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# MISSIONARY REGISTER

## OF THE

# PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

Vol. I.]

MAY, 1850.

[No. 5.

### PRAYER FOR MISSIONARIES ABROAD.

“Brethren pray for us,” writes the Apostle Paul to the Thessalonians (1 Thes. v. 25,) and in his second epistle to the same church, as well as that to the Hebrews, (2 Thes. iii. 1, Heb. xiii. 18) he repeats the same request.—Paul was a missionary, and in that character he was exposed to the malice of wicked men, in danger of injury or death, engaged in a constant struggle against the powers of this world and of hell. He believed firmly in the efficacy of prayer to help him in all these difficulties and dangers. He says to the Thessalonians, “Pray for us that the word of the Lord may have free course and be glorified, and that we may be delivered from unreasonable and wicked men.” In the beginning of his second epistle to the Corinthians, he says—that when trouble came upon him in Asia, inasmuch that he despaired even of life, the prayers of the Church in Corinth were instrumental in his deliverance. “Ye also helping together by prayer for us”; and when he was about to go up to Jerusalem, he asks the Church in Rome to strive together with him in prayer to God, for his deliverance from the unbelieving Jews. These churches might know little or nothing at the time when their prayers were uttered, of the struggles and dangers of the distant apostle; but he knew that nevertheless their supplications availed much in his deliverance.

Do we sufficiently realize these truths in reference to our own Missionaries? They need our prayers at least as much

as Paul did those of the primitive churches. They have been planted in a far distant land, where Satan has hitherto reigned with undisputed dominion, and whence intelligence can reach us only at rare intervals and long after the events to which it relates. In no case can we know, at any moment, what they may be doing or suffering. They may like Paul be “fighting with wild beasts”, they may be beset by heathens or unbelievers, even despairing of life, and we may be ignorant of it, and too distant to afford them any succour by the arm of flesh. But prayer is the electric telegraph which brings our desires or longings for their safety, across all the wastes of waters which lie between, instantaneously to their aid. By Prayer we have direct access to the presence of our Heavenly Father, and can meet them there, where, at the right hand of God, our elder Brother sits watching over the interests of all his people on earth. It is true that no messenger returns from the eternal throne to tell us of the safety of our brethren; but by faith we know that, through our great Intercessor, our prayers can be, on the instant of their utterance, reflected down in blessings on the heads of our absent friends.

We know that from many churches and prayer and missionary meetings and families and closets, prayer is wont to ascend in behalf of our missionaries, and of all heralds of the gospel in every land; yet the call from these soldiers of the cross struggling in distant regions—“Brethren pray for us”, may find some that need to be stirred up to “watch

unto prayer." Let us then bear our missionaries on our spirits so often as we draw near to a throne of grace.— Let us pray for their health and safety and the health and safety of their families. Let us pray that they be strengthened for their work, that they may be comforted in their trials and that they may be guarded in their perplexities. Especially let us pray for the prosperity of their work—that according to his promise he would pour out his Spirit, and make the wilderness as Eden, and the desert as the garden of the Lord.

### Some Missions.

*"A short statement of Facts relating to the Micmac Indians, by T. S. Rand."*

We have read this pamphlet with much pleasure, and take the earliest convenient opportunity of introducing it to the readers of the Register. Mr. Rand has evidently entered into his work with zeal and singleness of heart. He writes in a simple and earnest manner, narrating many interesting facts and occurrences, and making appeals on behalf of his mission to which every christian heart must respond. To human view the work is encompassed by many difficulties, but these should not deter christians from doing their duty; and there can be no doubt that, in so far as human means are concerned, it will be taken up heartily by the leading evangelical denominations, it can be carried on without being a heavy burden to any of them. We give a few extracts; advising however our readers to get the work for themselves.— It is sold for 7<sup>d</sup>, the profits being devoted to the benefit of the mission.

Near the beginning of the pamphlet the contrast between the past and present state of the Micmacs, is thus feelingly described.

"Sit down in his wigwags and gain his confidence, and he will tell you his history, and that of his fathers.— He will refer to those happy days when his fathers held undisputed possession of all these regions, as the gift of the Great Spirit. Then they were at peace among themselves; drunkenness with its fearful effects was unheard of; the forests abounded with game; the rivers with fish; and poverty and want were unknown. They could then muster by thousands. The various diseases which have of late years swept them away had not reached them.— Sheltered in the forests from the cold; experiencing comparatively few chang-

es in their diet and modes of living, and bountifully supplied with covering, they lived on through a long period of years. They could spread down the skins of the bear and moose, said an old Indian to me a short time since, and cover themselves over with others, and in the severest weather they would be warm and comfortable any where.— 'But' he continued with emotion, 'it is not so now. Our lands have been taken away; the forests have been cut down and the moose and the bear nearly exterminated. We have no skins now with which to wrap ourselves up in winter. Government, it is true, gives us a bit of blanket, and we spread it over the children. One awakens crying with the cold, and gives it a pull; and then another awakens crying and he gives it a pull; and (cutting the action to the word) by-and-by they pull 'em all to pieces.'"

Much curious information is given in relation to their manners and customs. We have not room for much of this matter; but the following illustration of Scripture is too interesting to be passed by; connecting as it does the habits of our Indians with those of Eastern nations.

"But we pass to their social habits. In few places are the principles of order, "a place for every thing, and every thing in its place; a time for every thing, and every thing in its time; a station for every one, and every one in his station;" more fully carried out than in the Indian's wigwam. One unacquainted with their customs, would not suspect this. He looks in upon the beings in human form, 'caricatures of humanity,' as he possibly considers them—and every thing is so different from his own ideas of order, that he may suppose that all is, in reality, in as much confusion as it appears to him

Little does he suspect that the tittering and chattering, going on among the youthful members of the group, are probably at his own expense, occasioned by his apparent ignorance of good breeding. 'Well,' said an Indian, who was assisting me in translating Luke 14, 'Well, I would like to read that to some of the Scotchmen. I think they might learn a little manners from it.' He referred to verses 7—11, where our Saviour gives directions for the exercise of humility and courtesy. Paul's habitation happened to be in the neighbourhood of a Scotch settlement; but men of any nation would need some knowledge of Indian etiquette, as well as the 'Scotch people' in order to avoid giving offence, or being laughed at, on visiting a wigwam. 'When they come to our camp,' said he, 'they neither know where to go, what to do, nor what to say; and they commence asking questions, what is this? what is this? what is this? We say nothing to them about it, but we speak of their ignorance and ill-manners among ourselves.' 'They think us about on a level with the beasts,' he continued, 'but in reality an Indian thinks as much of his camp, as the Governor does of his palace.'

