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**MISSIONARY REGISTER**  
OF THE  
**PRESBYTERIAN CHURCH OF NOVA-SCOTIA.**

Vol. I.]

NOVEMBER, 1850.

[No. 11.]

**DIED.**

On Sabbath afternoon, at his own residence, the REV. JOHN MCKINLAY, A. M., Pastor of the Congregation of Pictou in connection with the Presbyterian Church of Nova Scotia, in the 62nd year of his age.

He was born in the parish of Falkirk, Scotland, and arrived in this country in the autumn of 1817. For several years he was the able coadjutor of the late Rev. Dr. MacCulloch in the Pictou Academy: and many who now fill important and honorable stations in this Province and elsewhere, remember with grateful affection, the instructions received from him in that Institution.

On the 11th day of August 1824, he was ordained to the pastoral charge of the Congregation of Pictou; and for the space of 26 years and upwards, he discharged the duties of the pastorate with fidelity and success; a peaceful and happy death closed a life of active exertion in the service of his divine master.

As a man, he was distinguished, during life for the urbanity of his manners, and for extensive and accurate scholarship. As a divine, his views of scriptural truth were clear and evangelical. His pulpit ministrations blended in happy harmony, law and gospel, doctrine and duty, the sound of alarm, and words of consolation. His visits to the house of mourning were frequent and highly appreciated. He delighted to pour the oil and the balm of spiritual comfort into the sorrowful heart. The youth of his congregation were the objects of his tender solicitude and he was not without evidence that his labours of

love were esteemed and blessed. In the public affairs of the church he took an active part, and on her records his name is honorably associated with many of her most important measures. His memory will long be cherished with grateful affection by a beloved and loving people.

While his congregation were assembled for public worship and while the brother who occupied his pulpit was offering up a prayer which for appropriateness and fervency will long be remembered by those who have heard it, his spirit released from its "house of clay" winged its flight, amid the devotions of his flock, to "the land that is very far off."

*Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, for they shall rest from their labours and their works do follow them.*

[We extract from the *Eastern Chronicle*, the above notice of the esteemed father whose unexpected removal the church has so much reason to deplore. We trust to be able to publish in an early No. a more extended notice of his character and labors.]

SYNOD'S SEMINARY.

The annual examination of the Classical and Philosophical Departments of the Synod's Seminary, under the superintendance of the Rev. James Ross, took place at the West River, on the 2nd October last, in presence of the Synod's Committee appointed to manage the institution, and a large number of persons from the adjacent country and the town of Pictou.

The Clergymen present were the Rev. Messrs. McKinlay, Smith, Waddell, Walker, M'Culloch, Roy, James Ross, Bayne, John M'Curdy, Watson, Campbell, M'Gilveray and Patterson. The young gentlemen in attendance numbered 21. The logic class was first examined, and by their answers to the various ques-

tions put to them, the students evinced a thorough grounding in the science, and much readiness in displaying the knowledge which they had acquired. Essays were also read, principally on subjects connected with Logic. These showed in a good degree their proficiency in composition, and also displayed to much advantage the extent of their acquirements in this part of their education. This was the junior class, all the members having commenced their studies at the commencement of the present term, and their course of instruction in composition had not been completed. The Moral Philosophy class was next examined, and gave very general satisfaction. The essays read by the students of this class were on various subjects, and were in general good specimens of composition.

They were also examined in Mathematics, Latin and Greek, and a class of six or seven in Hebrew. In all these, their proficiency evinced much industry on the part of the teacher, as well as themselves.—Several of the clergymen present addressed them at the close of the exhibition, in suitable words of encouragement and direction, and expressed themselves as well pleased and satisfied with the efficiency of the institution, and the industry and acquirements of the students. The Rev. Mr. Smith said, that though he had been many years in this province, this was the first opportunity he had ever had of witnessing an examination of any institution of philosophical and classical learning within it, and that he did not hesitate to say, that in respect of the system of thorough grounding in all the branches taught, it would compare most favorably with any institution of learning that he was acquainted with in the old country. With this examination, the present term of this department of the seminary terminates.

The following is a list of the students in attendance during the term which has just terminated:—

|                   |               |
|-------------------|---------------|
| James McLean,     | East River    |
| Alex. Cameron,    | do.           |
| James McKay,      | do.           |
| John McLeod,      | West River    |
| John Fraser,      | do.           |
| James A. Murray,  | Roger's Hill  |
| J.W. Matheson,    | do.           |
| George M. Clarke, | Musquodoboit  |
| James Thomson,    | Truro         |
| George F. Hill,   | Economy       |
| Henry Crawford,   | Five Islands  |
| David V. Terhune, | Londonderry   |
| Jacob McLellan,   | Economy       |
| Samuel Johnson,   | Stewiacke     |
| James Collie,     | Middle River, |
| John Curry,       | Tatamagouche  |
| William Kier,     | P. E. Island. |
| Allan Fraser,     | do.           |
| James Sinclair,   | do.           |
| John Hardie,      | Miramichi     |
| George Roddick,   | Carriboo,     |

#### THEOLOGICAL HALL.

The Theological Hall of our church under the superintendance of the Rev. John Kier, Professor of Systematic and Pastoral Theology; and Rev. James Smith, Professor of Biblical Literature, was opened at West River, on Thursday, 3rd October last. Each of the Professors delivered a lecture introductory to their respective course. Eight young men were in attendance regularly admitted as students of Theology, besides one or two others, who are attending as hearers. For two years our Hall have been closed for want of students, and we are sure that every friend of our church will rejoice, that it has been opened under such favourable prospects. In the present destitute state of our church on account of the want of labourers—and the urgent call for Missionary labour, it is gratifying to see that there is now the promise of having at no distant day, a band of faithful labourers to occupy the vacant watch towers of our church.

### Some Missions.

#### REPORT

OF A MISSION TO PORT-HOOD AND MABOU.

In compliance with the appointment of the Presbytery, I proceeded to Cape Breton, and preached at Mabou on the second Sabbath of August, and at Port Hood on the

third. From both pulpits I intimated, that the Presbytery had agreed to accept from Mr. Miller the resignation of the pastoral charge of the congregation of Mabou and Port Hood. While in Cape Breton I endeavoured to be as useful as possible, both

in public and private. By the advice of the Session I did not hold many public meetings for religious exercises, and this they recommended from the fact, that they were in the middle of Hay Harvest—and also that in their apprehension visiting the members privately might in present circumstances be a more profitable and desirable work. Guided by their opinion I preached twice each Lord's day, and once during the week at Mabou and Port Hood respectively. The rest of my time was chiefly taken up in private visitation.— Along with the Rev. Mr. Miller I visited about thirty families, catechising where it could be done—in every case specially addressing the parents and engaging in prayer. My visits were I thought well received by all, and to some I am convinced they were seasons of both pleasure and profit.

