

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from:/  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

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

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

# Missionary Register.

OF THE

## PRESBYTERIAN CHURCH OF NOVA SCOTIA.

Vol 3.]

OCTOBER 1852.

[ No. 10.

### CONTENTS

Report of the Board of Foreign Missions for 1851-52,—145-149. FOREIGN MISSIONS,—Mr Geddie's Journal,—150-152. HOME DEPARTMENT.—Theological Seminary—153—Notices—153. MISCELLANEOUS,—Old Calabar—154—How the Gospel preached some times—155—Jews in Egypt—157. YOUTH'S DEPARTMENT,—Incidents in Heathen Countries—158—Can we go—158. NOTICES,—159-160.

### REPORT

#### of the Board of Foreign Missions, for 1851-52.

IN submitting their eighth Annual Report to Synod, the Board of Foreign Missions have to tell both of mercy and of judgment. They have to express great gratitude to the God of Missions for the cheering tidings they are called to communicate; and at the same time they have to unfold, what appears to them matter of deep concern and painful anxiety.

#### ACTION OF THE BOARD.

At a meeting which was held immediately after last Synod, the Board proceeded to carry into effect the instructions which they had received. These affected two points of the highest importance,—the resignation of Mr Archibald, and the filling up of the vacancy, which his resignation had created.

The Board appointed their former Sec. Rev James Waddell, to make full enquiry as to the cause of Mr Archibald's resignation and instructed the Editors of the Register to prepare and insert an advertisement therein, inviting applications for the vacancy from any of the ministers or licentiates of the Church in Nova Scotia, or of the United Presbyterian Church of Scotland, or any of its branches in the Colonies.

At a subsequent meeting of the Board, the Sec. was instructed to write to the London Missionary Society, proffering to support any agent whom they might appoint to co-operate with Mr Geddie,—disclaiming all pretension to the exclusive occupancy of Aneiteum as the Mission field of the Presbyterian Church of Nova Scotia, and stating the great destitution of ministerial supply, now prevalent in our *own and sister churches.*

#### OFFICIAL CORRESPONDENCE.

Letters from Aneiteum were received of date Sept. 11th 1851, last March, by way of China, which appears to be the most expeditious route.

The publication of this correspondence, was, after grave deliberation, authorized by the Board; but unhappily the vague terms in which the cause of Mr Archibald's resignation is alluded to, has not contributed to allay, but rather excite the prevailing anxiety on that subject. A memorial from the immediate friends, and others, of Mr Archibald, has been transmitted to your Board, "earnestly requesting, that in the first letter to Mr Geddie, the Board would request him to state the case as it is for the satisfaction of the Church, the relief of the petitioners, and as an act of bare justice to Mr Archibald himself." This memorial was entertained

at once and most cordially,—the Sec. was instructed to write to Mr Geddie in terms thereof with all convenient despatch. The letter which was prepared accordingly, is now on its way to Aneiteum and the Board confidently hope that a suitable answer will in due course be received.

#### STATE OF FUNDS.

A full statement of accounts with the London Missionary Society, through whom all our monies are remitted, have been received, exhibiting a considerable balance in our favor.

This is accounted for, by the well known circumstance, that the Boat fund remains intact, and moreover, from private letters we learn, that Mr Geddie has not drawn the full amount of his salary for any one year, tho' he does not state particulars. "Our accounts with the mission," says he, "are in a much better state than I would wish them to be—I have not received any supplies from Britain for two years and three months, nor will receive any till the John Williams arrives."

Under these circumstances the Board do not feel justified in referring to any monies in fund beyond what is now in the Synod Treasurer's hands.

At the date of closing accounts for the past year, £338 10s 4d. were in fund, from which the current expenses of another year will fall to be deducted. Your Board are aware however, that considerable sums have been added to the funds since the yearly accounts were closed, so that it must be evident, there is no ground of apprehension as to the comfortable support of two ordained missionaries and their families. The outfit of another missionary would of course lead to large expenditure, but from what has been experienced heretofore, there is no reason to distrust the liberality of the Church with respect to her Foreign Mission. Three Boxes of Goods were sent off last November, the value of which was not ascertained. Two large Boxes, valued at upwards of £20 are now being transmitted, and there is good reason to anticipate that an equal if not greater donation of clothing, sewing material, &c, will leave by the Fall shipping. In letters already published, the great importance of an extensive supply of clothing has been strongly stated, and from still more recent intelligence, we learn that the demand is on the increase. "I thought," says Mrs Geddie, "that at one time, Home made Flannel would not be a very useful article, but lately it has

turned to good account. The demand for clothing has become intense over the whole Island, and I have been much put to in order to meet it. I have been obliged to cut the flannel up the centre lengthwise, and divide it again into pieces about a yard and a half long, each of which makes a covering for one person."

It may not be out of place here to observe, that supplies of another kind are in great request,—viz. printing and school materials. Of these articles, at the date of the letter referred to, there was such a destitution, that the boys had stopped writing for want of paper and pens, and your missionary was gathering up all the scraps of printing paper he could find in order to strike off elementary sheets for the use of the natives.

#### REFERENCE TO SYNOD.

The Board having thus referred to their own action during the past year, would now direct attention to such points as they consider will require the action of this Court. These comprise matters of grave importance, and they will receive, doubtless, the most serious consideration of Synod.

#### SUCCESSOR TO MR ARCHIBALD.

From what has been said it will at once appear that the most claimant demand upon us at present is to provide a successor to Mr Archibald.

On this subject your present missionary gives utterance to a full heart when he says, "Our situation is such as no missionary should be placed in. The Board have undertaken a great responsibility to leave me alone in so arduous a field and at so critical a period to the mission. I trust that they will make vigorous efforts to send another missionary, if they have not done so already. In our solitude, however, we have not been left alone—God has been true to his promise, and we have enjoyed some measure of his presence in our work. Had it not been for His grace and assistance, we must have fainted and become weary long ago." Again, and in a similar strain he says, "Have I your sympathy and that of the Board in my present circumstances? I sometimes think that I have not, at least to the extent that I ought to have it, or how could you have left me years without an associate. I feel distressed to think, that the John Williams, after lying more than a twelvemonth at home, has in all probability left for these islands, without any help. Think of a solitary family more than 1500 miles from

the nearest missionary station, without the possibility of communication, except at distant intervals. Does the heathen world present such another instance of missionary isolation? Our position is a most serious one, and ought to demand your early and most serious consideration, if it has not done so already. You must pardon me, if I am over sensitive in the matter." In the latest official letter, Mr Geddie writes, "If you cannot engage a volunteer, it would, I think, be quite proper to invite a man from the settled ministers of the Church, and such an invitation might be regarded by him as a call in God's providence, to forsake the endearments of home, and go far hence unto the Gentiles." This proposal your Board felt to be too serious in itself and in its consequences, to be either lightly treated, or immediately adopted. Indeed, they apprehend the responsibility connected therewith, to be far too grave for them to assume, without the special instructions of this supreme Court. They have therefore agreed to refer it to Synod for such action as it may deem most prudent. It is proper, however, to note the qualifications which Mr Geddie affirms to be the most desirable in a missionary to Aneiteum. It would seem men of experience are wanted, and yet men who have not reached the meridian of life; for the labors and toils which the station involve, are as inconsistent with the decline of bodily and mental vigor, as with the immaturity and inexperience of youth. "I think," says Mr Geddie, "that a tried man would be more eligible than any other at the present time," and again, "Except in extraordinary cases, the man who has turned his thirtieth year, had better remain at home."

