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Missionary Register.

OF THE

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

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REPORT

of the Board of Home Missions of the Presbyterian Church of Nova Scotia, for 1851-52.

To give the greatest efficiency, consistently with other interests, to the plans which they superintend, should be the aim of those entrusted with their management. Such has been the object of the Home Mission Board. Independent action in the schemes of the Church, by destroying that direct and indirect influence so necessary to success, must issue in limited results. Viewed, however, in their connection,—the efficiency of the whole dependent upon the correctness and vigor with which each portion performs its functions,—there is the strongest inducement to that thorough combination and working, which, alone, can ensure that amount of success to which the Church should aspire.

In proportion as this connection is understood, and reciprocal influence developed, results will be satisfactory. It is an error in judgment, and a misconception of duty; to suppose that any church can flourish when disproportionate importance is attached to one part of her operations, and other parts are barely tolerated,—kept above by mere force of pleading.—Enlarged views will suggest to the sincere follower of Christ, that injunction, the measure of christian obligation, "This

ought ye to have done, and not to leave the other undone." No part of a system can, with impunity, work, independently of the remaining portions. Each should have full scope, and its importance should be estimated by its direct bearing upon its leading design, and its indirect influence upon the whole. There should exist neither antagonism, indifference, nor partiality. "The eye cannot say to the hand, I have no need of thee; or again the head to the feet, I have no need of you." "There are many members, yet one body." So is it in the Church, in relation to means of accomplishing her glorious mission.

Diversities of opinion will exist, and errors in judgment may be committed, but membership in the Christian Body still continues, and claims the fulfilment of duty. The command is one to promote the glory of God; the duty is one and imperative, to act; and no church, and no member of a church, can, safely, manifest indifference, much less opposition, unless upon either the system, or its administration, violation of principle can be clearly chargeable. The idea of the connection of any particular plan with the *general interests of the Church*, enters, but to a very limited extent, into the sense of obligation by which the Church is actuated; and in giving, a more impression of

duty to give, rather than enlarged and scriptural views of the movement, of which they form a part, constitutes, too frequently, the spring of benevolence.—

Benevolence is the feeling of the heart, its manifestation; and, entitled it to this purified character, it could be the result of conviction, founded on careful enquiry. As the effect of knowledge, it is cheerful and continuous, otherwise, it is reluctant and desultory; and, too often, regulated by prejudices and dislikes, which form no part of the divine injunction.

These views have been suggested to the Board by the almost total absence of system characterising the Church, a want, which, in its increasing evils, will continue to be felt till an adequate remedy be provided. Instead of some well defined plan, thoroughly wrought, embracing every movement, and directing activity where the greatest necessity exists, each Pastor or Congregation is left to give, or to direct energies in that particular course which peculiar views may suggest. The increase of Christian benevolence is matter of deep thankfulness. But the Board feel satisfied, that the time has arrived, when present modes of action should be supplanted by well digested and comprehensive regulations; and this, they feel satisfied, might be easily accomplished. The evils of existing procedure are too distinct to require illustration.

The views which, heretofore, the Board have urged upon the Synod, they would again urge, as the most efficient and safe, namely, while earnestly extending the gospel abroad, to aim at its universality at home,—putting home operations, whether in extending or consolidating the Church, upon the best possible footing.

This view, the Board are happy to find, is awakening attention in the U. P. Church in Scotland, and other British churches. More interest in home operations, and in their reacting influence, is advocated, and a large share of Funds to give them efficiency, as not only due to the Church herself, but as a wise arrangement in reference to success and extension of effort in foreign fields..

In referring to the spirit of benevolence, the Board would remark, that giving should not be the result of constant pleading, too frequently met by reluctance.— This state of matters is neither creditable to a Church nor calculated to secure

success. Painful on the one side, and irritating on the other, it produces limited contributions, and ensures but limited operations. Besides, too, there is the absence of that cheerfulness in giving, which in the divine view, enters so largely into the value of the gift. To lay a proper foundation, the privilege, the blessedness, as well as the obligation, to give, should be enforced, together with the rich returns to the world and the church, arising from systematic procedure, as stated above.