While within the bounds of that congregation, I experienced much kindness, and they seemed very grateful for the Presbytery's past attention, and very solicitous for an increased amount of its superintendance; and such appeared to be their anxiety in this matter, that I felt happy in

being able to state, that it was probable another member of Presbytery would visit them during the month of September.

My views in regard to the congregation of Mabou and Port Hood are well and correctly expressed in the report of the brethren, Messrs Campbell and Patterson, as given in the Register of Sept. last. The convictions of these brethren are my convictions, and their plans as to supply would be mine. In conclusion I would urge upon this Presbytery the duty of giving to that section of our church as much of their attention as possible. It appears to me that they need, and I am convinced that they would be truly grateful for it.

Besides the above services I preached at Plaster Cove, on the evening before I left the Island.

G. WALKER.

P. S. The congregation of Primitive Church, New Glasgow, have paid the expenses incurred on my mission. I may add that the people of Mabou were when I left making a collection toward our Home Mission Fund.

G. W.

### Foreign Missions.

#### VOYAGE OF THE JOHN WILLIAMS.

By the letters from our Missionaries already published, our readers are aware, that the Missionary vessel, during the months of September and October 1849, visited the various islands of the New Hebrides and New Caledonia groups. The August No. of the Missionary Chronicle contains copious extracts from the journals of the Rev. Messrs. Murray and Hardie, the deputation on board of her, appointed to visit the various stations on these islands. We give in our present No. the account they give of the state of matters in Aneiteum, and will probably give the remainder of their journal in our next.

#### ANEITEUM.

##### PROGRESS OF THE MISSION.

We had the high satisfaction of finding our esteemed friends, Messrs. Geddie and Powell, and their families, well, and pursuing their important labours in circum-

stances decidedly encouraging. Mr. Powell had just recovered from a severe and prolonged attack of illness, and all the other members of the Mission, with the exception of Mr. Geddie and the ladies, had had attacks more or less severe. At the time of our arrival, however, all were in good health.

We were delighted with the external indications of progress, that met the view as we drew near the shore. A group of three or four plastered houses, on this dark and desolate land, including a neat little temple for the worship of the living and true God, was a cheering sight. Our friends, with the assistance of the Samoan Teachers and their wives, have succeeded in erecting a dwelling house and chapel. Both are small, but neat, and pretty substantial. Mr. and Mrs. Powell we found still occupying the house built by the Teachers before the brethren arrived. We were glad to find, on meeting with our brethren, that some progress had been made in directly missionary work as well as in matters external and preparatory—

For several months the brethren have been able to address the Natives intelligibly, in their own tongue. Services have been conducted by themselves, and the Teachers from Samoa and Raratonga, at six principal stations, and, in addition to this, a number of services are conducted in villages in the neighbourhood of the principal stations, and conversations engaged in—with different parties, and under various circumstances, with a view to explain to them the truths of Christianity, and urge its claims on their attention.

The Natives do not attend the services in large numbers, nor yet very steadily; still a considerable number hear the Gospel every Sabbath, and a large part of the population have their attention frequently called to the truths of the Gospel. Moreover, there appears a growing disposition to consider the claims of the new religion, and five or six individuals afford some ground to hope that the truth is not only enlightening their minds, but taking also some hold of their hearts. The most decidedly hopeful of these are young men named, Paulo, Namuli, and Umra; the last, it will be recollected, has been for a length of time in Samoa. He, with his wife, has become a member of Mr. Geddie's family, and will, I trust, be not a little helpful to him in his labours. All these individuals appear decidedly convinced of the truth of Christianity, and of the falsehood of the notions entertained by their countrymen; they have abandoned the worship of their imaginary deities, have attached themselves to the Teachers, and appear sincere as far as their light extends. In addition to these, there are three or four others who have professedly forsaken the Native superstitions, and commenced the worship of the true God. Thus have our esteemed friends a gleam of light amidst the thick darkness that surrounds them; that darkness, alas! is still deep, and almost unbroken, yet there is a glimmering of light, which seems to indicate, that the time to favour this degraded and wretched people is near at hand, if it has not actually come.

The great body of the people still continue to cling to the delusive notions, and practise the cruel and abominable rites and customs of heathenism. No less than ten poor widows have been strangled during the short space of about twelve months; and one was added to the number from a place at a short distance from where the Missionaries lived, while we were

gone to visit the islands beyond. It is probable that more than these have fallen a sacrifice to this cruel and unnatural practice during the above space, as the Natives try to conceal their deeds of darkness from the Missionaries and Teachers, and doubtless, they often succeed, especially in the remoter districts.

Foreign residents and visitors still continue to exert a very unfavourable influence, especially in the neighbourhood of the principal Missionary station, which is their chief resort; their conduct generally is disgraceful in the extreme, and directly calculated to thwart the efforts of the Missionaries; still, notwithstanding the strong counteracting influence that is constantly operating against them, they are making some way against it. The Natives are not slow to distinguish character; they soon find out who are really their friends; and though many of them, no doubt, suffer great injury from the example and seductive influence of their foreign neighbours, there are those who shun them, and flee to the Missionaries and Teachers, that they may escape the snares laid by them to draw them into sin. This is especially the case with some of the poor females; and the other sex complain bitterly of the shameful attempts of the foreigners to draw their wives into sin.

We found the Samoan and Rarotongan Teachers all living, and most of them in good health. Two children belonging to Akulla, one of the Samoans, had died. It being thought expedient to remove two Rarotongan Teachers placed on the island last voyage, we left two others, also Rarotongans to take their place. In addition to these there are three Samoans, so that altogether Mr. Geddie has five Samoans and Rarotongans to assist him in this important work.

Popery does not appear to be gaining any ground in Aneiteum, and no direct attempts have as yet been made to introduce it into the neighbouring islands. There are at present only two priests on the island, a party of ten or twelve, including a bishop, having just left for New Caledonia, with a view to resume operations there.

#### CRUELITIES OF HEATHENISM.

The following extract of a letter, dated 'Aneiteum, August 3, 1849,' from the Rev. Thomas Powell, lately associated with our Missionaries there, affords a specimen

of the dark deeds of Heathenism, of which our Missionaries are witnesses. As our readers shudder at the revolting scenes exhibited, surely it ought to stimulate them to renewed exertion to send the gospel, which can alone transform these degraded islanders into meek and peaceful followers of the Lamb.

"All the former customs are still assiduously practised here. Eight women, to our knowledge, have been *strangled* during our residence here; how many more it is impossible to say. The last one I attempted to save; it is scarcely two weeks since. I had been applied to visit a native who was stated to be very ill. I found the poor creature reduced to a skeleton, lying outside his hut, near a fire. His wife, an interesting young woman, was sitting by his side. Acute disease seemed to have been present, and to have spent itself to the destruction of its victim. I administered a little medicine, with the hope of abating the severity of his sufferings, but not with the hope of his final recovery. In prospect of his decease, I requested the Jata, the Chief of the village, to forbid the strangling of the wife. He faithfully promised to do so. It resulted as I feared. About noon of the 23rd ult., our attention was suddenly arrested by the commencement of the *death wail*. We knew whence it proceeded, and anxiety filled our minds for the safety of the poor widow. I hastened to the spot; the corpse was lying in the open air, surrounded by a number of women, who were rubbing it with finely broken leaves, and at the same time wailing in the most piteous manner. Tears were pouring down their cheeks; many of them were pulling their hair apparently in excess of grief, while so deafening were their lamentations and their shrieks, that I could not stand near them. Others approached, sat down in silence till their sympathies were excited, and then joined in the general lamentation.