The wigwam is a curious structure. No little skill is displayed in its erection. The frame is first raised and fastened. The rows of bark are carefully put on. In the winter it is lined in the inside with spruce boughs, and a thick coating of the same material put on the outside, to prevent the cold winds from entering. Boughs are neatly spread down inside 'the camp,' forming an admirable substitute for carpets, cushions, and beds; and the door-way, in winter, is also partly closed with them, placed so as to spring back and forth as you pass and repass. A piece of blanket hangs over the door-way. Every post of the wigwam, every bar, every fastening, every tier of bark, and every appendage, whether for ornament or use has a name; and all the different portions of the one room, their appropriate designations and uses. The fire occupies the centre. On each side is the *kamigwom*. There sit on the one side of the fire, the master and mistress; and on the other, the old people, when there are old people in the family; and

the young women, when there are young women, and no old people.—The wife has her place next the door, and by her side sits her lord. You will never see a woman sitting *above* her husband,—for towards the back part of the camp, the *kutakumuk*, is *up*. This is the place of honour. To this place visitors and strangers, when received with a cordial welcome, are invited to come. '*Kutakumagual, upchelase*,'—they say to him, 'come up toward the back part of the wigwam.'

Their religious belief and devotional exercises are largely noticed. The following statements on this subject are interesting.

'They regularly say their prayers; attend mass; go to confession, and cross themselves. Every morning and evening, and on Sundays and Holidays, they assemble in their Chapel, when residing in its neighbourhood, or in the wigwams, when far away from the Chapel, and perform their devotions. One person is appointed to lead. They are summoned at the appointed hour, by an individual shouting at the top of his voice, and calling them to come to prayers. The greater part of the service is sung, or rather, *chanted*. They have tenor, bass, and treble voices; and, save and except a most disagreeable nasal twang, their singing is not unmelodious. They sing responsively, each part chiming in at the proper time. They shift their position several times during the performance, each lasts for nearly an hour; at one time, sitting on their heels and holding up their heads; at another bending forwards; and they conclude with an act of prostration, bending forward, and touching their foreheads to the ground. Then, if in the Chapel, they 'bow to the graven images,' or pictures, and slowly retire. And they also repeat their private devotions, and cross themselves before retiring to rest at night, and immediately after rising in the morning. They always take off their hats and cross themselves when they eat. In their prayers there are many repetitions. They address the Trinity; and call on Jesus (*Sasus*) to have mercy upon them; they invoke the Virgin Mary, and the Saints; repeat the Creed and portions of the Commandments, and say the Lord's Prayer. They have also

Psalms and Hymns, and part of Scripture history.

"I have not found an Indian who appeared to have any correct ideas respecting the plan of salvation. I have, however, seen them affected almost to tears at the story of Christ's suffering and death; and I once met one who appeared overjoyed to find a Protestant who knew and cared anything about the blessed Redeemer. "I really believe," said he, raising his hands with emotion, "that we think alike after all;" and he seemed to think that it was of little consequence whether I crossed myself or not, provided I loved Jesus Christ and prayed to him. I had just read to him in his own tongue the three last chapters of John's Gospel. On one occasion poor Jacob Michel, of whom I have spoken in a previous chapter, heard me read one of the Penitential Psalms. He assured me that he sometimes felt that way—that is, like the Psalmist—when he thought about his sins. "When I am alone in the woods," said he, "I think of my sins, and pray, and weep." I assured him I was glad to hear that. "I suppose," said he, "you thought an Indian never cries about his sins." "Well, Jacob, do you pray to God to forgive your sins?" "Oh yes I pray," he replied, "I pray to God, and I pray to God's Mother." He listened with attention while I endeavored to point out the folly of praying to a woman, or to any other creature. Poor fellow! It is not for me to say where his departed spirit has gone. But I am glad that I read the story of the cross to him. I am glad I was enabled to visit him constantly during his last illness; that I could kneel by his side in his wigwam and ask the Saviour to bless him, in a language which the poor fellow could understand. The last thing I remember to have heard him say was, *that he loved Jesus*, and was not afraid to die.

"In general, so far as I can discover, they seem to be trusting to their own doings and the doings of other men, for salvation. They say their prayers regularly; they attend mass; go to confession, and when death approaches, the priest is sent for, who administers the rite of extreme unction, and after death their gun and other scanty effects are sold, and the proceeds given to the

priest, in order that masses may be said for their deliverance from purgatory; and then, they doubt not, all will be well."

Mr. Rand also notices the only book of the Micmacs, which exists only in manuscript, written in strange characters, which appear like those of the Chinese, to be symbols for words or ideas. It contains extracts from the Scriptures, a Catechism, Prayers, Psalms, &c. We know that the Indians of the Eastern part of this Province, bestow much labour on these books, occasionally illustrating them with figures of natural objects, and of the chapels which they attend; and they are much valued by their possessors.

In the close of the work the wrongs of the Micmacs, the apathy of Protestants, the encouragement to a missionary effort and the blessing likely to attend it, are fully brought forward.—We close our extracts with one on these subjects.

"I have never found the slightest difficulty or danger in going among them. Again and again my heart has been moved at witnessing the pleasure and gratitude expressed for the attention shown them, and the deep interest they appeared to manifest in the truths of the New Testament, when read to them in their own tongue. I carefully avoid provoking controversy, but never fail to point out their errors kindly, when opportunity offers, and I never knew this give offence. Questions on the New Testament, and upon religious subjects are frequently put; and the answers are listened to with candour and attention. And all this has continued even after the most strenuous exertions have been made to put a stop to it.

But I need not continue these details. And after the deep interest which has been manifested in the subject by the community generally, any further arguments or appeals, intended to arouse the feelings, would be felt to be altogether out of place. Let those who are familiar with the Mercy Seat, not forget to pray for this object. Bring the case of the poor Indian to the throne of grace, and forget not the Missionary. In your best moments, when you get the nearest to your Heavenly Father's bosom; when faith lays

hold upon the promises; and praying as felt to be a matter of asking and receiving, then "brethren pray for us."

"I do not know that a single convert has yet been made. It is possible that all the labors which may be expended upon them, may fail in being instrumental in saving one soul from death. But it is not probable. And even if it were, that is not so much our affair, as to see to it that the failure result from no neglect of ours. 'I can do all things,' says an Apostle, 'through Christ that strengtheneth me.' And so can we; while without Him 'we can do nothing.'"