Another topic has been referred to the Board for deliberation, and by them to the Church,—that is—The scheme of the Rev Mr Inglis, as to the permanent location of the New Hebridean Group by ten or twelve missionaries; the number to be provided, three from each denomination, the Presbyterian Church of Nova Scotia, the Reformed Presbyterian Church in Scotland, of which Mr Inglis is a missionary in New Zealand; the Original Secession, Scotland; and the London Missionary Society. That each party should hold correspondence with their respective Society, but that all the missionaries should be under the general management of the London Missionary Society

How far the Synod may be prepared to

entertain this project as a whole is very questionable, but certainly from past exertions there is good reason to believe that the Presbyterian Church of Nova Scotia is quite able to support the *quota* which is set down to her account. Our Sister Church in Canada has already presented the first fruits of her liberality, by the regular remittance of the annual offerings of two of her congregations. Were the liberality of all her congregations in like proportion to be elicited, cooperation would be secured, not inferior to our own efforts. A cooperation which would have the happiest effect upon the relation existing between the two churches. It might not be very difficult to induce the United Presbyterian Church in Scotland to resume and fulfil ere long their once cherished design to occupy this group of Islands. Many will consider it quite premature to speak of our Church sending two additional missionaries, when we have sought so long earnestly, and yet in vain, to find one. It is quite possible however, that it might be easier to obtain the services of two than of one. The dread of a lengthened, perilous, and withal, solitary passage to the scene of labor would then be greatly mitigated, and, what is of far greater advantage, the numerous and manifest benefits attending Presbytery could be obtained, and the agency as a whole, would possess the strength of the three-fold cord, which is not quickly broken.

#### MISSIONARY REGISTER.

The only remaining subject to which the special attention of Synod is requested, is the present state and prospects of the periodical under the care of the Board. During the past year the Missionary Register has been under the management of two of their number. The complaints as to the irregular issue and transmission of it have altogether ceased. Its circulation is now almost wholly to subscribers and amounts to upwards of 1700 copies monthly. Of these at least 1600 copies are understood to be subject to payment, but though the terms are *in advance*, it is with deep concern your Board would observe, that up to this date, only £58 of the 100 due in January last, have been collected. It will be at once apparent that much greater punctuality must be observed by subscribers, before the Board can feel satisfied with present arrangements. Last year, upwards of £26 was drawn from the general fund to support this publication, besides the past year's gratuitous

distribution. A little more exertion on the part of ministers and other agents would speedily raise the circulation to 2000; and were payment of this number of copies prompt, the amount received even at the present very low price of sale, would not only pay current expenses, but soon reimburse all the outlay incurred by the gratuitous distribution of past years. The management of this publication entails no inconsiderable degree of necessary and unrequited duty on the part of its immediate conductors, but this has been cheerfully undergone, under the apprehension that the sympathy and support of the Church will not be withheld. Nor would the Board hesitate to affirm that the enterprize which was exhibited by them at the commencement of this Periodical has been amply rewarded.

Apart from the direct influence which it has exercised upon their own immediate schemes, its pages have been open to the statements and appeals of every scheme connected with the Synod. Many of the members of the Church whose ecclesiastical information, and consequent interest in passing events, were almost wholly confined to what concerned their own locality and congregation; many who never hear of the doings of our superior Church Courts, except in reference to the more prominent interests of their own section, are now familiar with the general movements of the Church at large, and feel a deep and intelligent interest in the welfare of every Congregation and Mission locality.

#### RESIGNATION OF MR ARCHIBALD.

The Board have already referred to the resignation of Mr Archibald, a most painful and perplexing subject, as its stands connected with the action taken therein during the past year; but consider that its importance demands separate and special notice. The great irregularity and uncertainty of communication to and fro, has evidently much to do with the difficulties of this case. The route by China is by far the most expeditious, but letters pass through so many strange hands before they are mailed, that they are sent at a venture. In answer to letters, addressed to private individuals, Mr Geddie says, under date Nov. 11, 1851, "I have not received any letter communicating the wishes of Synod in relation to Mr Archibald's ordination, nor have I received any letter of instructions from the Board of Foreign Missions, nor any list of enquiries. I fear that those letters were on

board of a small vessel captured by the natives of *Marc* last December, for I have since heard that there was something on board of her for me." Your Board are satisfied that Mr Geddie is quite ignorant of the nature and extent of the correspondence which Mr Archibald has held with them, and that he considers it quite unnecessary to enter into particulars as to the ground of resignation. It has been distinctly stated, that this was the result of the united counsels of Messrs. Geddie and Powell, in answer to the request for advice which Mr Archibald presented to them.

Mr Powell is one of the London, Missionary Society's agents and was there on the island, and your Board have felt that his presence and counsel should have great weight with the Synod and the Church at large as it has had with themselves.

There can now be no reasonable doubt as to the propriety of the step which has been taken by Mr Archibald in tendering his resignation in the manner in which he has done, but it is most deeply to be deplored that his very protracted silence should leave all the friends and supporters of the mission a prey to the most painful suspense, which a few lines to your Board or one of his own friends, would have entirely removed.

At the same time, your Board would not seek to justify the air of mystery in which Mr Geddie writes on this subject, or the covert insinuation which often has keener point than the bare and naked truth, for, though he might well and justly withhold such detail from the public, it is unwarrantable to keep them back from a Board, to which he owes his appointment in common with that of Mr Archibald.—To this however, it may be answered, that we have no knowledge of his having received any official enquiry after such particulars, and as the enquiry is now on its way if it has not already reached him, it is only cautious and christian to suspend all condemnation of his conduct, until an authentic and full reply be received.