I looked anxiously around for the poor widow, but she was not there. Being told she had gone inland, I hastened to a house where I hoped to find her, and use some means for her safety. The search was vain. Returned to the place of weeping, there she sat. I said, "this woman must not be strangled." Several women joined me, and said, "Oh, no; don't let her be strangled." I commenced leading her away; but immediately several young men, her relatives, seized her, and at-

tempted to lead her in the opposite direction. The women appeared to be assisting me, and the confusion became so great, that they all fell together against a small hut, and knocked it down. Again the poor woman was seized, and now all the men took to their clubs. Some seemed determined to prevent the dreadful deed, and others still more determined on its accomplishment. A relation of the poor woman's pushed me aside, and held up his club in a threatening attitude; and, by this time, another of her relations, a powerful young man named *Maukavi*, had seized her by the necklace, and commenced strangling her therewith. The proper instrument had been taken off her neck.—I made an attempt to interrupt the murderer, but he endeavoured to kick me, and gave a push with one hand, while he held his victim with the other. Meanwhile, several were standing around with uplifted clubs, and one, especially, behind me, ready to prevent effectually any interference on my part. I called aloud for the Chief to come and forbid it, but in vain, and prudence dictated that I must stand aside and allow the fearful scene to proceed, the particulars of which are too shocking to describe. The women who pretended to join me in forbidding the death of this poor woman, held down her arms and legs while she was being murdered, and, when the deed was done, commenced their awful lamentation. Could British Christians have witnessed this scene, surely they would henceforth be almost incessant in their intercessions for this dark place of the earth, until the day-star from on high visit its benighted inhabitants, illumine their degraded, perishing souls, and deliver them from this dreadful thralldom of Satan! With feelings more intense than language can describe, would I say, "Brethren, pray for them!"

After the wretched murderer had held his victim sufficiently long for life to be extinct, the Chief came forward, and made an harangue forbidding it, at the same time casting a look at me, to see whether I observed him. The murderer understood too well this piece of palpable hypocrisy to let go his victim. He called for a strangling cord, but one not being at hand, a strip of bark was brought him, which he drew tightly round the woman's neck, and then left her. He seemed unmoved, and perfectly satisfied with the result of the affair. I could not, however,

allow the opportunity to pass without making some effort to awaken his dormant conscience. I therefore gave him a very sharp reproof, which he endeavoured to evade, by saying that the deed was not bad in their estimation. I warned him of his sin, and consequent exposure to endless ruin. He evidently felt stung by the reproof, and threatened to kill me, taking up his club and approaching, to intimidate me. I took a firm stand, and told him I was not afraid, repeating, also, what I had said of his sinfulness and danger. He laid down his club and shortly withdrew. O! that he may find no peace, till he apply to that blood which cleanseth from all sins!"

### Miscellaneous.

#### DEATH OF REV. DR JUDSON.

This veteran missionary, who for nearly forty years has labored so efficiently and successfully in Burmah as a soldier of the cross, has at last gone home to glory.

His health being very feeble, and his hold on life quite uncertain, he was persuaded to embark on the 3rd of April in the French vessel *Aristide Marie*, bound for the Isle of Bourbon, his physician having recommended such a voyage as the only possible means of restoration. But nothing could avert the stroke of death. He continued to grow perceptibly weaker, suffering the most intense pain, and vomiting everything administered to him, till on Friday afternoon, April 12th, he breathed his last. "His death," says Mr Ranney, the faithful friend who accompanied him and administered to his wants, "was like falling to sleep. Not the movement of a muscle was perceptible, and the moment of the going out of life was indicated only by his ceasing to breathe. A gentle pressure of the hand, growing more and more feeble as life waned, showed the peacefulness of the spirit about to take its homeward flight."

The intensity of his pains prevented him from saying much during his last days. But on Wednesday evening, while Mr Ranney was sitting by his bed, he remarked to him, "I hope you feel that Christ is now near, sustaining you." "Oh, yes!" he replied. "*It is all right there.* I believe he gives me just so much pain and suffering as is necessary to fit me to die—to make me submissive to his will."

His remains were committed on the evening of Friday to the deep, there to remain until the sea shall give up its dead. Mr Ranney arrived at Mauritius June 15th, and hoped to reach Calcutta in season for

the August steamer, which would take him to Maulmain by the 19th of the same month, then to give Dr Judson's family and the mission the first intelligence of their bereavement.

Thus has passed away to heaven this heroic, devoted missionary. He toiled, he suffered, he was imprisoned, he was bereaved once and again, he died when absent from nearly all his friends, and found his grave in the fathomless sea. Yet the sacrifices were made for Christ, and brought with them their own reward. He was a *happy man*. Faith lifted him above this world, and pointed him to his home in heaven. There he has gone to be forever with the Lord, to receive that exceeding weight of glory which is the inheritance of the saints.—[Journal of Missions.

#### A GLANCE AT INDIA.

If you look to India, you will find that it is not the small thing which some people seem to suppose, into which mistake our geographies have too often misled us. In our common atlases, India is put down on a scale occupying not a much larger space than Scotland; and children are apt to suppose that, the same space being assigned to India in the map as to Scotland, this indicates the same extent. But, to bring this matter to a bearing, it has been my own endeavor carefully to go over the best maps of Europe; and the conclusion at which I have arrived is, that in point of territorial extent, British India is now equal to the whole of Europe, excepting Russia; and that, not only in extent is it equal, but it is also nearly equal to it in the number of its inhabitants. And when you bear in mind this fact, you ought to be more impressed than ever with