"The number of Micmaes cannot be far short of 2000. They are scattered over Nova Scotia, Cape Breton, Prince Edward Island, Newfoundland, and the Eastern and Northern portions of New Brunswick. In most of those places they have large tracts of land.—In Cape Breton government has secured to them 14000 acres, of an excellent quality. Few therefore as they are in their dispersions, what a host they would form, collected into one village, or district. And even to be the means of 'saving the soul of one' of them, would be a large reward for all the labor and expense which can possibly be employed. May He who is the author of all good, give wisdom and grace to us all, and crown our efforts with success."

The Philosophical Department of the Theological Seminary of the Presbyterian Church of Nova Scotia, was opened for the present Session in the Temperance Hall, West River, on Wednesday, the 3rd April. A large audience assembled on the occasion, the place of meeting being completely filled. Several members of Synod were present, some of whom had come from a considerable distance.

Fifteen Students were in attendance, and four or five others are expected, none of those coming from Prince Edward Island having yet got forward.

The proceedings were opened with prayer by the Rev. John Cameron,

after which an introductory lecture was delivered by the Rev. James Ross, the Synod's Professor. The lecturer took a short view of the training required by most Presbyterian Churches in those deemed qualified for the work of the ministry, pointing out the bearing of the various branches of a liberal education upon the usefulness and success of a public Christian instructor. The main portion of the Lecture, however, was devoted to a proof of the utility of mental science, and to show the futility of the objections urged against prosecuting the study of it. The Lecture was one of great ability; distinguished throughout by clearness of thought, force of expression, and cogency of reasoning.

After the Lecture, the ministers present (the Rev. Messrs. Watson, Bayne, McGilvery, Cameron, Patterson, and E. Ross) delivered short addresses to those present, especially to the Students, on the prosecution of their studies, and as to their general deportment. Feeling allusions were made by several of the speakers to the exertions made by the fathers of our Church, now no more with us, to secure to the Church an educated ministry—the benefits resulting from their labours, in the number of persons trained through their efforts, now occupying stations of usefulness in various quarters—and the obligations resting on us as a generation, to commit the same truths which we have received, "to faithful men who shall be able to teach others also." The meeting was closed with prayer by the Rev. Angus McGilvery.

The proceedings of the day were deeply interesting throughout. The audience assembled manifested the closest attention, and the brethren from a distance, some of whom had travelled seventy miles to be present, expressed themselves amply repaid for their labour by the interest of the meeting. The number and appearance of the young men present, looking forward to the sacred office, is highly encouraging, and argues well for the future prosperity of our Zion.

## Foreign Missions.

*Extracts from a Letter from the Rev. J. Jennings, Toronto, to the Corresponding Secretary, dated March 11, 1850:—*

With much pleasure I renew our correspondence, and enclose for your Foreign Mission fund, a draft for £10, 3, 9. The £10, are from our Congregational Missionary Society,—The 3s. 9d, is a balance due. I sent you last summer £25, for the Mission ship, from my Sabbath School. Then, I think I stated that the Sabbath scholars had contributed £24, 10, and that the balance of 10s. was from the Miss. Society. But after I sent off the draft, the sum of 13s. 9d. was brought in, and the 10s. were refunded to the Society, and the 3s. 9d I now send, making from the Sabbath School in all £25, 3, 9.— Thus we explain, and square accounts.

I am very glad to learn that the ship scheme is doing well, and I hope that a good comfortable missionary vessel will be put at the service of our worthy missionaries; and this they require both for their safety, and their extended usefulness. I have a deep interest in the success of that effort.

\* \* \* \* \*

I am glad you have started the Register; and many thanks for your kindness in sending so many copies. I wish you much success in the enterprise.— Your truly admirable letter to my Sabbath School Scholars, I see is to be published in the number for this month, and have no doubt that it will give universal delight.

### EXTRACTS FROM MR. GEDDIE'S JOURNAL.

It will be remembered that Fate, or Saadwich Island, was that selected by the missionaries before leaving the Samoas, as the most eligible point for the head quarters of the New Hebrides Mission. The following extracts contain much interesting information respecting the state of this fine island, and show some of the reasons which induced our missionaries to prefer Aneiteum:—

July 20th.—This afternoon we sighted the Island of Fate. To this point of our voyage we have looked forward with considerable solicitude. The Samoan teachers who had been left on this island, as soon as they discovered the vessel in the distance, put to sea in their canoes, and boarded us. They have a melancholy tale to tell. Four out of nine teachers had been laid in their graves since the last visit of the vessel, besides two women. The whole party had been ill for months with fever and ague, and the survivors are still in a very debilitated state. Fate, though a lovely island, promises to be an unhealthy field of labor, at least to Samoans.

The report which the teachers gave of their treatment, labors, and trials, was by no means so encouraging as we expected. In some instances much kindness had been shown to them by the natives; in others they had been ill-treated, and their lives at times were in imminent peril. The attendance of the natives at the Sabbath services has been very fluctuating. There were not more than 10 or 12 regular hearers at any of the stations. It has been the practice of the Teachers here, as at other islands, to follow the natives to their plantations, and instruct them there. We were pleased to find that amidst many discouragements, the influence which the teachers had acquired was considerable. They had been instrumental in some instances in putting an end to war, and effecting a reconciliation between contending parties. Through their means, also, the lives of several children had been spared, for infanticide prevails to an awful extent on Fate. Their presence has likewise been the means of giving a check to cannibalism. On the whole, we trust that they have been instrumental in doing something for the Redeemer's cause on this dark island.

During their residence on Fate, the teachers have found a warm and steady friend in Sualo, a Samoan of great influence. This man, with several others, was drifted to this island several years before the introduction of the Gospel to his own land. He has been a great warrior, and by his deeds of

blood and valor has become an important personage. When Samoan teachers first landed on Fata, his joy was great. He placed himself under their instruction; and is now able to read the word of God in his native tongue. It is to be hoped that this man, if he has not yet felt the saving influence of the Gospel in his heart, will yet be made a monument of sovereign grace. He now lends all his influence to the diffusion of the gospel of peace. At present he is much troubled, as he has two wives, and he knows that he is living in sin. Sualo is now along with the teachers who came on board this afternoon, and we are pleased with what we have seen of him.