The Board have not understood aright, either the encouragements to activity presented by the Redeemer, or the nature and extent of that interest in His cause now pervading the Church, if their confidence in the possession of means, sufficient for every want, be ill-founded; more especially, if proper steps be taken to instruct the church in the importance and relation of the different schemes of the Synod, pursuing, though they do, different courses, yet all terminating in one point.

It is with reluctance that the Board have to remark, that the state of their operations has compelled them to resort to the system of pleading. A measure of success has attended this appeal; still, the Board are of opinion, that, to a considerable extent, this has been rather an answer to *their appeal*, than the fulfilment of a duty which should be as cheerfully and punctually discharged, as the payment of a Pastor's stipend. Obligation to support the schemes of the Church has not, hitherto, occupied the commanding position of as absolute a right as any other divine injunction. This Christians feel, and it influences their givings in small contributions—satisfying their conscience under a low standard of duty—falling short of requisite liberality.

Giving but once a year is another evil arising from want of just views of commanded liberality. Congregations, if they contribute once a year, seem to think that duty is done; whereas, the necessities of the Church should regulate both the amount and frequency of giving; and, where necessity exists, it should be met by the abundance of the church. Congregations, thus instructed, will not hear of want with indifference, much less with the feeling that they have done all they could. Readiness of mind will be followed by liberality in action.

The Board are clearly of opinion, that it is as much a duty to secure the schemes of the church from pecuniary difficulties,

as to main-^{tain} stated ordinances; and, that for both, there should be conscientious laying by, as God has prospered. They have no sympathy with the opinion, that the schemes of the church will interfere with the Pastor's comfort, as all experience testifies to the contrary. They have little sympathy with the fear, which withholds from a congregation opportunities of giving, because of anticipated partial dissatisfaction at such calls. Such dissatisfaction will always exist. But the work of Christ must not, on that account, be neglected. If it be so, in our hands, He will transfer it to others, who will shrink neither from responsibility nor reproach.

Laying by as God prospers, while necessary to full success, is a common duty, and until freely and fully, the church, as a whole, enters into the work,—giving as often, and as abundantly, as circumstances require,—keeping the funds always in advance of claims, her great mission cannot be satisfactorily accomplished. When this is done, much that we regard as the fruits of the exertions of future generations, will gladden our hearts, and the lesson will not be lost on those who succeed us. While we work for the present, it ought not to be forgotten that we work for the future also,—for those who wish a higher toned piety, and more abundant means, may do that, which our circumstances forbid us to attempt.

In submitting to the Synod a view of what has been accomplished during the year, the Board would remark, that, tho' considerable, it falls short of the returns of the preceding year.

With the exception of a few Sabbaths, Mr Grant has been employed in different Presbyteries; and the Board have had occasion to express their approval of his diligence in fulfilling his appointments.

The Revd. Mr Waddell has been employed for a considerable time under the superintendence of the presbytery of Pictou, in the destitute localities in and around the Strait of Canso.

The Revd. David Honeyman, previous to his ordination, visited the same quarter. Mr Samuel McCully, after occasionally supplying vacancies, and stations, has been missioned to the same place. It is hoped that these repeated supplies may awaken the energies of friends, and induce them to make as ample provision for their continuance as circumstances may permit.

Since last Synod, the names of Messrs the Revd. Robert Blackwood and James

Byers have been added to the Probationers roll, both of these gentlemen having been loosed from their charges by their respective Presbyteries. Mr Blackwood has been appointed, by the Presbytery of Pictou, to New Annan, for a lengthened period; and Mr Byers, after two Sabbaths within the bounds of the same presbytery, is under appointments to Prince Edward Island.

The Board have to congratulate the Synod on the arrival of Mr A. L. Wylie from the U. P. Church in Scotland.— Since his arrival, he has been laboring within the bounds of the presbyteries of Truro and Pictou.