the magnitude of the work before us.—India is a continent. It is not a little country, nor even a little island like your Great Britain; but a continent, and a continent of infinite diversities. Many think of India as if it were a little bit of land, homogeneous in its climate, in its soil, and in its inhabitants; but there is not on the face of the earth a continent, whether in its climate, its soil, or its people, more heterogeneous. You have there specimens of all the soils on the face of the globe, from the rich alluvial deposits of Bengal, to the arid districts and regions of the Sutledge. You have there all kinds of weaving and clothing of trees and verdure, and no clothing at all. Towards Cape Comorin, the hills are covered with majestic forests; while to the north of the Indus, from the top to the bottom of the hills, not only is there no forest, no bush, no shrub, but there is not even the appearance of the minutest imaginable plant ever heard of under the sun. There every thing looks as if it had been scorched and burned up amidst some mighty conflagration of nature. In the lowest flats of Bengal, the soil is in many places below the level of the sea, which is kept out by embankments, as in Holland. Then you have towering above you the highest eminences in the world—the Himalayas—shooting up some of their summits thirty thousand feet into the sky; and if you stand and look at these giants on the face of the earth, you are struck with wonder and amazement. If you look at them a little distance from the plain, then you see ranges rising up, one above the other.—Looking at the lower range first, it resembles your own Grampians, as viewed from the valley of Strathmore in Perthshire. Again, behind that, you have another range some seven or eight thousand feet high. Beyond the second you have a third towering up amidst everlasting snows, and peering into the clouds, or above the clouds. And then, when you look from the plain at this stupendous scene in the evening, as the sun is setting, you see, when the first range is darkened as with night, the second range still illumined with the blaze of the sun; and when it, in its turn, becomes darkened, you have still these dazzling masses of snow; and then, again, when the sun gets far below your horizon, you have a light tinge of purple, which gradually deepens into scarlet or crimson. Then again, when the sun has disappeared from these

unscalable heights, and the roseate blush is gone, it is instantly succeeded by a greenish pale, like the ghastliness of a countenance in the grasp of death—like one blooming as the rose of summer, then the next moment a stricken corpse. And when you get up on the second range, somewhere about seven or eight thousand feet above the level of the plains, ah! then to see the sun rising in the morning in these points beyond,—for many of them are as sharp as needles,—they look like glittering diamonds or stars in the dark blue azure above; and then, as he thins, rises higher, the brilliancy descends like liquid fire pouring down, until all is one gorgeous scene. Then, when you look to the north towards Cashmere, it would seem to the eye of sense as if there it was, not a vision of the fancy only, but something like a celestial city or fortress of measureless extent, dropped down from the skies,—a city or fortress with gigantic walls, bulwarks, and towers, with domes and pillars, pinnacles and spires, as if the very bulwarks of infinity,—the monuments of the Unchangeable,—the very palace and city of the eternal King. These everlasting summits of snow are supposed to be the abodes of the principal Hindoo gods. They are supposed to be the veritable Olympuses of Hindocstan; and the multitudes in the plains beneath look up to those hills, as to the hills from whence their help is to come. . . . When you look to these people, you find the varieties among them are immense; but to this it would be endless to refer. The great body of the people are Hindoos; but there are diversities among them which it would require hours to describe. Besides these Hindoos, you have the fierce, fiery Mohammedans, and numbers of nondescript tribes of different manners, language and pursuits. You have the philosophical Brahmin, the subtle and learned Pantheist, and the exquisitely subtle Moulavi; and you may go downwards to infinite stupidities in the masses of the people, who are ground down to the very dust. I say infinite stupidities, because many think that we have to deal with a homogeneous people. . . . You have at least one hundred and fifty millions of them entirely accessible!—[Dr Duff.

ENGLISH MOVEMENT FOR THE THOMSON  
TESTIMONIAL.

It is not to the credit of the Scottish churches that they have been so tardy in



their operations in behalf of the Thomson testimonial. Having at length, however, contributed to the object a sum of which a Scotchman might speak without actually blushing,—the sum of £2000—the friends of the movement in this country resolved to challenge the liberality of their English brethren who have still more than the Scotch profited by Dr Thomson's arduous labors in the cause of Bible emancipation. On the invitation of some of the leading ministers of London, a deputation was appointed to preach and hold public meetings in the metropolis, and some of the principal cities and towns of England, in support of the testimonial. A portion of the deputation—consisting of Dr McFarlane and Dr Anderson of Glasgow, Mr McFarlane of Falkirk, Mr Brown of Wishawtown, and Mr Peden of Berwick—opened the case on Friday, 30th August, at a meeting in the Congregational Library, London, at which Alderman Challis presided. Among the ministers and gentlemen present are named—Rev. Dr Campbell and Rev. Mr Waddington, of the Independents; Rev. Dr Cox, of the Baptists; Mr Eckett, of the Wesleyan Association; Mr Redpath, of the United Presbyterian Church. It was unanimously agreed by the meeting, that the ministers and principal laymen present form themselves into a provisional committee, to promote the objects of the deputation. On the following Sabbath, several of the pulpits of the metropolis were opened to members of the deputation, when collections were made in furtherance of the cause. On Monday evening a public meeting was held in Finsbury Chapel, at which, besides the deputation, and the ministers mentioned before as attending the preliminary meeting, the following were present—Dr Fletcher, Dr Archer, Dr Jabez Burns, Rev. Messrs Binney, Burnet, Brock, Richardson, Kennedy, Leask, R. Ashton, Mackenzie, Cooke, David of Stanstead, Wilkins, Davies,—Edward Swaines, Esq., occupied the chair. The following statement from the newspaper report of this meeting, will afford some idea of the interest felt in the object:

“The chairman read a letter from S. M. Peto, Esq., M. P., enclosing a cheque for £5, 5s.; another from Sir Peter Laurie, with a cheque for £5, 10s., being the second subscription, and making, with the former amount, £10, 15s.; a third from Dr Andrew Reed, of Hackney, with £5,

regretting his inability to attend, and expressing his sympathy with the object; a fourth from Mr Alderman Challis, regretting his inability to preside at the meeting as he had been invited, and expressing of his cordial sympathy with the undertaking. A letter had also been received from Mr Cobden, regretting that he could not subscribe a sum ‘commensurate with his merits and the value of his public services.’ Still he would be able to ‘appear among his admirers in the subscription list,’ and if the ‘London collector would call’ on him when he returned, he continues, his ‘mite shall be cast cheerfully’ into their ‘treasury.’”

Dr Anderson of Glasgow, Mr Burnet of Camberwell, and Dr Bursa of Paddington, were the principal speakers on this occasion; and the spirit of the whole proceedings was highly encouraging to the members of the deputation.

In other parts of England, the cause is taken up with equal zeal. In Bradford (Yorkshire) particularly, the warm reception which awaited the deputies—Dr Wardlaw and Dr Anderson—and the liberal response given to their appeal, are worthy of the highest admiration. Under the hearty leadership of the Mayor of Bradford, nearly £300 was collected within a day or two—and a rough gleanings of this harvest yet remains to be gathered through the efforts of Sabbath-school teachers. Not far dissimilar was the movement in Leeds, and we confidently trust that ere the deputies return, a sum will be collected somewhat adequate, not indeed to absolve the obligation under which the country lies to the venerable chief of the Bible emancipation struggle, but to express the country's sense of the value of his self-sacrificing efforts.—[U. P. Mag;

#### TOLERATION IN INDIA.

By the laws of the Shasters and the Koran, those Idolators and Mohammedans in India who profess Christianity have been stripped of their earthly possessions, and treated as outcasts. It was mentioned in the Journal for March, that the British government had resolved not to make the prejudices of the Hindoos their standard of right, but to grant entire religious freedom in India. The Friend of India thus speaks of the measure:

This is the great charter of Religious liberty now about to be established for the first time throughout the British Domin-

ions in India. The new law will establish the rights of conscience in India, and enable any man to profess the creed he prefers, without the fear of being thereby deprived of all the property, to which he would otherwise have been entitled. It was idle to talk of the existence of any thing like liberty of conscience in India, while the provisions of the Hindoo law which were designed to extinguish it, formed part and parcel of our code. The present act is, of course, a complete abrogation of that portion of the Shaster, which was intended to keep the land of India for ever bound to the support of Hindooism, by ordaining that no one should enjoy the fruits of the soil who did not manifest his adherence to the Hindoo religion, by the type of offering the funeral cake to the manes of his deceased parent. But the legislation of Menu belonged to the age of Hindoo conservatism, when the rights of conscience were as little understood as in the days of St. Dominick, and it would be preposterous to suppose that it should continue in force in the present age, when India has come into the possession of those who pride themselves on honoring those rights.