**July 21st.**—A great portion of this day has been spent with the teachers and Sualo, in receiving from them all information respecting the island and other matters. Among these items of intelligence, they have given us a full account of the massacre of the crew of the ship "British Sovereign." The following are the leading particulars:—In the month of April, 1847, this unfortunate vessel was becalmed, during the night, close by the land. The ground swell of the sea soon hove her ashore, notwithstanding efforts that were made to tow her off. She struck on a sunken rock, filled, and went over. The crew took to their boats, and were saved, with the exception of one man. The natives among whom they landed received them kindly, and wished them to remain with them. Some of the property, however, which they had succeeded in saving, was stolen from the beach; and on this account they concluded to leave and travel along the side of the island, in hopes of finding a vessel in some harbor or bay. About the 26th of the month, as nearly as the teachers could remember, they heard the natives shout out, *a boat! a boat!* This was at a place called Alotapu, where Mose and Stefana were stationed as teachers, [the latter was sick at the time.] This proved to be one of the boats of the "British Sovereign," containing two of the crew, who had parted with their comrades on the night of the wreck, and were now in search of them. They were making for the land in hopes of getting some food, as they had nothing to eat. As soon as the natives saw the boat, they

resolved to seize her, and made preparations accordingly. When the design of the natives was known to Mose, he jumped into his canoe and paddled out to the boat, which, by this time, was surrounded with natives, and called out to the men to pull off, or they would be killed. The natives were enraged at this, and ordered him to be off, and leave them to kill these men. The Teacher cried out, "No, no! have mercy on these men," and entreated the chiefs present in their behalf. The boat was now seized, and the men taken on shore. One of them was led to the house of Nusammi, a Tongan. The other, whose name was Jones, was kept by the teacher. Mose requested that Jones should go to his house.—Melu, the leading Chief, objected, and insisted that Jones should go with him. The teacher was obliged to yield, but would not leave Jones. As soon as they entered the Chief's house, the women and children began to cry; and this was a signal that he was safe for the present. In the mean time, the other man was led out of Nusammi's house, under pretence of being led to Jones, and killed in the path. No sooner was the murder of this man made known to Melu, than he cried out, "Let us kill this fellow also,"—referring to Jones. Mose, after much entreaty, succeeded in getting him out of the hands of the blood-thirsty savages, and led him to his own house. On the Sabbath after these events took place, the teachers heard a great shouting outside. Mose ran to see what was the matter. He met Melu, the Chief, who told him they were going to kill some foreigners. Mose said, "No, no! have mercy on them; they are the countrymen of the missionaries!" The Chief replied, "You have no business with these men; they do not belong to the religion ship." Mose was going to rush to the spot where they were, but Melu became enraged, and told him they would kill him too. The other teacher, who was sick at the time, called out to Mose not to interfere. These foreigners were the remainder of the crew of the "British Sovereign." They were all murdered in cold blood with the exception of a little boy and two men, who swam to their boat, and escaped; but they were afterwards massacred at the island Fifa.



## Miscellaneous Intelligence.

## DISCOVERIES IN THE INTERIOR OF SOUTH AFRICA.

The March No. of the London Missionary Magazine contains an interesting account of an expedition undertaken by the Rev D. Livingston, missionary at Kolobeng, previously the most advanced station in South Africa. Mr Livingston penetrated to a point upwards of 300 miles north-west of Kolobeng, and discovered a lake and river previously unknown to Europeans.

"A large party of Griquas, in about thirty waggons, made many and persevering efforts at two different points last year; but, though inured to the climate, and stimulated by the prospect of much gain from the Ivory they expected to procure, want of water compelled them to retreat.

Two gentlemen, to whom I had communicated my intention of proceeding to the oft-reported lake beyond the Desert, came from England for the express purpose of being present at the discovery, and to their liberal and zealous co-operation we are especially indebted for the success with which that and other objects have been accomplished. While waiting for their arrival, several men came to me from the Batavana, a tribe living on the banks of the lake, with an earnest request from their Chief for a visit. But the path by which they had come to Kolobeng was impracticable for waggons; so declining their guidance, I selected the more circuitous route, by which the Bermanguato usually pass, and, having Bakwains for guides, their self-interest in our success was secured by my promising to carry any Ivory they might procure for their Chiefs in my wagon; and right faithfully they performed their task.

"When Sekhomj, the Bermanguato Chief, became aware of our intentions to pass into the regions beyond him, with true native inhumanity he sent men before us to drive away all the Bushmen and Bakaliari from our route, in order that, being deprived of their assistance in the search for water,

we might, like the Griquas above mentioned, be compelled to return. This measure deprived me of the opportunity of holding the intercourse with these poor outcasts I might otherwise have enjoyed. But, through the good providence of God, after travelling about 300 miles from Kolobeng, we struck on a magnificent river on the 4th of July, and without further difficulty, in so far as water was concerned, by winding along its banks nearly 300 miles, we reached the Batavana, on the lake Nagami, by the beginning of August.

Previous to my leaving this beautiful river on my return home, and commencing my route across the Desert, I feel anxious to furnish you with the impressions produced on my mind by it and its inhabitants, the Bakoba or Bayeie. They are a totally distinct race from the Bechuannas. They call themselves Bayeie (or men), while the term Bakoba (the name has somewhat of the meaning of "Slaves,") is applied to them by the Bechuannas. Their complexion is darker than that of the Bechuannas; and, of 300 words I collected of their language, only 21 bear any resemblance to Sitchuana. They paddle along the rivers and lake in canoes hollowed out of the trunks of single trees; take fish in nets made of a weed which abounds on the banks; and kill hippopotami with harpoons attached to ropes. We greatly admired the frank, manly bearing of these inland sailors. Many of them spoke Sitchuana fluently, and, while the waggon went along the bank, I greatly enjoyed following the windings of the river in one of their primitive craft, and visiting their little villages among the reeds. The banks are beautiful beyond any we had ever seen, except perhaps some parts of the Clyde.—They are covered, in general, with gigantic trees, some bearing fruit, and quite new. Two of the Boabab variety measured 70 or 75 feet in circumference. The higher we ascended the river, the broader it became, until we often saw more than 100 yards of clear deep water between the belt of reed which grows in the shallower parts. The water was clear as crystal, and as we approached the point of

junction with other large rivers, reported to exist in the north, it was quite soft and cold. The fact that the Zonga is connected with large rivers coming from the North, awaken emotions in my mind, which make the discovery of the lake dwindle out of sight. It opens the prospect of a highway, capable of being quickly traversed by boats, to a large section of well peopled territory. The hopes which that prospect inspires for the benighted inhabitants, might, if uttered, call forth a charge of enthusiasm—a charge, by the way, I wish I deserved, for nothing good or great, either in law, religion, or physical science, has ever been accomplished without it: however, I do not mean the romantic slight variety, but that which impels with untiring energy to the accomplishment of its object. I do not wish to convey hopes of speedily effecting any great work through my own instrumentality; but I hope to be permitted to work, so long as I live, beyond other men's line of things, and plant the seed of the gospel where others have not planted: though every excursion for that purpose will involve separation from my family for periods of four or five months. Kolobeng will be supplied by native teachers during these times of absence; and when we have given the Backwains a fair trial, it will probably be advisable for all to move onward—[Miss. Chronicle.]