#### PRESENT STATE AND PROSPECTS OF THE MISSION.

Your Board would now direct special notice in conclusion, to the cheering tidings which have recently been received, as to the prosperous state and highly encouraging prospects of the mission. Your missionary writes, Nov. 11, "There is a movement in favor of Christianity all over the Island. I am just now endeavoring to

white men engaged in the Sandal Wood Trade. But God has hitherto shielded his cause and those engaged in it, in circumstances of danger and trial, and we feel an assurance that he will do so still. The good work which has begun in this dark island must go on until it comes to a triumphant issue. A flame has been kindled which the waters of opposition have not quenched and cannot quench. The Sun of Righteousness has begun to arise in this benighted land, and though the clouds of adversity do sometimes seem to intercept his rays, yet his course is always onward, and may we not cherish the hope that the day is not far distant when his life giving rays shall penetrate every district, every village, and every habitation in Aneiteum." Again he says, in a letter of the same date, "Our progress has never been remarkable, but has always been onward and steady. I am happy to say, that after a succession of struggles, the cause of God is likely to live and triumph in Aneiteum. At present the whole island is in a state of commotion on the subject of Christianity. Even in the remotest districts it is the all absorbing theme. Every week weakens the heathen party, and brings new accessions to the Lord's side. The change has been brought about chiefly, under God, by native agency. For several months I have employed natives in whose knowledge and piety I have some degree of confidence, to converse with their benighted countrymen. At present there is a chief at this station, from another district; he came to spend some time with me and receive instruction. This man, whose name is Jiapai, has been a great disease maker, the most celebrated warrior in the island, and the terror of the natives at large. The natives used often to say to me, when I exhorted them to forsake their superstition and their sin, 'Get Jiapai to tutu and we will all turn.' The Lord, I trust, has touched the heart of this very wicked man. Since he came to visit me he has been out among the heathen party every day, entreating them to give up their dark customs and embrace Christianity. Jiapai is a man of masculine mind, as well as earnest in the cause, and his words, as the natives say, are as a great hammer, which breaks every thing before it. None of the heathen can withstand him, and he soon puts them to silence. A few evenings ago, he met with Nohoot, the chief of this district, and talked with him until it was

follow up and improve the awaking which has already taken place. We have not attained our present position without a struggle, nor am I so sanguine as to hope that the struggle is over. We have still to contend with the confederate opposition of the heathen party, and a small party of daylight next morning. The old chief wept like a child, acknowledged that he was a very wicked man, but said that he wished to remain as he was, and after death he was willing to bear the punishment of his sins. Put your hand into that fire for a few minutes, said Jiapai pointing to the burning embers before him. The chief refused. Now, said Jiapai, if you cannot bear the agony which this fire would occasion, for a few minutes, how do you expect to bear the torments of hell for ever? This man is about 60 years of age, but he says that he must learn all that he can before he dies, and is now busily engaged in trying to master the Alphabet. Many of the poor natives are really in earnest and doing what they can for the evangelization of their fellow countrymen. You need not suppose that our trials are over. Though many persons of influence have forsaken heathenism, there is still a formidable opposition against us. If my journal, which will be forwarded by the first chance to Sydney, reaches Nova Scotia, it will make some disclosures which will be hard to credit, and yet after all that has been written, the truth is not half told. Our infant mission has met with a degree of opposition, which would have vanquished other than a divine cause. But where is the successful mission which has not its struggles as well as its triumphs."

The Church has every reason to bless the God of Missions for his special providence and abundant blessings attendant upon the mission family and their labors, hitherto. With regard to the troubles as well as the triumphs, the sorrows as well as the joys which have been revealed to them, your Board would confidently say, "The Lord hath been mindful of us, he will bless us, he will bless the house of Israel, he will bless the house of Aaron, he will bless them that fear the Lord, both small and great. The Lord shall increase you more and more, you and your children."

JAMES BAYNE,

Sec.

## 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.

#### ANOTHER ACCESSION—HEATHEN VANITIES.

March 25. The man whose wife attempted to strangle herself has lately joined us, and is now receiving christian instruction. He had been sick for some time and had applied in vain to several sacred men for relief. All sickness on this island is supposed by the natives to be caused by the *natmasses* inhabiting the persons affected. Internal remedies are never employed by them, and if they can only succeed in driving away the *natmasses*, they hope to get rid of their sickness. Hence the priests are employed, who, by chewing a sacred leaf and spitting on the part of the body affected, and going thro' certain incantations, accompanying the whole with shouts and yells, expect to expel the *natmasses*. Nangareng, for that is the man's name, had applied to the most celebrated disease curers on the island, but all to no purpose. I told him one day that I thought I could do something for him, if he wished me. He gladly accepted my offer. His disease gave way under the means employed, and he is healthy again. Ever since, he has been a regular attender on the ordinances of religion and counts himself one of the christian party.

#### DEATH OF A CHILD—CHRISTIAN RESIGNATION.

March 29. The child of Waihit died to-day, after a short illness. His name was Miesi Gete and he was an interesting little boy. He was an only child, and his parents were very much attached to him. At first Waihit was inconsolable about the death of his child. He came running to my house and cried, "O missi, missi, tell me something out of the Bible to strengthen my heart, for I am afraid it will become weak under this affliction." I told him the story about David and his child, and how David acted when it died. He was pleased with the narrative, and went to Mrs. Geddie asking her to repeat it to him. I went to the house some time

after and found Waihit quite composed. He was telling the story of David and his child to his wife and some others; and he would often say, "I shall go to him, but he shall not return to me."

This death created a considerable stir among the heathen people. It is regarded as an additional evidence that christianity is false, and that we are suffering the vengeance of the *natmasses*, for endeavouring to overturn heathenism. Several of the heathen have come to Waihit; to-day in the expectation that he would now turn back to the old system; but he would not suffer any of their *dark talk* in his house. "If you have come to sympathise with me," he would say, "I am thankful for it; but if you have come to *weaken and destroy my heart* you can leave, I will not hear you." It cheered me to see him act thus. I had my fears that the hearts of some might waver seeing so much affliction among the christian party; but this has not been the case. Many on the contrary appear more stedfast than ever. To all I think the gospel appears more precious, as it brings to light new views and now hopes beyond the grave, to which the natives were strangers in the days of heathen darkness. †

It is remarkable that the deaths which have occurred for some months past have been among the christian party only. — who doeth all things well has wise though mysterious ends in view in this. At times we are almost tempted to say "all these things are against us," but we may yet see that they are all for us, and that God designs by them to help on his work.

#### SICKNESS OF TEACHERS.

April 3. I have lately had some slight attacks of intermittent fever. The Teachers and their wives are all laid up on the other side of the island with the same sickness, but more seriously, but I cannot go and see them. Such is the excited state of feeling that I have not been absent from the station a single night for several months. Have sent the Teachers such medicines and necessaries as I thought might be useful to them. They happily enjoy peace at their stations at present, and the excitements encountered here have not reached them.