We perceive that the Hindoos of Calcutta have expressed their disapprobation of the new law. This was fully to have been expected, and we shall be the last to censure them for the free expression of their opinion. They have no idea of liberty of conscience; they have been trained up in the notion that the profession of their ancestral creed was to be enforced by pains and penalties, that heresy was to be repressed by the forfeiture of property.

It is not for us, as Englishmen, to censure the votaries of the Hindoo Shasters for clinging with such tenacity to their penal and persecuting enactments. We were once under the influence of the same spirit of illiberality. If Menu has ordered that melted lead should be poured down the throat of the man who spoke disrespectfully of a brahmin, it must not be forgotten that our code has also been disfigured by equally barbarous laws. We have had our "de heretico comburendo."

We are fully aware that the feeling of abhorrence towards all who embrace Christianity is almost incredibly intense in the Hindoo community, and that it burns with equal vehemence in the breast of the orthodox and liberal; of the man who

lives according to the ritual of the Hindoo Shasters, and of him who eats beefsteaks and drinks champagne at Wilson's; and those who believe the fable of the earth resting on a tortoise; of those who have gone through the whole circle of European sciences; and we can easily account for the feelings of indignation which the new law will, for a time, engender. But it is a law of essential justice and equity, and no effort which the Hindoos can make will turn government from its purpose.

#### MISSIONARY ZEAL IN CALIFORNIA.

It is cheering to see such enterprise manifested in California in the various departments of benevolence. At a meeting of the Presbytery in Benicia, February 20th, the subject of Foreign Missions was discussed, and the following unanimously adopted:

*Resolved*—That the Presbytery regard with deep sympathy, the poverty, ignorance, degradation, and sufferings of the aboriginal inhabitants of California. That their character and condition encourage us to anticipate great good from efforts on their behalf. That an attempt be made to direct the attention of the Board of Foreign Missions of the General Assembly of the Presbyterian Church, and to enlist their co-operation in an enterprise to collect the Indians into ranches, and establish mission stations among them. And that a committee of two ministers and two elders be appointed to act on behalf of the Presbytery as a committee of Foreign Missions.

#### ITEMS.

*Christians in India.*—It is estimated that there are now 80,000 nominal Christians among the native population of India, of whom about 11,000 are communicants.—Though this number is small compared with the vast population of that country, it yet shows conclusively that missionary labor there has not been in vain. Beside these tangible results, a great change is taking place in the feelings of the whole body of the people.

*Hindoos in the Mauritius.*—A recent visitor to the Mauritius, or Isle of France, states that he found 70,000 Hindoos there, speaking the Tamil, Telugoo and Hindostanee languages,—the Tamil prevailing. They were, many of them, very anxious for instruction. There was no brahmin or heathen teacher among them; and, separated as they were from their priests and country and caste people, they seemed

open to instruction and in a most favorable state for evangelical labors.

*A Sign in regard to the Future.*—Who can predict the influence which California is hereafter to exert on the millions of Asia? They have been brought 17,000 miles nearer to us than before; and it is well known that hundreds of them are coming to California from “the ends of the earth,” and putting themselves directly under American influence. Professor Forrest Shepherd, now in California, has seven Chinese youth under his charge, learning English rapidly, who will ere long, by the blessing of God, be prepared to go home and spread the gospel among their countrymen. They will dig gold enough to support themselves, and pay something besides for their tuition.

*An Argument for Sabbath Schools.*—The author of the “Convict Ship” says that of 1,065 prisoners who have in five different voyages been conveyed under his superintendance to Australia, fourteen only had been educated in a Sabbath school.

*Interesting from Germany.*—In the University of Leipsic are fifty or sixty students, who have been hopefully converted, and who often meet for reading the word of God and prayer. The spirit which prevails among them is said to be of a delightful character. This work has been greatly promoted by Rev. Dr. Harless, recently Court preacher.

*Value of Early Instruction.*—The whole number of persons convicted of crimes in the State of New York from 1810 to 1848, inclusive, was 27,910. Of these, 1,182 were returned as having received a “common education”; 411 as having a “tolerably good education”; and 128 only as “well educated.” Of the remaining 25,225, about half were merely able to read and write; the residue were destitute of any education whatever.

*Irrigion in London.*—Every Lord’s day in London about one million four hundred thousand persons attend neither church nor chapel. How appalling the consideration, that in this single city, a population equal to half the people of Scotland seek no ministration of the gospel, and know little or all care less about the eternal world.

*The Holy Land.*—This once fruitful country now yields but a very scanty return to the agriculturist. In the vicinity of Jerusalem, where the ground is very stony, from four to eight fold is obtained; in the mountains of Nablous from nine to ten fold, and in the richest plains from fifteen

to twenty-fold. Farming operations are however carried on in such a negligent manner, that the barrenness may perhaps be ascribed to this cause, rather than to the curse of God, which many suppose rests upon the Holy Land.

*Expulsion of the Jesuits from New Grenada.*—The Jesuits, who have been in New Grenada for about ten years, have exerted so pernicious an influence and rendered themselves so obnoxious to the government, that a decree has been issued by the President for their expulsion. The Chamber of Representatives have not only sanctioned this energetic act, but have declared that the President and his ministers have thus merited well of their country, and that the measure is one of vital importance to the preservation of good order and the liberty of the republic.

*New version of the Bible.*—An earnest discussion is now in progress among the Baptists in the city of New York, on the question whether a new version of the Scriptures shall be published, which shall more strictly accord with their peculiar views. On Thursday evening, the 4th of April, a large and spirited meeting was held in relation to this subject at the Oliver Street Church. A committee, previously appointed, presented their report. The meeting was addressed by Mr Hodge and Dr Dowling in opposition to the proposed version.

*Romanism in Canada.*—The Montreal Witness mentions with great satisfaction the existence of a better state of things in Canada West, in regard to the encroachments of Romanism. Hitherto the organs of public opinion there have seemed unwilling to speak out boldly on the subject. There are now indications of more healthful and independent action.