#### THE FESTIVAL OF JUGGER-NATH IN 1849.

[The shrine of Juggernath is situated at Puri, a town on the sea coast of Orissa, about 300 miles south-west from Calcutta. The monstrous rites enacted there, have long been familiar illustrations of the follies and enormities of heathenism. The following graphic sketch of the ceremonies of last year, is from an address delivered at a missionary meeting in Calcutta, by Rev. A. F. Lucroix, a missionary who had been present at the festival.]

“The Car Festival commenced this year on the 22nd of June. The Cars were drawn up to the Lion-gate early in the morning, but were still in a very dirty and unfinished state; and although the utmost diligence was used

by the carpenters to get the work done in time, it became nearly dark before this was effected. The evening proved most unpropitious; a terrible storm came on; the heavens gathered blackness, and a strong westerly wind drove the deluging rain into the pageant show. No contrast can be more striking than that which existed between the excitement of the occasion and the circumstances of utter misery by which it was attended. It may be useful to endeavour to give some idea of the scene, as presented to a spectator in front of the Cars.

“Ranged side by side at the south end of the Boro Dándo, and stretching across the road from the Sing Dwár on the west, stand the gigantic Cars.—Within the Temple area, the Idols' bathing terrace and the roofs of all the Temples which rise over the external wall, as well as the wall itself, are covered by crowds of officials and pilgrims. In the mouths of the lanes leading into the road, in the Bazar at the south of the Temple, and that on the north side, a mass of human beings is wedged in, hoping from their proximity to the Lion-gate to see the whole well. The roofs of all the shops, the verandah and roof of the Moth behind the Cars, and all the trees around are crowded. In all the stone Moths on the east side of the road, in their verandahs, broad and narrow, on their flat or sloping roofs, above and below, a dense crowd of human beings is stationed. The Moths on the west side, with their open verandahs and flat roof present the same sight. All along the broad street, stretching away far to the north, the multitude stands thickly and closely pressed together. Wherever a stone or log has fallen, it is occupied, and happy is its occupier in being able to see better than his fellows. Above and below, all over the houses, all along the road, men and women huddled together, a hundred thousand in number, stand in anxious and excited attention, waiting for the coming forth of the “Lord of the world.” But there is delay. The wind freshens, blowing on the expectant thousands in their scanty, dripping dresses; the rain falls heavier—it pours upon them piteously; there is no shelter for this vast outpouring of human life. Cold, hunger, weariness oppress them; but the eye

is fixed and the mind elevated by the nearness of an event so long looked for. "To-day shall we get the dorse!"— (*view of the God*). The night falls, but brings no relief. The wind blows stronger, the rain patters more heavily and strikes a deeper chill, yet no one stirs: the living mass is bound together and except at the outskirts, none are able to leave it. Now and then a deafening cheer bursts from the impatient crowd, more anxious every moment to see the Idol and be gone. Fears increase:—"the rainy season has set in; the dreaded cholera is already busy." Many a heart sinks at the delay, and doubtless some have entered that crowd to leave it no more alive. Torches are now lighted in various places; along the houses, near the gate, and upon the galleries of the Cars; and their dull flickering light falls upon many a face, wherein, in spite of excitement, fear, weakness, and misery are too plain. Eight o'clock, nine has arrived, but the Idols have not come forth. At length the door opens and a deafening shout greets the egress of the Idol's Brother, who is jerked and jolted to his Car. Another shout, and the Sister is carried forth to her station.— Excitement is at the highest pitch,— every eye is strained,—the torches appear again, and, amid blazing lights, and waving chouries, with a rope round his neck, bumped along by the officiating priests, and howling and saluting as he moves, the huge black Idol, with his owlet eyes and awful mouth, appears outside the gate. Then arises a frantic cry from every side, "Hori Bol! Hori Bol!" Thousands upon thousands of hands are raised high in the air to salute the hideous block. The women utter aloud their plaintive cry, "Hululu! Hululu!" Before, behind, on the right, on the left, it is, "Hori Bol! Hori Bol!" The Idol moves round his Car seven times, is hauled up, and bound to his throne; but in spite of the priest's care, his red mouth has entirely disappeared. The "dorse" is obtained. So far all the pilgrim's hearts are satisfied; but the weather—. In spite of weather, wind, storm and rain, thousands on thousands are on their way home with the morning light.

The next day, owing to the heavy rain, the Cars were unable to move.—

Thousands of pilgrims, however, congregated before them to get a sight of the Idol, and to these we did not fail to point out the accident which had deprived their deity of his mouth and injured his eyes. It was with pleasure we noticed, that, to the more sensible of our hearers, our reasonings were not presented in vain. Subsequently, the Cars proceeded on their way, and reached the Gondicha Temple in five days, but not before two of them had run against two of the principal Moths on the route.

This year no pilgrims threw themselves beneath the wheels of the ponderous Cars: indeed, the excessive fanaticism of former days is now wanting; besides which, even the priests would be afraid to permit any devotee thus to sacrifice himself, since the European magistrate would hold them responsible for his death. But affecting as such self-immolations have been, it should never be forgotten that where self-sacrifice kills individuals alone, the disease and privations of this pilgrimage kill thousands every year.

What feelings of sadness must not such a sight produce in every Christian heart! Here is a plain and undeniable fact—that annually 150,000 beings with immortal souls assemble from afar at the expense of much suffering, to worship a huge hideous block of wood believing it veritably and indeed to be their deliverer from all evil! What ignorance, what delusion, what debasement of soul, of understanding, and of conscience are here! What eternal and hopeless ruin! The Idols are not yet abolished! Stocks, stones, and images of all abominable beasts lead souls yet astray! But should not the sight of these things call forth our sympathy, lead us to effort, direct us to prayer; that every thing which fosters such ruinous folly should be at once and for ever abolished.

#### SPIRITUAL STATISTICS OF THE WORLD.

More than three-fifths of the race of man are idolaters, though we are near the termination of the sixtieth century of his history, and of the nineteenth century of the Christian era. Nearly sixty generations of men, numbering forty thousand millions have lived and

died since Jesus Christ "brought life and immortality to light through the Gospel." There are now one thousand millions on the earth, of whom

630,000,000 are Idolaters.  
100,000,000 " Mohammedans.  
6,000,000 " Jews.  
254,000,000 " Nominal Christians.