In accordance with the order of Synod, the Board advertised for a Synod's Missionary. Two applications were received, but neither of these exactly meeting the object in view, no appointment was made; more especially, as no provision had been made for the missionary's support. The case was then submitted to the Com. of Correspondence, but as yet without success. In consideration of the prospect of supply from the Synod's Seminary, the Board would recommend that the above order be rescinded, or action for the present delayed.

Two congregations have, during the year, been assisted by the Board, and a third application not entertained, owing, in part, to the state of the funds.

Aid has also been granted to the amount of £10, towards the erection of a church at Folly Mountain, and £2 10s contributed by the Truro congregation, for that express object, still remains undrawn.

The expenses of a mission to Shelburne, appointed by the presbytery of Halifax, have been paid by the Board.

A series of regulations for the guidance of probationers, has been prepared by the Secretary, and *ad tempus*, till the opinion of Synod could be obtained. A copy of these regulations accompanies this Report. The Board would beg to call attention to this matter, and would suggest that these or similar rules be adopted by the Synod, and authority be granted to the Board, to give to each missionary a copy, together with a letter of instructions, as was the case in former years.

In considering conflicting claims for missionary service, the attention of the Board has been repeatedly drawn to the state of P. E. Island. Frequent and urgent demands from that Presbytery suggest the necessity of taking steps, either

by synodical action, or this power given to the Board, to provide such aid to the brethren in the Island, as may be at the disposal of the Synod or Board. For various reasons, it is desirable that the hands of that presbytery should be strengthened as soon as possible.

In a Report, by the brethren Messrs G. Walker and G. Patterson,—appointed as a deputation to the Island by last Synod,—the claims of the Island are strongly urged, and it is hoped that the Court will not rise without taking action on this matter.

During the year, an appeal on behalf of the funds was published by the Board, and they are happy to say that there is considerable improvement, as compared with the previous years. From some congregations nothing has been received, and apart from the want of their aid, this backwardness is injurious to contributing congregations, as well as to the general operations of the Board; and, earnestly, is the appeal made to Christian brethren, and to Congregations, to remedy this defect. There may be reasons for backwardness, deemed sufficient. But reasons for either withholding, or directing energies altogether into one channel, must be strong, to be sustained at the bar of God.

The Board, again feel constrained to refer to the disproportion existing between missionary demand and supply. Accessions to the Probationers Roll have been made, but with one exception, at the expense of settled congregations. Of those on the Roll, one is under call, and another as previously stated, has received appointments extending over a lengthened period, leaving the Church nearly in the same state as at the date of last Report.

The almost hopelessness of foreign aid, and the necessity for immediate steps, require that the subject be again discussed, in order to ascertain how far, with the experience of another year's necessities, and another year's instruction, it may be deemed proper to license some of the advanced students of Theology. At the close of the current session, one of these will have completed his full term of study, while others will lack but a single term; and the Board would observe, that the propriety of no longer delaying has the strong approval of the Synod's Professor of Systematic Theology. Were the state of the Church different from what it is, or, were it designed to limit unnecessarily, the term of study, and thus estab-

lish a precedent upon the violation of a standing rule, unanswerable arguments in opposition to the course suggested, might be adduced. But the state of the Church brooks no delay,—the prospect of abundant supply, through the Synod's Seminary, ensures safety against precedent, and all that would be lost would be one season, with its attendant study,—an important consideration, but losing much of its force under existing necessities. Those to whom the Board refer, will, at the end of the term, have completed their Classical and Philosophical course, thus rendering the proposed step less objectionable. Details, the Board would leave to the wisdom of the Court.

From difficulties attending meetings of the Board in cases of emergency, the Secretary has been empowered, during intervals of meeting, to receive, and act upon demands for supply, reporting to the Board; and the Board would observe that in no instance have they had occasion to interfere with arrangements thus made, appointments being such as met their approbation, they would suggest that they be permitted to continue this course.

By the division, since last Synod, of the Presbytery of Truro, considerable difficulty has been experienced, owing to reluctance on the part of those usually constituting the Board, to act as promptly as if entrusted with the whole management. Part of the Board being in the Pby. of Halifax and part in the Pby. of Truro, it became a matter of difficulty to convene a full meeting. Twice was this attempted, more important matters being reserved, in hopes of a full attendance, but in both cases the attempt proved a failure.