#### MISSIONS OF THE FREE CHURCH OF SCOTLAND.

*Seminary in Bengal.*—In Calcutta the Free Church have an important literary institution which last February contained nine hundred scholars! While these young men are slow to come out boldly and join the followers of Christ, there is an increasing influence among them in favor of the religion of the Bible. Mr. Mackay, one of the missionaries, thus speaks of some young men, who at the time he wrote, were suspended between life and death:

About ten days ago, I was agreeably surprised by the news, that two young

men from our college department had come to the mission premises for baptism. I immediately sent for them and found that the older was from our highest class, and the younger from the lowest. They were both most favorably known to us as amiable and intelligent youths; and there was not the slightest reason to suspect their sincerity. On further conversation with them, I found that both had lost near relatives from the small-pox, which is now committing great ravages in Bengal; and that the sight of death, and the dread of encountering it, had awakened their consciences, and driven them to us for help and counsel.

They expressed strong convictions of sin, and saw clearly their need of Christ, whom they gladly accepted as a Saviour. I talked with them long and earnestly, both then and again in the evening. I read and prayed with them, and exhorted them to steadfastness in their approaching trial, about which I had misgivings.

The younger lad especially was obviously under strong excitement; his hands trembled, his features quivered, and he could scarcely speak of his parents and relatives without tears. The other was more composed; but, when I spoke of his relatives, his voice also faltered; but both assured me that they had already counted the cost, and were prepared to give up all for Christ. That night they remained with the converts; and before six next morning, the conflict commenced. For nearly four hours they resisted the weeping, entreating, and promises of their parents and relatives; but at last both gave way and they left us with sorrow on both sides.

The younger lad appears to be "not far from the kingdom of God;" and I have strong hopes that he will return. He was very young, and of a peculiarly soft and affectionate disposition. The other I scarcely expect to see again. But what comforted me under this grievous disappointment, was the assurance that others had been talking with them under like

convictions, and were fully persuaded that out of Christ there was no salvation.

We trust that the prayers of God's people in Scotland may go up with ours for these interesting young men, that the Lord may speedily add unto the Church numbers of such as shall be saved.

*Native Evangelists.*—Three natives, having applied to the Presbytery for a license as preachers of the Gospel were subjected to a conscientious and searching examination in Hebrew, Greek, Church History and other studies in which they acquitted themselves with much ability. Mr. Mackay says in reference to these young men:

It is worth a whole life of labor to witness three such fine men—modest, intellectual, learned, and (so far as we can judge) truly converted to God—devoting themselves to the ministry. Not to speak of those departed ones, who are now with their Lord, such fruit alone would be a noble reward for all that our Church has ever done in the mission field. But this is not all. Besides Behari Lal, who is labouring zealously in the work to which he has been appointed, five more of the converts, all young men of superior abilities, and all hopefully pious, have applied through me, after much prayer and reflections, to be taken on trials for the office of catechists; and, at the meeting of Presbytery on Monday, their application will be considered.

We can now therefore, without counting on the other converts, hold out to the Church the prospect, within a few years, of nine well-educated and devoted native missionaries; while we point, on the other hand, to this wretched and idolatrous land, open in all its vastness and in all its misery to the preaching of the everlasting gospel. If she turns a deaf ear to our entreaties—if she withholds her silver and her gold—if she comes not forth to the help of the Lord—not upon us lies the guilt or responsibility. The Lord will require it at her hands.

## Glaucur.

### A PRAYING MACHINE.

I met a company of Tartars and Lamas with their cattle, in the Sataldge valley; some had Manis, but would not sell them. Some time ago I met one here turning his

Mani most quickly whilst he walked, his small bundle of property being on his back. I stopped him, and asked him if he would sell it to me, as I have been asked frequently by friends to procure

some of these Manis (Prayer-wheels), for forwarding to Europe. He refused it; but entering into conversation with him, and telling him he should fix his own price, he asked three rupees for it: it was, however, a very inferior one, made of leather, whilst the valuable ones are made of copper, inlaid with silver letters, &c. I paid him the money, and he gave me the Mani; when all at once, after a little while, he asked me to give it back to him. As soon as he had it in his hands again he put it three times to his forehead, made his salaam to it, and returned it to me, poor fellow, and off he went. It is difficult to get these Manis here, as very few like to part with them. Once, at the Rampur fair, I asked a Ladak man to sell me his; but he refused to do so, on the ground that I might turn it round the wrong way—from the right to the left, as it must always be turned to the right—in consequence of which he would have to suffer if he sold it to me.

These little Manis are a remarkable invention. They are wooden, or iron, or copper cylinders—filled with a long, but narrow roll of paper or cloth, on which their idols and symbols are painted, and, below, prayers, either printed or written in the Thibetian character—about two inches in diameter and three inches long. It moves on points like a horizontal wheel, and in a small string is a kind of iron or brass frame attached to the wheel to make it swing nicely. Not only the Buddhist clergy, but also many of the laity who feel inclined to do so, use this wheel. Those who are too poor, buy at least the prayers without the wheel, and carry the roll of paper on which they are written, or printed from a wood block, on their chest, sewn in a rag. A part of the Lamas procure their subsistence from writing or printing these prayers or sacred sentences. In Upper Kanawar they have very big Manis in their temples, which one man turns round by a handle. In 1845 I saw a very fine one at Sabrang: one turned it, and a number of people sat near it, so that the wind, caused by turning it might touch their face, which is considered not only fortunate, but also blessed. The people have such Manis or prayer-wheels built even in small streams close to their houses so that the water, by turning the wheel, performs the necessary prayers for them.

*Ch. Miss Gleason.*

#### MODE OF BURYING THE DEAD IN AUSTRALIA:

One morning, when a party of the aborigines had their huts near our house, they came and asked us for a spade to dig a grave for one of the women, who was then lying dead. My father and myself followed to see their manner of burial. They had tied together a few sticks, on which the body was to be borne to the grave, but seeing this rudely constructed bier would not sustain the weight, we lent them a sort of hand-barrow for the purpose. The body was tied in the shape of a ball, with rags and straw bands, and thus carried to the grave—a round hole a little more than knee deep. In the bottom they threw some small branches and rags; a bag with all the trifling articles which the woman had possessed in life was placed at the head, and the body covered with pieces of bark and more branches; the hole was then filled to the top with dirt, and brushed over as smoothly as a flower border. They stayed near the spot for about half an hour, and peeped and peered to see if any thing moved the dirt, as they fancied the spirit would then take its flight. Some tribes of the natives bury their dead in an upright position, thinking they will be able to rise with less trouble. They all believe that after death they go to Van Diemen's land, and *return white people*.—[British Banner.

#### THE TWO SHILLING CHRISTIAN.

A professor of the religion of Christ is said to have closed an exhortation somewhat in this wise: "My friends, you had better join the church. You need not think it so expensive an affair after all; for I have been a member of the church more than twenty years, and it never cost me but *twenty-five cents!*" And that was probably more than the worth of all the religion the poor man had. Yet there are multitudes, whose notions of stewardship seem to be formed on some such model—who turn a school of benevolence into an insurance office of selfishness. How terrific to such souls the application of the principle. "In as much as ye *did it not* to one of the least of these, ye did it not to me." Doing nothing is doing wrong, and will receive the same condemnation. "Freely ye have received, freely give," is the Saviour's rule. And the man who goes to the judgment seat boasting his penuriousness, may find his twenty-five-cent-ticket will only gain him admittance to the pit.—[Am. Messenger.