A few millions more than one fourth have nominally recognised Jesus Christ as the Saviour of mankind. Of these

150,000,000 are members of the Roman Church.  
55,000,000 " " Greek  
8,000,000 " " Armenian  
70,000,000 are nominally Protestant

There are then 194,000,000 bearing the christian name, to whom the Bible is a sealed book, and only one fourth of the population of the globe who are permitted to read it, and are favourable to its circulation. Of these not more than 40,000,000 are professors of any kind of Christianity—one-sixth of nominal Christians—one twenty-fifth of the population of the world. Of these, not more than 25,000,000—one tenth of nominal Christians—one fortieth of the entire population, are the evangelical followers of Christ.—Therefore, we have reason to believe that at this very hour, thirty-nine fortieths of mankind possess unregenerate hearts! In this condition do we find the world, having passed through the revolutions of nearly six thousand years.

It is now nearly half a century since the commencement of the modern missionary effort. The following Table exhibits the brief results of what has been accomplished in these last fifty years among the heathen:

2,000 missionaries.  
7,000 assistants.  
4,000 churches.  
150,000 converts.  
3,000 missionary schools.  
250,000 children and adults belong to them.  
200 dialects into which the Bible is translated.

32,000,000 of Bibles scattered over the earth, in languages spoken by 600,000,000,

But such a Table will give no adequate idea of what has been accomplished. If the slightest disturbance of the least particle of matter is felt

throughout the confines of the material universe, and the influence of a single thought is perpetuated forever throughout the universe of mind, who shall undertake to limit the influence of a single impulse of good. If no one can estimate the influence which a single regenerated soul can exert on the corrupt mass of humanity, what shall be said of the influence 250,000 can exert, scattered among the heathenized millions? If one Bible, left to its heavening influence, would work out in time the evangelization of the world, what shall be said of the power which 32,000,000 are everywhere exerting at this moment?

But, vast as are these results, what remains to be done is still more immense. Only one fortieth of mankind have felt in their hearts the power of the Gospel; the remaining thirty-nine fortieths are "aliens from the commonwealth of Israel, strangers from the covenant of promise, having no hope, and without God in the world," Eph. ii, 12. When we consider that 32,000,000 Bibles are abroad in the world, translated into languages spoken by 600,000,000; let us not forget that only 1 in 31, on an average, have in their hands the bread of life; that 968,000,000 are destitute; and that to 400,000,000 the Bible is a sealed book this very hour. When we consider that several hundred thousand have been rescued from heathenism in the last fifty years, 200,000 of whom, perhaps, are now alive, let us not forget the millions that have perished in their sins, and the millions that have been heathenized during the same period.—Heathenism has been on a terrible increase for centuries. It is a startling fact, that the disparity between the friends and the foes of Christianity, between the disciples of the Saviour and unconverted men, is vastly greater than it was fifty years since.

Such, indeed, is only a "glance at the world," a mere *coup d'œil* upon this vast missionary field—this terrific moral harvest, which so deepens, and widens, and waves in the distance!

#### MEETING TO WELCOME DR. ACHILLI.

At a meeting of the Committee of Council of the Evangelical Alliance, held on Friday, Feb. 22, it was resol-

ved, "That a meeting of Evangelical Christians, holding the great principles of the Protestant Reformation, should be convened in the large room, Exeter Hall, on Thursday, the 7th ult., to receive and welcome Dr. Achilli, on his liberation from the imprisonment to which he has been subjected at Rome by the inquisition."

At this meeting, though under the direction of the Evangelical Alliance, it was wished to give an opportunity to all brethren in the common faith to take part, with the frank and full understanding, that those who should do so should be in no way whatever committed to approbation of all the plans and views of the Alliance. It was also an instruction to the Committee, entrusted with the management of the meeting, to prevent the introduction of political subjects, and to render it an expression of the Protestant sentiments, in which all the members of the true spiritual church of the Lord Jesus Christ are agreed.

At the meeting thus agreed upon, R. C. L. Beran Esq., presided. The Rev. P. La Trobe gave out part of the hymn beginning "All hail, the power of Jesus' name," and read the first chapter of the Epistle to the Philippians; and the Rev. W. Chalmers offered prayer. After a few introductory remarks by the chairman, the Rev. Dr. Steane (in the absence of Sir Culling E. Eardly, who was prevented, by the state of his health, from being at the meeting) gave a statement of the measures which had been adopted for effecting Dr. Achilli's liberation. Dr. Achilli himself next addressed the meeting in Italian. L. H. J. Tonna, Esq., acting as Interpreter. After which, the Rev. C. Wimberley was called upon to offer special thanksgiving to Almighty God for the wonderful deliverance which had been wrought. The chairman then presented a statement of the expences incurred by the deputation, and a collection was made towards defraying them, together with the expences of the meeting. Appropriate and effecting addresses were afterwards delivered by the Rev. J. A. James, of Birmingham, and the Rev. James Ralph, rector of St. John's Horsleydown; the Rev. Dr. King, of Glasgow, and the Rev. John Burnet, of Camberwell; the Hon. and Rev. B.

W. Noel, and L. H. J. Tonna, Esq., on the following topics:—

"The case of Dr. Achilli, a sign of the times, and an illustration of the directing and controlling providence of Him who is head over all things to the church; and the duty and privilege of Christians thus to regard it."

"The unchanged character of the papacy, as strikingly brought into view by the occasion of the present meeting, and the facts which have been detailed, more especially as the determined enemy of religious liberty, and the free circulation of God's holy word; and the obligations resting upon Christians to put forth every legitimate effort in the use of spiritual weapons to counteract its progress and to weaken its influence."

"The peculiarly interesting position of Dr. Achilli at present, as a victim of the papal power, rescued from its unjust and cruel grasp, and the importance of those labours to which he proposes in future to devote himself, for the spiritual good of his countrymen in England."

On this last topic the Rev. William Arthur was likewise to have addressed the meeting, but time, it is much to be regretted, did not admit of his doing so. The doxology having been sung, the Rev. Henry Marchmont pronounced the benediction, and the assembly dispersed.—[Evangelical Christendom

#### CONVERTS AT LEKATLONG SOUTH AFRICA.

This melancholy state (of famine) might be, in a great measure, obviated, if the people could be roused to a more independent and enlightened state of action. They possess numerous herds of cattle, a few head of which would be sufficient to purchase corn for their families; but there are so many ancient customs and prejudices to overcome, that very few will resort to this simple method of preventing hunger. In spite of this drawback, we have had much to encourage us. The Sabbath congregations are good; 22 candidates have been received into the Church during the year. More children and young people have learned to read during the past year than in any previous, and the sale of books has been considerable. It was expected that, as the Church

members were so scattered, and consequently more exposed to temptation, cases of misdemeanor would be numerous; this, however, has not been the case. I have met with but one case calling for church discipline, that is traceable to this cause. I attribute this to the conscientious manner in which they attend private and family worship, and the practice of conversing freely on religious topics. Many of their remarks and expressions in prayer prove a degree of contemplation and mental investigation, which one would hardly expect from people lately emerged from barbarism. At our last prayer meeting, the following expressions were used in reference to the omniscience of God:—"Thou dost not search here and there through the earth, for thou seest all things at one glance: thou seest into the very holes of the ground."

