

Christian children, have you done  
Even as this little one?  
Have you sought the better part?  
Have you given to God your heart?  
Jesus claims your service now;  
Quickly at his footstool bow,—  
Be your joy to spread his name,  
His salvation to proclaim.

*A Persevering Scholar.*—At Ibl is a poor farmer, who is very anxious to know how to read. So as he goes and comes from work, driving his cattle before him, and carrying his plough on his back, he holds his a b c card in his hand, and studies it.

☞ A master in Jamaica, when applying the lacerating whip to a slave, said to him "What can Jesus do for you now?"—"Him teach me to forgive you, massa."

## Notices.

MONIES RECEIVED BY TREASURER,  
from 20 September to 20 October, 1852.  
SEMINARY.

From Truro Ladies' Religious & Benevolent Society, £10. This sum should have appeared in the last Register, but was unavoidably postponed.

REGISTER.  
Oct. 19.—From Lower Londonderry from Rev. E. Ross, £1.

FOREIGN MISSION.  
11.—From Prince Town, P. E. I. Female Soc. to educate at Sydney a native Teacher for Aneiteum, £4 5 6. Peter McGregor, Lot No. 16, 10s. Andrew McGregor 6s. 3d. Mary McGregor, 6s. 3d. Total, Is. cy. £5 8 0.

19.—Roger Hill Ladies' Benevolent and Missionary Society, £1 12s. 6d. The late Mrs. Samuel James Fulton, Bass River, Lower Londonderry, 2s. 6d. 21.—Rev. Alexr. McKenzie McKillop, Canada West, per David Roy, £2.

☞ Mrs Bayne acknowledges the receipt of £2 from the New Glasgow Ladies' Penny a Week Society, in aid of the Education of Miss Charlotte Ann Geddie.

☞ Received by the Agent for the Register, 1s 3d. from Mr Allan Fraser.

J. & J. Yorston acknowledge the receipt of the following articles for the Foreign Mission, viz: Cash, 6s. 2d., Misses Oliver, Middle River; one Box, Cavendish, P. E. I., per John Lockerby, value £20 16s. 8d.; 18 yards flannel, cash 9s. 9d., from Ladies Cariboo River, per G. Redpath; 7 yds flnl., J. Collie, M. River; cash from a friend, 5s. 6d.; 47½ yards homespun cloth, and 1 parcel thread, Pembroke, Stewiacke, per Rev. J. Smith; 1 piece cloth, Ladies of Presbyterian Church, Mabou, per John Murray; 90 yds. flannel, Ladies, Glenelg, St. Mary's; 31 yds. flannel, Ladies, Still Water, St. Mary's, and 17s. 6d. worth of sewing materials from the same parties; 24 yds. homespun flannel from Mrs. Deacon McKenzie and neighbours, 4 mile Brook, in connection with the established Church of Scotland; 78 yds. homespun, flannel, patchwork, dresses, and sundry other articles,—value £10 11s. 0d. from Ladies of the Rev. Mr. Watson's congregation, West River.

☞ Mrs Waddell requests us to say, that the parcel of goods acknowledged in our last No in her name, was a contribution from the Ladies' Miss. Society of River John, to the amount of £2 5 2d.



The undersigned acknowledges the receipt of Five pounds from Mr Andrew Lauder, to be appropriated as follows:—

Home Mission £1; Conversion of Jews Synod's Seminary £1; Home Mission Pictou Pby. to meet liabilities to congregation of River John, £1.

Mr Lauder has lately distributed nearly a similar amount for Bible circulation, having distributed 14 Bibles and 24 Testaments, among his Grand-children, and Sabbath school scholars; and given a Donation of £2 to the British and Foreign Bible Society

J. WADELLE.

#### 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 Board of Home Missions, [or] to assist the congregation of in erecting a place of worship.

MR ROBERT SMITH, Truro, acknowledges the Receipt of the following Articles for the Foreign Mission:

From Mr Charles Tucker, Truro, A Box clothing, value £4 10 9d.; from Ladies of Smithfield, Middle Stewiacke, clothing material, value £1 10s.; from Ladies of Upper Brookfield, 15 yds. cloth, value £1 2s 6d.; from Mrs Robert H. Smith, Halifax Road, 8 yds. cloth, value 12s.

Per Rev S. McCully, from Ladies of Lower Londonderry, £1.; from Economy Congregation, £1 18s 5d.

For the Home Mission, per Rev. Wm. McCulloch, from Economy Congregation, 19s. 2d.; from Cross Roads, Parsboro, £2 0 8d.

For Seminary, from the Ladies of Truro Upper Village, Ten Pounds.

#### BOARDS AND COMMITTEES.

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

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

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

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

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

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

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

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

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

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