## NESTORIANS.

*Another Revival in the Male Seminary.*

The scenes of the past year are renewed. The Holy Spirit has appeared among them with great power, and scores have bowed down under its influence, as the trees of the wood under a rushing mighty wind. It is worthy of special remark, that this revival and the one a year ago commenced on the same day, the thirteenth of January. Mr. Cochran, who has charge of the male seminary, thus describes the first manifestations of deep feeling among the pupils.

At the evening prayer-meeting, Deacon Tamo spoke of the uncertainty of life and the need of preparation for death, alluding his remarks to the death of two of our number during the past year, and the sickness of many others. The congregation were moved, and wept freely and audibly. At the close of the meeting one of the teachers came to my room, saying that the school were weeping, and desired that another prayer-meeting should be held.— Upon entering the school, I found all with their heads bowed, and many offering ejaculatory prayer. For some time remarks were made, and prayer was offered. At length, however, the weeping became so loud and general that I feared the result of further excitement; and I requested all who were so disposed to repair to their closets, and there unburden their hearts before the mercy seat. That night, I doubt not witnessed the penitential and effectual prayer of many a broken heart for the light of the Saviour's countenance, and the blessings of his salvation, to be restored to them.

*Scenes of thrilling Interest.*

The next morning, at prayers, the solemn, anxious and weeping solicitude of the school gave unequivocal proof, that the Lord was again in the midst of us. During the exercises the intensity of feeling could find vent only in sighs, groans and much audible weeping. And from that time the work advanced with surpassing rapidity and power. In a few days it apparently reached a depth, intensity and maturity, that were not witnessed in a much longer time, after the commencement of the last revival. On the Friday following, there was public confession of specific and general sins, more overwhelming and affecting than language can describe. It seemed to be a thorough breaking up of "the fallow ground," and as

such, a truly hopeful indication of a great and searching work of grace.

*Revival in the female Seminary.*

Almost simultaneously with the commencement of the work in the seminary at Seir, a deep interest appeared in the female seminary in Oroomiah, which has gradually increased until the present time. The last Sabbath is represented as having been a day of altogether unusual interest in the city. The members of the female seminary, influential native helpers, and, indeed, nearly all the large congregations, were moved to tears under the exhibition of divine truth.

*Conversion of Deacon Jeremiah.*

Deacon Jeremiah was formerly a monk, in the papal monastery of Rabban Hermas, near Elkoosh, where he spent nine years. Having become thoroughly disgusted with the abominations of the place, he at last, after many fruitless attempts, succeeded in escaping and found his way to Mosul. He is a very interesting and intelligent man, twenty-six years old, and when Messrs. Perkins and Stocking visited Mosul last season, he was engaged in teaching a school for the Jacobite Bishop. By reading the Bible he had become quite evangelical, though not giving evidence of piety; and on the return of the brethren to Oroomiah, they allowed him, at his earnest request, to accompany them. Soon after his arrival there, he was deeply convicted of sin, and now hopes he has consecrated his all to the Lord Jesus Christ. Mr. Perkins, under date of January 22, says:

'In a prayer meeting in the morning, Deacon Jeremiah stated his religious experience in a very affecting manner, as given me by Mr. Cochran. How very interesting to observe that a true work of grace is essentially the same, in all ages and in all lands! His case is perfectly original with himself. He probably never heard a person relate his experience in public or private; and yet it is just such a thorough, sifting case of conviction and, as we trust, conversion, as we have often known elsewhere.'

It may be hoped that this man will hereafter go back, to exert a most happy influence on the other side of the mountains.

*Extension of the work.*

At the last dates from Oroomiah, the village of Seir was sharing largely in the revival, and there was deep solemnity and more than ordinary prayerfulness at Geog Tapa.

## Death's Department

## SOWING IN TEARS

How often do young people say, "When I grow up I should like to be a missionary." Perhaps you have sometimes said so yourself. But you must remember that a missionary's life is not one of ease. He leaves behind him his father and mother and brothers and sisters, and every thing he loves in his native land. Many times he goes to unhealthy countries, where he is very likely to find an early grave. Many times, also, his home is among savages, who care nothing for his preaching, and do all they can to make him unhappy. The missionaries who first went to Tahiti, in the South Seas, lived there seventeen years, suffering all manner of hardships, before they could persuade the people to listen to the Bible. At one time, when they were travelling, they were seized by the natives and their clothes torn off, and one of them thrown into a river. At another time three of the missionaries were murdered. So, too, the Moravian missionaries in Greenland were treated very unkindly by the people, for whose sake they left their own happy homes. When they tried to teach them about Jesus Christ, the Greenlanders would laugh at them, and with a whining voice imitate their reading, singing and praying. They even went so far as to pelt them with stones, destroy their property, drive their boat out to sea, and plan to murder them in their tent.

When Mr Moffat, the English missionary, began to labor among the poor degraded people of South Africa, he suffered in the same way. He found that the children were never washed. Even the grown up people were never washed. They never cleaned their houses; and their vessels for cooking were never cleaned, unless a dog did it with his tongue! They thought it very foolish in the missionaries to wear clothes. Sometimes they would crowd into Mr Moffat's house when he was away, and if Mrs Moffat dared to ask them to go, they were almost ready to stone her. One day, when he was out on a journey, a man was roasting a piece of a fat Zebra for him. The man kept turning the meat with his hands, and every time he turned it, he rubbed his hands on his dirty sides for the sake of the grease!

Then these people were great thieves. Sometimes the natives would look into the

little chapel, and, if they saw the missionary in the pulpit, they would take that time to go and rob his house. If they could get hold of his tools, or spoons, or any thing made of metal, they would melt them down to make knives and spears: and when he went out, he would sometimes carry such things on his back, for fear of their being stolen while he was away. Those of them that went into the chapel, instead of being grateful for his kindness, did all they could to distress and discourage him. Some snored, some laughed, some mocked. Some would sit with their feet on the benches and their knees drawn up to their chins, till one would fall asleep and tumble over, to the great amusement of the others.

Now all missionaries do not have trials so great as these. The heathen in Tahiti, Greenland and South Africa, were more degraded and more desperately wicked than they are in some parts of the world. But every-where missionaries have many trials, and find it no easy thing to be separated from their native land. But yet they are happy. Do you wish to know why! It is the presence of Christ that makes them happy. They go to tell these poor ignorant people about the way of salvation, and Jesus goes with them. He sits by their bedside when they are sick; he talks with them when other friends are far away; he gives them light in their dwellings and peace in their hearts. Mr Moffat was happy in Africa, when the people were all doing him so much mischief. The Moravians were happy in Greenland, when the natives were mocking at them and trying to murder them. And there never was a good missionary any where, from Paul's time till now, who did not feel willing to suffer these trials for Christ's sake.