The following anecdote of a mother who brought her child to be baptized, is an interesting specimen of Christian feeling. I asked her the name of her child; she answered, "Gasiucha" (it is not new). I asked why she had given that name; she replied, "The heathen reproach us for having abandoned the customs of our forefathers for a new religion; but we know that God is from everlasting. It was by Him that the worlds were created. It was He who sent His Son to save us. The Apostles of old testified of Him, and recorded His precepts and commands in the Testament which we have received; and, desiring to record my faith in my Saviour and my God, I call this child Gasiucha (it is not new)."

A remark from Mrs Helmore then recalled the recollection of another Christian female to a sermon which she had heard from Mr Moffat at Karuman. She went through all the leading particulars of the sermon, and added, that she had been so much struck with it, that the next day, when she visited some heathen relatives in the neighborhood, she repeated the discourse to them; they mocked, till, hearing dreadful cries from an adjoining house, she asked what it was; they said it was a person dying. She replied, "There is a proof of our religion; we do not die in that manner.—We do not fear death, but rejoice, because we go to our Father and our home."

These facts are interesting, for they shew that when religion has taken hold of the intellect, the affections, and the understanding of the people; it raises them from that senseless and apathetic state into which the heathen of this country have sunk, and enrolls them, as men and brethren, in the universal Church.—[Miss. Magazine.

**URGENT DEMAND FOR MORE LABORERS IN INDIA.**—Dr Duff, who was about to leave Calcutta (Oct. 4) temporarily, on a long missionary tour to the north, makes the following stirring appeal for more laborers.

Now that I am about temporarily to leave this great metropolis, excuse me for saying, with heartfelt emotion, that the number of laborers here is greatly too small for a work that is ever increasing, alike in interest and difficulty. Here, our beloved native catechists and teachers are rendering effective service; but still the number, both European and Native, is vastly incommensurate with the wants of this mighty harvest field. When will the British churches arise to the full height of their duty, with reference to British India—the mission land of promise—with its hundred and thirty millions of *fellow subjects*, fast perishing in the grasp of the Arch Destroyer? It is not without an intense feeling of sadness that I leave, even for a season, a field where the harvest is so plenteous, and the laborers are so very few.

**THE KING OF SIAM AN ENQUIRER.**—The Rev Mr Bush, of the American Board of Foreign Missions, says (August 25):

Our hearts lately have been made to rejoice (although it has been with trembling) by the report that the king and many of his courtiers are much engaged in examining the merits of the different religions now in his kingdom, the Roman Catholic and Mohammedan of which are represented in the daily audiences of the palace. A number of the nobles have sent for our Scriptures, and some of them are studying for themselves, though I fear with a proud and sceptical spirit. Brother Mattoon called upon one of them the other day on some business, who, when it was dispatched, introduced the subject of the Christian religion himself, and

afforded brother Mattoon an excellent opportunity of defending and proclaiming the gospel. We can only pray, and ask the church at home to pray, that such opportunities of preaching Christ may be blessed to their good.—They are such as we seldom have among this vain and dark minded people.

### Youth's Department.

**NOTICE OF YOUNG EYO HONESTY, SON OF KING EYO HONESTY, CALABAR.—**  
[U. P. Record.]

All the notices which we have had of this young man for these two years past have been of a favourable kind, showing that he has been trying, in the midst of manifold temptations, to follow out his convictions of duty; and, it would be indeed delightful were we warranted to indulge the belief, that the king's son is the first Calabar convert—the first breach made in the wall of African superstition. He pays a strict regard to the Lord's day; he has made the discovery that he has "two hearts," the one at war with the other; and he holds on Sabbath a prayer meeting in his own house with his companions. The Rev. Mr. Goldie, speaking of an attempt which he was making to induce king Eyo to abolish the market for provisions held on the Sabbath, says, in his journal, "Young Eyo provides for his people on Saturday, and prohibits them from attending the market on Sabbath." Again, on the 11th June, while Mr. Goldie was conversing with him respecting a quarrel that had, at the Ikpa market, taken place between the men of Duke Town and the people of Egbo Shary, in which one of the latter was killed, he made the following remarkable statement. Mr. Goldie said, "The devil be very strong for this country." "Yes," replied young Eyo, "very strong. For myself it be all same as if I had two heart. One want me to hear God's word, and do good; tother want me not to do so. Last Sunday, that place I sit down with my people at, I have work to do, and one side of my heart want me to work, but tother side no will; so I sit down and read my Bible."

**SCENES IN MADAGASCAR.—**Madagascar is a large island in the Indian Ocean, off the eastern coast of Africa. It is about 900 miles long, and, on an average, 300 miles broad. The whole

number of inhabitants is supposed to be about 4,700,000. The people of the island worship a great many gods, of whom they have a great many idols made of various forms and substances. In August of the year 1818, two missionaries of the London Missionary Society landed upon Madagascar—They had full permission from the King, Radama, to preach the gospel and establish schools for the education of the people; and this monarch continued to show a deep interest in the missionaries until the day of his death, which took place on the 27th of July, 1828. His oldest wife, Ranavaloua, then became Queen of the island, and she soon began to show the greatest hostility to the missionaries and the native converts. She issued decrees forbidding her people to embrace Christianity, or even to read the Scriptures or speak the name of Jesus. The missionaries were soon obliged to leave the country, and a terrible persecution commenced against all who dared to disobey the queen's orders by following the precepts of the gospel of Christ. One of the first victims of the cruel queen's vengeance was a most interesting native woman by the name of Rafaravavy. She was first accused of reading the Bible, and for this crime was seized and imprisoned. Her house and all her property were given up to plunder, and her hands and feet were loaded with heavy iron rings. Every effort was made to frighten her into submission to the wicked queen, but she remained firm, and repeatedly declared by letter to one of the missionaries who was then in Mauritius, "Do not fear on my account. I am ready to die for Jesus if such be the will of God." Many of the people remarked that they had never seen any one so "stubborn" as Rafaravavy; for, although the queen forbade her to pray, she still continued to pray even when in irons, and also to preach Christ to the officers that guarded her.