## ALARM EXCITED.

*April 6.* The christian party were thrown into excitement to-day occasioned by a remark of Nohoat. He said in the presence of a number of the heathen people that when the Samoa Teachers went to Samoa great numbers had died in consequence of their instructions; but that the natives killed one teacher and drove the others away, and death soon ceased among them. The remark soon spread abroad, and we heard that the heathen were going to attack the christian party. It was Sabbath, but some of the people came to consult me about the matter. I proposed at once to go to the chief and speak to him on the subject. They objected to my going, as he might dissemble with me, and it was finally agreed that two of themselves should go. Nohoat confessed that he had made the remark, and that it was unguarded and hastily; but he gave his word that we should not receive any molestation on account of it: so our minds were relieved once more. How great the privilege of those who live in a christian land, and who can sit down under their vine and fig tree, none making them afraid. I sigh for the day when the reign of the Prince of Peace shall be triumphant in this dark land.

## DEEDS OF VIOLENCE—STRIKING CONTRAST.

*April 13.* The Lord's day. We were disturbed to-day by a stirring event. I had just returned to my house after finishing our morning religious services, when I heard a noise as of a person in distress. I ran to see what was the matter, and observed a boy lying on the shore a short distance from my house. He had just been speared through the leg, a little below the knee, by Naurita the man of whom I have spoken before. I went to the spot and got some natives to carry him inland to his home. I went along with him to examine his wound and dress it. A number of the heathen people soon collected to see the boy and I found myself in the midst of my enemies. I examined the wound and found it clear; but the natives maintained that there was a bit of the spear in it. So four stout men laid hold of the boy, and held him down on the ground, while a native searched for the fragment of spear. The instrument used was a native knife, which is a piece of bamboo split in a certain way, and this has a hard and sharp edge. After lacerating the boy's leg in a most fearful man-

ner the search for the spear was given up and I dressed his leg as well as I could.

While I was attending to the boy, the natives were meditating revenge. They soon agreed to punish Naurita, and off they set armed with spears and clubs for the purpose. I followed them in company with the chief, for I wished to look after my own natives and keep them out of the way of harm. On our way we passed the abode of one of our christian natives, and I will not soon forget the sight that we saw. About thirty of our people were on their knees in the yard, while one was offering up a fervent prayer. How different they seemed from my heathen companions. The one party were clothed, and as it were, in their right mind—the others were naked, painted and armed. I turned to the chief and told him to look at the contrast.

The party found Naurita at his house. After spearing him through the thigh in three places they left him. I went to see him, and found him in great agony. He was glad to see me, and I dressed his wounds for him. Such are the customs of those who inhabit the dark places of the earth.

## BRIGHTENING PROSPECTS.

*April 24.* Our prospects brighten a little. We have been sowing in tears for several months, but we have reason to hope that our labor has not been in vain. Some of our natives are in a thoughtful state at present, and I have had several applications for baptism. Though I think I could comfortably dispense this ordinance in a few cases, yet I think it prudent to delay until the arrival of the John Williams, when I can consult such brethren as may come in her. As salvation does not rest in the ordinance of baptism, delay in my peculiar circumstances may be warrantable. In the mean time, candidates for the ordinance will be acquiring more enlightened views of divine things. Of late we have had some accessions to our number, and among them a man named Nimitintchauphas, who has hitherto been a great opposer of the cause. He says that he is tired of sinning and wishes to alter his ways. He is a sacred man and possesses considerable influence. Should he continue steadfast, his example may have a good influence on others.

It is said that others of the heathen party intend to join us, but are delaying until a great feast, which is in contemplation.



ion, takes place. There are many heathenish customs connected with their feasting, and they cannot conscientiously join us until the feast is over. They design to wind up their heathenism with their feast.

#### DEATH OF TEACHER'S WIFE.

June. 28. A messenger came yesterday from Aneito to let me know that the wife of Munamunu was very ill. I had seen her about three weeks ago, and then she was very low with fever and ague. On the receipt of the message I went off immediately in my boat, and reached my destination before sunset. I found the woman dying and told her husband so. She was unable to speak when I saw her, and she breathed her last about midnight. Thus another member of the mission has fallen at her post in this dark land. She leaves behind her two children in Samoa, and two children in this island, one of them an infant three weeks old. We buried her to-day and a great many natives were present on the occasion, whom I addressed at the grave. I brought the infant home with me and it will become the charge of our native women under Mrs Geddie's direction. The Samoans and Raratongans have suffered much on this and neighboring islands. The sacrifice of health and life among them has been very great. It seems desirable as soon as possible to dispense with their aid, and endeavor train up to native agents for the nevelization of these islands, who may breathe their pestilential atmosphere with impunity.

#### MORE SICKNESS AND TRIALS.

July. 3 Received a letter from Aneito stating that the wife of Sakio was in a very dangerous state. I sent my boat to bring her to this station. She arrived with her husband to-day. She is broken down with fever and ague but will recover I hope. May God sanctify our trials for they are many and great. Our infant mission has been severely afflicted during the past year. We sow in tears now, but God may yet permit us to reap in joy.

July 10. There is much sickness on the island at present. An epidemic prevails, and great numbers are laid down with it. Among the heathen people there has been several deaths; but as yet all the christian party have recovered. A few months ago the heathen party spoke as if the embracing of christianity were the sure forerunner of death; but now they are silent. From the success which has

attended the timely use of medicines many of the heathen are convinced of the folly of their superstitions, and cease to apply to their sacred men to drive the *natmasses* out of them. Applications for medicine are coming in from all quarters. We rejoice to do what we can for the poor heathen. Our Divine Saviour when he was on earth shewed his compassion for the bodies, as well as the souls of men. By aiding them in their afflictions we may hope to gain access to their hearts.

#### PERILS OF THE DEEP—REMARKABLE DELIVERANCE.

July 15. An eventful day. My dear child Elizabeth Keir was in danger of drowning, and my own life was in peril in attempting her rescue. As the day was pleasant I took Mrs. Geddie and our two little children to give them a sail for the benefit of their health. We were accompanied by a young man, a boy, and girl, all natives. As we were returning before a gentle breeze our little Elizabeth fell oberboard. She had been sitting in the stern of the boat and wishing to look over, she stood on her seat. Her mother stretched out her hand to take hold of her, when she made a spring to get beyond her reach and went over the side of the boat. I plunged in after her and was beside her in an instant. I expected that the native lad would have followed me, but when I looked round the boat was leaving us in the rear, and all were motionless except Mrs Geddie. The natives were so petrified with fear that they knew not what to do. As soon as they came to a little they made an effort to stop the progress of the boat, and bring her round, but they failed in this. In the meantime Mrs Geddie by entreaty, succeeded in getting the native lad overboard and he soon came to my help. I had never moved out of my position with the child, so burthened as I was with my clothes I could scarcely keep myself above water. In my efforts to keep her up I had gone under several times and swallowed a good deal of salt water. When the native reached me, I was very much exhausted. I passed the child over to him not knowing if she were dead or alive, for she had never made a struggle or uttered a cry. I now made for the shore swimming very gently and the native with my dear child close behind me. I had not gone far when I thought I saw bottom. I was afraid to sound lest it should prove an illusion. I swam on, and