Now you see it is idle for you to talk of being missionaries, unless you love the Lord Jesus Christ. You could not bear to be laughed at, and hooted at and stoned; or to have your things stolen from your house, and nobody show gratitude to you for your kindness. You would not like thus "to sow in tears." Seek then, dear children, first of all, to make Christ your friend. Love him with all your hearts. And then, if he wants you to go to the heathen, you will be ready to go; yes, you will rejoice to go; and will say, after

you have tried the service for yourself, "It is good to be a missionary."—Youth's Dayspring.

THE NESTORIAN GIRL AND HER MOTHER.

Will the readers of the Dayspring permit me to tell them a short story? During the recent revival at Oroomiah, a vacation occurred in our Female Seminary, during which many of the pious members were very indefatigable in their prayers and efforts for the salvation of their friends.—One of them, *Hany*, a very lovely Nestorian girl, about fifteen years of age, who had, for some time, spent hours in a day in praying for the conversion of her mother, a hardened wicked woman, could hardly cease entreating that mother, with strong crying and tears, to be reconciled to God, when she personally witnessed her worldliness and impenitence at home. The mother, at length wearied with warnings, entreaties and prayers, one day rudely rebuked her weeping daughter, in the following terms:—"Enough, enough. Stop your praying and weeping for me. You will cry yourself blind." The dutiful daughter, in unutterable anguish of spirit, meekly replied, "O mother, it seems to me that I would gladly become blind, if thereby you might be brought to Christ!"

I suppose that some of the youthful readers of the Dayspring, who are hopefully pious, have parents who are still the enemies of God. Are these youth and children as earnest, in their prayers and efforts for the salvation of their parents, as this pious Nestorian girl?—Dayspring.—

THE MISSIONARY MOTHER TO HER CHILD.

Among all the trials of missionaries, there is none greater than their being compelled to send their children away from them. Their parents think they cannot be properly brought up in a heathen land, because they are surrounded there with so many vile persons, and are in danger of learning from them all kinds of wickedness. These beautiful lines from the Missionary Repository will show you what a mother's feelings are, when she thus parts with her dear children. She finds it hard, very hard, to give the last kiss and bid them farewell, but yet the love of Christ is stronger in her soul than her love to her own children; and she can say, as a missionary mother once did in India, while standing on the shore of the sea and looking at her little ones ready to sail for her

native land, "Jesus, I make this sacrifice for thee."

Come, dear one, oh! come to thy mother a-while,

Let me look in thy gentle blue eyes while I may,

Let me sun my sad heart in the light of thy smile.

And know the full joy of a mother to-day.

Not long may'st thou pillow thy head on my breast,

Not long may thy voice fill with music mine ear,

Some arm—not thy mother's—must fold thee to rest,

Some hand—not thy mother's—must wipe off thy tear.

For perils encompass thy birth-place, my child,

Thy cradle is shadowed by error's dark tree,

The air is all poison—the storms here are wild—

The land of the heathen is no home for thee.

I would weep, but I must not—I know we must part,

And to meet perhaps never again 'neath the sun;—

But where wilt thou wander, O lov'd of my heart!

And who will befriend thee, my motherless one!

Hush, faithless forebodings! the dove found its way

To the ark of its rest o'er the sea-desert wild;

And the angel that suffer'd not Hagar to stray—

The covenant angel—will watch o'er my child.

And the hearts of God's children with pity will glow

When they know thou art orphaned, and look in thy face;

The tears of all mothers for thy sake will flow,

All fathers shall claim thee, and yield thee embrace.

Oh! rich are the sheaves of the harvest they'll bind,

Who bless such as thou in the name of the Lord,



Not a hand stretched to help thee but treasures will find,  
Not a cup of of cold water shall lose its reward.

Then be happy, my child! and be happy, my heart!  
I shall hear thy sweet voice 'mong the angels ere long;  
And the strangers that bless thee shall all take their part,  
But thy *mother* the loudest shall join in the song.

#### SCHOOL CHILDREN IN TINNEVELLY, INDIA.

Near Tinnevelly, in Southern India, there is a school of fifty mothers, with their children, who pray and read the Bible. The joy of the mothers is very great, when they listen to the children and observe the progress they make. "What grace is this!" they say; "what a wonder that not only to ourselves these things are sent, but to our children!"

One Sabbath day, as one of these little heathen girls was on her way to the school, she saw a man working in his

field, who never went to chapel. She went up to him and said, "Now, dear man, do you not go to the worship of God?" He replied that he did not. "O," answered she, "that is a wicked thing; I will read to you out of the Bible what our Saviour says:—'Blessed are the poor in spirit, for theirs is the kingdom of God,'" &c. The man wondered, and said, I am a very wicked man! I have never thought any thing about what this child has read: I have not known any thing about it. I will not work any more while that word is read, and I will go to chapel to hear it!" He went, and was delighted to hear about the Saviour of sinners. His eyes were opened to his sinful condition, and he became a true convert of the gospel. He worked no more on the Sabbath, but loved it more than all the other days of the week.—*Juv. Miss. Mag.*

### Notices

#### MICMAC MISSION.

The annual meeting of the Micmac Missionary Society was held in Poplar Grove Church on the 27th ult. The meeting was addressed by Mr. Rand, the missionary and others. Mr. Rand read the 15th chap. of the gospel of Luke in Micmac, which a young Indian present declared he fully understood. He also conversed apparently with ease with this Indian. They also sung together a few verses of a Hymn in Micmac, containing the nature of salvation by grace. This Hymn was composed by Mr. Rand. The report was read detailing the proceedings of the year, and the Treasurer's account shewed the Balance to be on the right at the close of the year. Altogether the mission is in a very promising state and the friends of the Indians have great cause to be thankful. A Constitution has been adopted and a regular Society constituted on a liberal basis.

The Rev. James Ross acknowledges the receipt of £1 11s 1d. from the Ladies penny a week Society, Middle River. toward the support of the Synod's Seminary.

**ERRATUM.** In the Foreign Mission account published in our last, in the amount from the congregation of Onslow, Brookfield & Old Barns, for 10s. read £10.

#### MONIES RECEIVED.

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| The Treasurer of Foreign Missions acknowledges the receipt of £6, P. E. Island cur. from West Saint Peters, part of which was collected by the children of the congregation, per Jas. McCallum Esq., Brackley Point. | } £5 0 0 |
| From the Evangelical Society, Fish Pools, East River per Mr. Daniel Mackay,  | } 2 0 0  |
| From the Rev. A. P. Millar's Congregation Merigomish per Mr. Millar,   | } 5 0 0  |
| From the Ladies of the Middle Settlement of Middle River, penny a week Society, 25 yards of homo made Flannel, valued at   |          |
| £3. 0 0.   |          |