At length, on the 14th of August,

1837, this devoted woman was put to death by spearing, in the midst of a crowd of ferocious heathen. She continued to pray, and exhort all around her to believe in the Lord Jesus Christ as the only Saviour of sinners, even until the executioner's spear, thrust through her body, deprived her of the power of utterance.

A large number of faithful Christians have since suffered martyrdom on this island; though the gospel, notwithstanding, has steadily been making progress; those who have embraced it being in the habit of meeting for worship in caves and dens of the earth.—The bloody queen, Ranavalona, has recently been cut off by death, and her son, who succeeds her on the throne, is said to be a decided Christian man.—We hope soon to hear that the missionaries have returned there, and that the persecuted people of God are once more restored to the free enjoyment of their Christian privileges—[Dayspring

#### EVERY CHILD CAN DO SOMETHING,

Mr. Sargent says,—“Do not say or think, then, my dear young friends—children in Sunday-schools—that because you are young children, you can do nothing for the perishing heathen.

What if a drop of rain should plead,  
So small a drop as I  
Can ne'er refresh the thirsty mead:  
I'll tarry in the sky?

What if the shining beam of noon  
Should in its fountain stay,  
Because its feeble light alone  
Cannot create a day?

Does not each rain-drop help to form  
The cool, refreshing shower?  
And every ray of light is warm  
And beautify the flower?

“To be sure they do; and your penny, dear child, given out of gratitude to the Savior and love to poor heathens will help to save a starving, perishing soul.”—[lb.

#### STORY OF JARCHA, A HEATHEN CONVERT.

North of Bengal lies a country called Cassee. An English missionary there gives a very interesting account of a youth named Jarcha. His youth came one day to the missionary and said:

“Sir, do you know I have given myself away to Jesus? and I have come now to tell you that I wish to give myself to his people. I cannot stay any longer, and I think at present that no one can stop me; by God's help I feel certain.”

Mr Lewis then asked, “But when did you give yourself to Jesus?”

“Only a few days ago.”

“And how did you give yourself to him?”

“I felt my sins, and confessed them all to him, weeping. I kept nothing back. What would be the use of that? for Jesus knows every corner of my heart. O, I fear much to be deceitful. When by myself also, by prayer and meditation, and through faith in all the words that speak of Jesus, I trust I believe that I am his.”

“Did Jesus accept of you?”

“O, yes.”

“How do you know that, Jarcha?”

“O, sir, my soul is brimful of peace and pleasure; for I have found my sins, and an Almighty Saviour. My pleasure runs over to our Cassees; for I want very much to do them good.—Sir, I stand with all my soul on the word of Him who cannot lie: ‘For the Son of Man is come to seek and to save that which was lost,’ I am lost, and cannot save myself, and did not know that till lately; so are we not fit for each other? That word I like much also, ‘For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.’ O, that has been for a long time now a very sweet and spicy word to my soul.”

Jarcha was afterwards received into the church.—[lb.

#### HOW MUCH SHALL I GIVE.

Some children, as well as older people, seem sometimes to be perplexed to know how much they ought to give to deliver the heathen from darkness and ruin. How much do you value your own Bibles, and Sabbath Schools, and other Christian privileges? And if you were deprived of these, how much would you wish others to give to put you in possession of them? How much do you think the soul is worth? But, more than all, how much did your Saviour give to redeem you from sin and death?



## Reports, &amp;c.

**ANOTHER PREACHER EXPECTED.**— We are happy to announce, that we have the prospect of soon having to welcome another laborer in the Home Mission field. By letters received from Scotland, we learn that Mr A. S. Wylie, lately licensed by the Glasgow Presbytery of the United Presbyterian Church of Scotland, had come to a resolution to devote himself to the service of the Church in Nova Scotia, and that he might be expected to sail for this country in one of the spring vessels. Possibly he may arrive before the issue of our next No. Mr Wylie is recommended as a young man of piety and promise; and from the partial acquaintance we had with him while attending the Presbyterian Theological Hall, we have every expectation that he will prove a valuable acquisition to our church. We trust that nothing will occur to disappoint the hope held out of his coming, and that Providence has some good work in store for him to accomplish here.

— In the absence of matter relating to the mission of our church, we have inserted in this number a variety of facts gleaned from other fields of missionary labor. Among these, we have placed, with much pleasure, a notice of the reception of Dr Achilli, in England. The intrepidity and the sufferings of this good man in upholding the cause of Christ in Rome, have justly excited the interest of all christians; and it is pleasing to see representatives of the leading evangelical denominations uniting to do him honor, and welcome him to England.

— The Subscriber acknowledges the receipt of two Pounds from the Poplar Grove Congregation in Halifax, as part of their contribution to the widow's fund, and has appropriated it as directed.

JAMES PRINROSE.

*Treasurer widow's fund.*

— The Presbytery of Truro will meet at Onslow on Tuesday, the 14th May next.

JOHN CAMERON, *Pby Clerk.*

— The article on Tahiti, in our last No. should have been credited to the United Presbyterian Magazine.

— The Educational Board will meet for the despatch of business, in Prince Street Church, Pictou, on Tuesday the 18th June next at 12 o'clock noon; of which the members will please take notice.

JAMES DAWSON, *Sec.*

## MONIES RECEIVED.

## FOREIGN MISSIONS.

Miss C. Chipman's missionary box per Rev Mr McGregor,	£ 5 0
Rev J. Jennings—Congregational collection,	10 0 0
Do, S. School, (balance for boat fund)	3 9
Sabbath School, River John, per Rev J. Waddell, (boat fund)	2 19 1
Children and youth of St Marys congregation, per Rev. John Campbell (boat fund) *	10 5 1
	£23 12 11

## HOME MISSIONS.

Poplar Grove Church, Halifax, per Rev. P. G. McGregor	£18 0 0
do to Synod's Theological seminary	6 0 0
	£24 0 0

\* Items of collection for the Boat Fund, in St. Marys' Congregation.

Sheibrooke Congregation, collected by James Tate.	10 0
do Sarah Beat	6 11
do E. Cumminger	11 7½
do C. J. McKeen	13 7
do A. G. McLain	15 0
	£ 2 17 1½

Glenelg Congregation, collected by John McIntosh	2 6
do M. Archibald	1 0 11½
do J. A. Fisher	2 0 11
do C. Sutherland	14 11
do Sarah J. McKeen	2 0 0
	£ 5 19 3¼

Caledonia Congregation collected by M. Sutherland	1 0 8
do Christy Cameron	8 0
	£ 1 8 8

The above is inserted by request.— Other Congregations can have their contributions to this fund noticed in the same manner, if desired.