The number of members on the Board, and their widely separated localities, have occasioned the above difficulties. For re-appointment wherever located, it is desirable that the Board should be so reduced and the members so situated, that the work may be promptly done.

In conclusion it may be observed, that, while no ground has been lost, it can scarcely be affirmed that much, if any, has been gained. Much anxiety exists for supply of ordinances, yet, excepting in vacancies, little has been done.

By rigid economy, the funds have met demands, and yet, have barely escaped the experience of a former year—an empty, or indebted treasury. The day, long anticipated, is however near at hand,

when the cry *Come over and help us*, will no longer be heard as a matter of necessity, but when, of our own, and of our own training, we will have those whom we can commission to go for us and do our work.

That prospect and its weighty responsibilities, should influence the Church by leading to preparation for a decided and extensive missionary effort, embracing the length and breadth of the land, and which, by the Divine blessing, will operate powerfully in moulding the future moral character of our land. Times and seasons indicate a Church's duty, and the aspects of Providence announce the rapid approach of a period when the field must either be abandoned to others, or like those who have preceded us, we must "earnestly contend for the faith once delivered to the saints," and sow broadcast over the land the good seed, ere the enemy sow tares. However we may shrink from responsibility, the work *must be done, and will be done*, and neglect answered at the tribunal, not of man, but of God; and it cannot be, that the prayers and labors of those who have preceded us should be lost. Let us look to it, that *we lose not the things that remain.*

A deeper interest in the work is demanded,—more pointed and thorough training of our churches in the knowledge of duty is required,—more abundant givings to Him whose are the silver and gold and the cattle on a thousand hills, and more of that guiding pastoral influence which ministers have it in their power to wield.

Earnestly therefore, would the Board, through the Synod, urge those who have

given, to give again, and to give systematically and prayerfully, and those who withhold more than is meet, to bear in mind, that withholding brings no profit in the latter end. And farther, that duty consists in forwarding the work of God, a work *which will take its onward way*, whether they hear or whether they forbear,

It is not for the present only that provision is to be made, but to establish a system, which, by its elasticity and adaptations, may alike meet the wants of the present and accommodate itself to the changes and necessities of the future.—With the glory of God, in the extension of Religion, for its object,—with duty to Christ for its incentive,—with the aid and prayers of the Church as it means,—with the Spirit from on high as its life giving principle,—and with the souls of men as its reward, we may safely leave our "work with the Lord, and our judgement with our God."

This work *must advance*. God has so ordered. He requires us to engage in it. He has given us the means,—the object and end are before us. The blessing has been pledged in the Divine faithfulness, and it becomes us as a solemn duty, to undertake it unitedly and perseveringly, and doubt of success cannot exist. "For God reigneth let the earth rejoice," and though, as in days past, clouds and darkness may be often round about Him, the time is fast approaching when the darkness shall be dispelled, and the shadows flee away, and the Son of Righteousness arise upon the whole earth with healing in his wings.

WILLIAM McCULLOCH, *Secy.*

Foreign Missions.

LETTER FROM MR GEDDIE,
TO THE BOARD OF FOREIGN MISSIONS.

Ancientum, Nov. 18th, 1851.

DEAR BRETHREN,

I send you some fragments of my Journal which will give you some idea of our labors and trials during the past year. You may expect succeeding portions as I can forward them. I rejoice to say that matters are now taking a more favourable turn, and I hope that I shall soon be able

to tell you of the triumphs of the Redeemer's cause in this dark isle of the sea.

Yours, &c,

JOHN GEDDIE.

NEW YEAR—REVIEW OF THE PAST.