presently my foot struck the ground. I now found myself on a patch of coral rising perpendicularly out of the deep water with about four feet of water on it. The native was soon beside me with my child. She was still alive. We remained on the rock until the boat was brought to our rescue which Mrs. Giddie, the boy, and girl accomplished after much trouble. I cannot well describe my feelings when I thought of the goodness of God in rescuing myself and my child from a watery grave. I more than ever owe my life and my all to the Lord, and I trust that all my energies may hereafter be devotedly em-

ployed in his service. The event has caused some excitement among the natives. Most of the christian party have come to visit me, and they express their sympathy for me, as well as their thankfulness to God for my preservation. *Our Father* and *our Child* many of them will say, and then they give vent to their feelings in tears. If anything they say had befallen you in this dark land, who would teach us the word of God, and what would become of us. I trust that the feelings awakened by this dispensation may be mutually beneficial.

*To be Continued.*

## Home Department,

### THE THEOLOGICAL SEMINARY.

The examination of the Students at the Synod's Seminary, was commenced on Tuesday the 31st August, at 11 o'clock, by the Committee of Superintendance, together with several members of the Pictou Presbytery, who being present were invited to co-operate. The number in attendance during the last term was 28, of whom 26 were present.

The examiners first directed their attention to the Logic Class, which was subjected to a rigid examination for about an hour; after which, each of the students read portions of an essay, selected by the examiners, from those composed during the past Term. The Natural Philosophy Class was then called, and Electricity and Optics selected as the topics of enquiry; after which, portions of selected essays from various branches of Natural Philosophy were read by members of the class. The subjects for examination were selected *ad libitum* by the Committee, without the knowledge of the Professor or any of the Students, which circumstance rendered the exhibition more creditable to the Pupils and Professor, and highly satisfactory to all who were present.

A very large and respectable audience having witnessed the proceedings for about four hours, the Committee and others briefly expressed their sentiments and the business was adjourned till the afternoon, when it was continued till dark in examining the junior Latin, senior Latin and Greek Classes.

At 10 o'clock on the following morning,

the Committee, with the Rev. Professor Ross, resumed their labors, and examined the junior Mathematical Class in Mathematics and Algebra, the senior Latin Class in Plane Geometry, Algebra and Plane Trigonometry, until the hour having arrived for opening the Divinity Hall, want of time compelled them to close the proceedings without hearing the senior Greek Class.

The whole course of examination was conducted with an evident intention of discovering the substantial attainments made by the Students, and the results amply rewarded the numerous friends of the institution who attended.

This powerful and essential auxiliary to our Church is now in a prosperous condition, and its growing popularity will ere long raise it to an eminent position as an Institution of learning in Nova Scotia.

The Hall was opened immediately after by a Lecture from the Rev. Professor Keir, on the Church, reviewing the various ideas of it that have been held, under the forms of the Rationalistic, Ritual and Evangelical systems, after which the students gave in their certificates from their respective Presbyteries. The number in attendance, duly certified, was sixteen in all, viz: one of the fourth year, six of the third, three of the second year and six of the first. Such a "band of young men whose hearts" we trust "the Spirit of God hath touched," has never been in attendance before at our Hall, and their presence augurs most favorably for the future interest of our Church.

## INDUCTION.

The Rev Robert Blackwood was inducted to the charge of the New Annan Congregation, on Tuesday, 14th September. The Rev James Watson, Moderator *pro tem.* preached and inducted; the Rev D. Roy addressed the minister and the Rev James Waddell the congregation.

*Mr. Editor—*

On Wednesday, 28th July, the Presbytery of P. E. Island, met at Bedcque. Charges were preferred by Mr William Auld, a member of the Presbyterian Congregation of Covehead, against the Rev. John Sinclair of Cascumpeque, affecting his character. The Presbytery after a careful investigation of the subject found the charges so far proved, as to warrant them in suspending him from the exercise of the office of the ministry.—They have therefore suspended him, and ordered me to give notice of the same in the Register.

ROBERT S. PATTERSON,  
Clerk of Pby. of P. E. Island.

In the notices of sums received by the Treasurer during the past month will be found six shillings and sixpence from Mrs Jackson, Cape John Road. This sum constitutes the legacy of a poor widow, who in giving, gave her all, and though it be comparatively a mite, it is yet *the widow's mite*. - It was given on her death-bed, and doubtless with her dying prayers, in behalf of the mission at Anseiteum. When reminded of her own necessities and what comforts the sum might procure for her last hours, she resolutely refused to suffer one fraction of it to be taken for any such purpose, exclaiming, "Give it all—it is little enough."

Can a cause which enlists such sympathy as this, from dying Christians, fail to elicit the continued liberality of the Church?

The *Senatus* of Amherst College, Mass, U. S., of which Dr. Hitchcock is President, have conferred the degree of D. D. on the Rev. John Keir, Professor of Sytematic and Pastoral Theology in the Theological Seminary of the Presbyterian Church of Nova Scotia.

## Miscellaneous.

## OLD CALABAR.

## DUKE TOWN.

*Arrival of Mr and Mrs Anderson.*—After a very tedious voyage of nearly three months, we arrived here in safety, on Friday, January 9th, the anniversary of my arrival in Jamaica twelve years before. Mrs A. was very unwell during the first part of the voyage, but got quite well ere it terminated. The two Calabrese stood the voyage well. Poor little Andrew had so far forgot former scenes, that when, in the neighborhood of Cape Palmas, our Kroomen came on board, he was quite frightened by the sight of black men. On arriving here, we found all our brethren and sisters in the mission well, with the exception of Mrs Edgerley. She sunk very low indeed, but is now recovering.—We found the good work progressing. I found two new books in the Calabar tongue in circulation among the young; a small hymn book by Mr Goldie; and a translation of the ten chapters of Genesis, which contain the history of Joseph, by Mr Waddell. We found that death had been at work during our absence, among our neigh-

bors, both in the river and in the town.—We had to mourn the death of Captain Cookson of the 'Tapley,' a very excellent young man. He was mate in the ship in which we came hither in 1818-9; and, during the night watches, he and I had then many pleasant and profitable conversations. He had an excellent education, and what was better, he had the fear of God before his eyes. He was a warm friend to the Mission. We were sorry to find that another friend, a native trader, by name Iron-Bar, had gone the way of all the earth. He was a most useful man. He was by birth a slave, and as such, was excluded from Egbo privileges, but notwithstanding this, he was, next to Archibong himself, the most influential man in Duke Town. Indeed, he was Archibong's right hand man. He was, as far as a heathen can be, an honest man. In the affair between the town gentlemen and the plantation people a twelvemonth ago, it was chiefly owing to his mediation that matters were amicably arranged. I cannot help wishing that we had him among us now.

On arriving here we were very kindly

received by King Archibong and all the gentlemen of the town. He seemed delighted to see the two children safely back. On two sabbath mornings at our meetings in his yard for Divine service, he took special notice of Andrew, and said to all around him, both in Calabar and English, "Suppose it no be them white people, that boy dead long time for true." We found that Ntukon, the slave whom Mr Young dashed me one evening about two years ago, had been put to death for shooting at and wounding, some say killing, a Quaman.

*Death of King Archibong.*—Passing other matters, I shall come to the principal event which we have at present to record, viz., the death of King Archibong. He was very unwell a year ago, and I believe never fully recovered. When we arrived last month, he seemed pretty well, and in good spirits. On the evening of January 31st, as Mr Goldie and I took our usual round to announce the approach of the Sabbath, we found him very ill. He had had a fever for three or four days.—He said that he could not be at the meeting on the morrow, but that we must come down and hold it, as usual. When we saw him the next morning, he was evidently worse. We then began to apprehend danger. His mother had arrived from the plantation and was beside him. Her name is Obama, but she is frequently styled by the white people, Mrs Archibong. She is wholly devoted to the superstitious of her country. *Idiong*, or the carcasses of sacrificed animals were to be seen in all quarters. The atmosphere was quite polluted with their pestilential effluvia. Here was a goat's head, there one of his legs, yonder another of them; while within two yards of his sick bed was a putrifying fowl, tied (probably while it was alive) to a stick. Mr Goldie on that morning, as at our subsequent visits, spoke to him of the Saviour, and prayed with him and for him in the Calabar tongue. On the Monday when Mr Goldie was speaking to him of the folly of *idiong*, and urging him to commit himself to Christ, he called on one of the gentlemen, and repeating what Mr Goldie had just said about their own foolish confidences, he declared most seriously that they were "Ikemeke," i. e., unfit to benefit, worthless. We called on the Tuesday and found him sinking. About noon on Wednesday he died.

*A large number of persons killed by the Poison Nut.*—A work of slaughter forth-

with commenced. His mother, Obama, took four of the family connections, one man and three women, to Mr Young, and charged them with having killed her son by means of *ifod*, otherwise called *freemason*; in Jamaica it is called *obeah*; witchcraft is, I suppose, the nearest approach we can make to the meaning of the word in English. They were subjected to the ordeal of the poison nut, and all died. Mr Goldie and I having got a hint about the *chop nut*, took the round of the town to see how matters were looking. Mr Young looked as innocent as an infant, and protested so strongly that no *esere* had been administered, that for my part I thought he was speaking the truth. We are certain now however that he was deceiving us. On the same night the king's mother caused several of his wives to take the nut. The greater part of those who took the poison died under its influence. It is reported that Mrs Archibong broke the Egbo law made two years ago, by killing several slaves; but there are so many conflicting statements that we hardly know what to believe and what to disbelieve. If she has broken said law, I feel convinced that she has now some powerful enemies among the Egbo gentlemen, who would rejoice to see her brought down, and that if they can convict her of the crime laid to her charge by common report, she will not escape Egbo's vengeance.

#### HOW THE GOSPEL IS SOMETIMES PREACHED.

The writer of the following paper is one of the missionaries in India. His aim is to point out some of the points of difference between the labors of a missionary among the Hindus and a minister in our own country. We do not understand him as conveying the idea that the examples stated are of constant occurrence, but they may at times be witnessed as here described:—

Could the readers of missionary journals and letters, only be with a missionary a few weeks, and see what he sees, and hear what he hears, they would often understand much better than they do, and consequently feel more deeply interested in what he writes. As to his attempting to describe these scenes, so as to convey to the minds of readers generally in America anything like adequate impressions of them it is almost a hopeless task. The appearance of everything in this country is so different from what they have been accustomed to see at home, that when a mission-

ary writes about a particular object, the reader is almost sure to think of something different. For example: when it is said the natives are black, immediately the idea is formed of a negro; whereas the difference between the whole appearance of a negro and a Hindu, is almost as great as between a Hindu and a Spaniard. When we speak of a house, either that of a missionary or of a native, the idea on the mind of the reader is so different from that on the mind of the writer, that if it has anything to do in filling out a scene, the attempt is to a great extent a failure. Of course much of the real interest of the scene is lost to the reader. Many people in America have houses for their hogs superior in accommodation, air, light and comfort, to nine tenths of the residences of the Hindus. Then again, the houses of the wealthy are more like irregular shapeless prisons, than anything we are accustomed to look on as a dwelling for a human being. The outside walls have generally but one door, and most generally no window at all. In cases where they have what they call windows, they are mere holes in the wall with bars across, or filled up with lattice work. This lattice-work is sometimes a large slab of sandstone or marble, carved out with various figures so as to let in a small quantum of light and air; and sometimes it is made by building in bricks so as to leave a square hole between every four. I cannot recollect ever to have seen, in all my travels in this country during nine years, a single pane of glass in the house of a native, however rich. It is, however, most probable there are such in Calcutta, or some such place, where the natives have learned English and are beginning to imitate English habits and style of living.

Thus, when we talk of preaching, the idea is associated with a large house, pulpit &c., unless something is said to show where it was. If any one would select the dirtiest place about one of our city markets, and get forty or fifty chimney sweepers together, and let a good proportion of the lower and middle classes of the negro population, with a few of the most respectable, mingle with them, and you have the best idea I can give you from American scenery, of the place and audience of a missionary preaching in the Bazar. And yet your markets are so different, i. e., so far superior to our Bazars, and the color, hair, noses, dress and whole appearance of the crowd, are all so different, that the

description fails to give anything like an exact impression of the scene. But to the Christian who is accustomed to look with comparative indifference on all these externals, it is sufficient to reflect that each of these forms contains an immortal spirit, and that the missionary is proclaiming to one and all the message of eternal life.

Still, external circumstances are not without some interest, even to such, especially as they often throw light upon the labors of the missionary. He is obliged to preach whenever he can get people to hear him, and that is not always under the most comfortable or favorable circumstances. One day while in the mountains, after a long walk and a descent of some two or three thousand feet, I came to a village of Brahmans. Before I could get any of the village people together it began to rain. They then took me into a sort of half granary, half stable kind of a place, where a number assembled to hear what I had to say. At one end were two calves tied up; next to them a pile of hay and corn stalks mixed. This was my seat and pulpit; then came the audience, sitting on the floor, with a Hugga, which they kept handing around from mouth to mouth to let each take a puff or two, while I was explaining to them eternal things; and beyond them, at the other end of the room, stood large vessels made of basket work, and plastered with mud and cow dung, for containing grain, about the size and shape of wine pipes. Here I and the native catechist, who was with me, talked and preached and prayed with the people for a long time, until the rain was over.

The next day, in another village, our place of assembly was a house top, and my seat and pulpit a native cot. Here also we talked and preached and prayed with the people, exposed to the sun, which, when shining out, though very pleasant to them, was anything but pleasant, comfortable or safe to me. But here, from the housetop, amidst surrounding idolaters, was proclaimed the gospel that bringeth life and immortality to light. Here also, in their hearing, we offered up our supplications to the Father of lights, that he would shine into their benighted hearts to give them the light of the knowledge of the glory of God, as it is in Christ Jesus.

On another occasion on the plains, I had been so pressed for books that it was impossible for me to ascertain who could or who could not read. I tried all I could, by reasoning with them, to persuade them to

wait their turn. I put up a rope inclosing a small area with myself and books inside, got two or three servants and as many police officers to stand around to keep the crowd off; but all would not do, and I was obliged to shut up the box. In doing so I forgot to put in it the books I had in my hands and under my arms while engaged in distributing. Seeing this, the crowd rushed towards me; and to save the tent I attempted to run, but finding that a hopeless case, I sprang upon the limb of a tree about as high as a man's head. From this new pulpit I addressed the crowd and distributed the books remaining in my hands, and then dismissed the people and retired to the tent. Such are some of the various circumstances in which the gospel is published to immortal souls; and it is a precious assurance that from the stable, the housetop, or the tree, the word, attended by the energy of the Holy Spirit, will be as effectual in turning men from darkness to light and from the power of Satan unto God, as when proclaimed in the most splendid temples and from the most elegant pulpits of Christian lands.—*Foreign Missionary*;

#### JEWIS IN EUROPE.

Some recent notices of the continued oppression of that guilty and outcast people among various nations on the Continent, are deserving of being put on record. The enmity of the Gentile towards the Jew is simply the natural enmity of man against man. The love to our neighbor as to ourselves, originally written in the heart of man, has by the fall been greatly extinguished, and hatred has arisen in its place. And while there are various checks upon this hatred, by conscience and otherwise, which, in ordinary cases hold it under restraint, it bursts forth with the greater fierceness, when any opportunity for freer indulgence offers itself, and especially where the authority of religion is supposed to warrant, if not enjoin it. Hence the deadly enmity of the Mohammedan against the infidel, of corrupt Christianity against heretics, and hence the oppression of Jews by gentile Christians.

A little has been done of late years in their emancipation by continental states; but much still remains to be done. In Munich, the capital of Bavaria, only a fixed number of Jews are permitted to be matriculated. In Vienna, where masses of Jews have, since 1848, collected from the provinces of Austria, and taken up

their residence, some check upon this toleration is now taking place. A number who had recently come to Vienna from the province of Galicia, have been sent back to their former home. The press at Vienna, which is under Government control, had been attacking the Jews with all manner of assault and abuse. And when a deputation of very respectable Jews waited upon the President of the Council of State, begging him to put a stop to these violent attacks, his ominous reply was, "Yes, it has become necessary to investigate, whether the rights and privileges which the Jews have of late obtained, have been made a proper use of by them; or whether the repeated complaints against them may not have good foundation; and then we will see what ought to be done."

Those Jews who have settled in Pisle, a Protestant Swiss Canton, have received command to leave the canton without delay. In the canton of Schaffhausen, on the east of it, Jews are allowed to offer their merchandise for sale; but on no account are they permitted to sleep within the walls of the city; and many a weary exhausted Jew has been known to perish during the night, from the inclemency of the weather, or to have lost his way, and been buried in the snow.

In Rome, since the restoration of the Pope, and the re-establishment of the Inquisition under French auspices, the edict of Pius VI. has again been put in force, in reference to the Jews; by which they are not permitted to have any book, excepting the Hebrew Bible, in their houses, on pain of confiscation of property; nor to converse on the subject of religion with a Christian; nor to bury their dead with religious rites, or write inscriptions on their tombstones. No Jew can say or do anything to disturb the faith of a Jewish convert to Romanism; no Jew can sell meat killed by a Jewish butcher, to Christians; nor sell them unleavened bread.

They are not permitted to sleep a night beyond their own quarter of the city; nor to have carriages or horses of their own; nor to take a seat in any public conveyance, if others object.—*United Presbyterian Magazine*.

## Youth's Department.

RARE INCIDENT IN A HEATHEN COUNTRY.

*The Christian Mother,—A Child's Truthfulness.*—I have just been paying a visit to a Christian lady, who has latterly been near enough to the confines of the better world, to behold some of its glories, and to be so charmed with the view she had of the Saviour's love, as to be not only submissive, and cheerfully submissive to the divine will, in relation to the bodily sufferings she endured, but to be thankful for them.—Every expression short of gratitude, was too cold to represent the feelings which Divine grace had kindled within her bosom. I saw her, and conversed with her, when this was the state of her mind, and I praised God for thus magnifying his grace, and comforting a beloved friend. She was now convalescent, and still rejoiced in God's mercy.

But my object is to give you an incident which she related to me, showing, in a beautiful manner, how the conscience of a child, in a particular case, bore witness to its simplicity and godly sincerity. The son of this lady, named Harry, was a very little boy; he had an aunt and some very little cousins who were spending a season in the same house with him. These cousins, who were little girls, younger than Harry, had received from England a present of a handsome doll. The doll was one day given to the children to play with, and a special injunction was given to the servants, by the mother of the little girls, to see that it was not injured. Nevertheless it was injured, both its eyes were taken out. The servants were called to account for being so negligent. They affirmed that Harry had dug out the eyes. His simple answer was "Indeed I did not." But it was feared he might be trying only to conceal his guilt. So in the evening, when he was about to say his prayer, before laying down to rest, his mother said to him "I do not know whether you told the truth to-day about the doll's eyes, nobody was present to witness it, from whom I can learn whether you took them out or not, but God saw who did it; now I do not ask you to tell me, because I do not wish to tempt you to say what is not true; but I want you to ask your conscience about the matter." Harry looked earnestly into his mother's face, and said, "Mamma, when you go to heaven, you may ask God if I

took them out." That was quite enough. It was evidently spoken in the simplicity of his heart. I was so charmed with this demonstration of a child's veracity, that I could not doubt it would be acceptable to some of your readers, both young and old, and therefore I send you the account.—*For. Missionary.*

### CAN WE GO?

Can we go? Can we go?  
Children such as we?  
Can we go? Can we go?  
Far across the sea?  
Where the palm tree waves on high.  
Can we tell of Jesus' love?  
He who came on earth to die  
That we might reign above?

Can we go? Can we go  
From our pleasant home?  
Can we go? Can we go  
Making Jesus known?  
Where the northern snows are cold  
Can we labor day by day,  
Bringing sinners to His fold  
And teaching them to pray?

Can we go? Can we go?  
We have heart and will.  
Can we go? Can we go,  
And the word fulfil?  
Little children such as we  
Must know more of Jesus' Word  
Ere we go across the sea,  
Where His name was never heard.

Shall we go? Shall we go  
At some coming day?  
Shall we go? Shall we go?  
Yes, perhaps we may!  
Grant us, Lord, by grace divine  
To belong to Thee alone!  
May our lives be wholly Thine—  
Thine to make Thy glory known!

We can go, we can go  
To the mercy seat;  
We can go, we can go,  
And our Saviour meet.  
For the heathen let us pray,  
Pardon seek, and life and peace,  
That they may the Lord obey.  
And from all their evil cease.

We can give, we can give,  
And our money save;  
We can give, we can give,  
That across the wave  
Little children young as we

May their loud hosannas raise,  
And to Jesus bow the knee,  
And His name for ever praise.

We will give, we will give,  
We will freely give:  
We will give, we will give,  
That their souls may live.  
Lamb of God! in glory reign!  
Wear Thy crown in every clime:  
Break, O break the captive's chain:  
The whole world, oh, make it Thine!

#### A BLIND MAN AND HIS LITTLE DAUGHTER.

"One day," says Dr Dawson, missionary at Rangoon, in Burmah, "a poor blind man, led by a little girl, stepped into the dispensary. He turned his sightless eyeballs towards me, a big tear standing on each eyelid, and said, 'Teacher, I want to sell my child, this little girl by my side. I want to sell her for fifteen rupees;' that is, about seven dollars and a half.

"You want to sell your child? for what?"

"I want to get money."

"Shocking! but what do you want to do with the money?"

"I wish to give it to have these poor eyes cured."

"Never, never do so! Does Buddhism allow you to do this?"

"Yes."

"It is a wicked religion. God commands you to love your children, and, if you are able, to provide for them. You must not sell them. There are people who will help you if you ask them."

The little girl he wished to sell had no mother, and was about eight years old.

Dr Dawson wished the blind man to send his child to Mrs Dawson's school, and, after his eyes had been looked at and attended to, he left, promising to think of it.

It is very sad to think that the religion of these poor ignorant Burmese people gives them liberty to commit so wrong an action. It teaches a father to forsake and sell his child; while the gospel of Christ teaches us to love one another. Dear children, pray that God may open the blind eyes of their minds to see their ignorance and sin.—*Juv. Miss. Herald.*

## Notices.

**MONIES RECEIVED BY TREASURER,**  
from 20th August, to September 20th.

#### FOREIGN MISSION.

From Evang. Soc., Fish Pools, E. R., £2.  
Cascumpeque, P. E. I., £8 3 11d. Lot 16,  
£4 17 4d. West St Peters, £4 0 11d. Mrs.  
Jackson, Cape John Road, 6s 6d. Juv. Miss.  
Soc. James Ch. £5. Evang. Soc. do. £5 10.  
Ladies' Religious & Benevolent Soc. do. £3.

#### HOME MISSION.

From Prince St Cong., to assist a Cong. in  
P. E. I., £7 6s. West River Young Ladies'  
Benevolent Soc. £2 6 4d. Roger Hill Ladies'  
Miss. Benevolent Soc., £1 13 9d. Mrs Rogers  
Roger Hill, 8s 1 1/2d. Ladies' Relig. & Benevolent  
Soc., James' Church, £3.

#### SEMINARY.

West River Young Ladies' Benevolent Society,  
£2 6 4.

#### REGISTER.

From Rev. Isaac Murray, £1. J. Cameron,  
East River, 8s 9d. Peter Ross Esqr. 5s.  
William Brown, Merigomish, £1. Wm. S.  
Clark, W. River, 1s 8d.

Received by the Agent for the Register  
1s 8d, from Daniel Cameron; and 1s 8d from  
James McGrigor, Esq., New Glasgow.

Messrs J. & J. Yorston acknowledge the receipt of the following articles for the Foreign Mission. 80 yds plaid, 8 1/2 lbs patchwork, 2 towels and thread, from the Ladies of Cross Roads, S. District, Upper Stowiacke. 29 yds flannel from the Ladies of Middle River, Salem Church. 1 box sundries, value £3 10 6d, and 59 yds flannel from Salem Church congregation. Green Hill, per F. Cameron. 30 yds flannel from the Ladies of Lower End Middle River, Salem Church, per Mrs Archibald. 1 parcel Goods, from Mrs Waddell, River John. 1 parcel books and paper from J. W. Dawson. 1 parcel goods from Miss Burton, Piotou. 30 yds flannel from Ladies of Loch Broom and Middle River Pt. per Daniel Cameron. 46 yds homespun and 1 parcel of sundries from Ladies of James' Church, New Glasgow, and Ladies of the Albion Mines, per Mrs Kenneth Forbes. 1 box sundries, value £9 2 6; twenty shillings of this sum is from the Ladies of Fish Pools, and the remainder from Ladies of Primitive Church, per Mrs Carmichael. 1 piece print from John McLean, West River. 1 parcel clothing from the Ladies of Merigomish. 7 yds flannel from Elizabeth Dunwoodie, Roger Hill.



The Board of Foreign Missions will meet at New Glasgow, on Wednesday, 6th October, at 10 o'clock, a m.

DAVID ROY, *Conv.*

The Presbytery of Pictou Will meet for Presbyterial visitation in James Church New Glasgow, on Tuesday' 5th October.—Sermon by the Rev A. P. Miller, Moderator. G. PATTERSON, *Clerk.*

*Mr. Editor,*

The copy of Kitto's Journal of Sacred Literature, old series, 7 vols., which I procured for the divinity Hall Library, was purchased by moneys which I would require to have acknowledged; that would be best done by inserting this note in the Register for next month, if you would have the goodness to do it.

|   |        |
|---|--------|
| From the late Mrs. Rachel Tupper, Stewiacke, left for the Church, | £1 0 0 |
| From the Session, Stewiacke,                                      | 0 16 8 |
| “ Robt. G. Rutherford, do.,                                       | 0 5 0  |

|                            |        |
|----------------------------|--------|
| West River, Sept 18, 1852. | £2 1 3 |
| JAMES SMITH.               |        |

#### 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. Bayne acknowledges the receipt of £2 from the Ladies of New Glasgow, in aid of the Education of Miss Charlotte Ann Geddie, and the Institution for the children of Missionaries, at Walthemstow; also in behalf of the former object, 2s 6d from Miss Sarah McKenzie, New Glasgow.

#### 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.

#### 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; Alex-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 *Conv.*

*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.