Jan. 1, 1851. This day commences another year. In taking a review of the past year in relation to this mission we see much cause for gratitude to Him from whom all our mercies flow. In the midst of sickness and trials all our lives have been mercifully preserved, and we have

had some degree of encouragement in our work. Many who were our avowed enemies when the last year began, now profess themselves to be on the Lord's side, and are ready to suffer for the cause which at one time they strove to destroy. And while our little band of native converts have increased in numbers, some advances have likewise been made in the knowledge of divine things. The past year has witnessed the commencement of the struggle between christianity and heathenism on this island, a struggle which must go on until the former system rises triumphantly over the latter. For such a conflict, we ourselves and all the friends of the cause ought to be prepared. Satan has reigned without molestation over these poor islanders for untold generations, and he will not give place to the Redeemer of souls without a severe contest. All successful missions have had their conflicts as well as their triumphs. May we who now sow in tears be permitted to reap in joy. We commence the present year expecting great things for the cause of God. May this prove a year worthy to be embalmed in the memory of future generations on this island. Condescend, O Father of Mercies, to manifest thy power and grace in the conversion of many souls.

ATTEMPT AT SUICIDE.

Jan. 2. A painful event has just occurred. A poor woman who for some time past has regularly attended our Sabbath day services, attempted to strangle herself. She has been driven to this by the ill treatment of her husband, who is a heathen, and who is enraged at her for receiving christian instruction. She was discovered suspended in the bush, and happily rescued before life was extinct.— We were shocked at the conduct of the unhappy woman. May God enable her in future to bear her trials with more piety. Suicide is not uncommon among the female sex in this island. Wives, when ill used by their inhuman husbands, often terminate their sufferings in this world by laying violent hands on themselves. On this island, women are treated as an inferior order of beings.

WARS AND FIGHTINGS.

Jan. 6. A fight has just taken place in the neighborhood of the mission premises, between two parties of natives belonging to different villages. The affair originated in a case of adultery, which is a common sin on this island. None of the

christian natives took any part in the quarrel, though several of them belonged to the contending villages. Four natives were wounded in the fight, three of whom had spears completely through their thighs. I dressed all their wounds, none of which were likely to prove fatal. Our natives are using their influence to prevent a renewal of the fighting. They have besought their heathen countrymen to give up their dark and savage customs, and like brethren to dwell together in peace and love. It was an interesting spectacle to behold them acting the part of peace makers. May we not hope that such developments of christian character will go far to recommend the religion of Jesus to these benighted islanders.

OPPOSITION — PERSECUTION OF CONVERTS.

Feb. 1. The opposition to the cause of God increases. As the chiefs are all priests or sacred men, devoted to their respective Nat-masses, the influence against us is formidable. They are now convinced that christianity admits of no compromise with heathenism, and they see that their craft is in danger if the gospel succeeds. Every chief is either a disease maker, a rain maker, a fish maker, a fruit maker, &c, and to his sacerdotal office, which is supposed to include these extraordinary powers, he is more indebted for his influence over the people than to his chieftainship. By some of these persons, drought, famine and pestilence have been threatened, should the natives embrace christianity. Thus many of the heathen who are secretly our friends dare not join us, from fear, and others who do not understand our object are much enraged against us. The christian party suffer much at the present time from their heathen countrymen. Their little clothing and other property is stolen from them, and the plantations of many have been destroyed. All manner of evil is spoken against them, and the heathen constantly threaten war. A native named Vakki, who lately joined us, had his clothes stolen, his taro and other food destroyed, and house burnt. At one time a party of his neighbors surrounded him with spears and stones, and he was obliged to break through the circle and flee for his life. Spears and stones were thrown after him, but he escaped unhurt. His crime was eating a native fruit called *in-mop* before the first fruits of the crop had been presented to the Natmasses. On this

island, it is customary to give the first fruits of various kinds of food to their imaginary deities, before any portion of the crop is eaten by the natives. In this practice we may trace something analogous to that which existed under the Mosaic dispensation. The poor natives have been called upon at a very early period to suffer persecution for conscience sake. May God recompense their temporal losses, with durable and saving blessings. They have hitherto displayed a forbearance under these trials scarcely to be expected.

DEATH OF A NATIVE CONVERT.

Feb. 20. Received intelligence at Epege of the death of Uumra, a native chief. This man was perhaps the first convert from heathenism to christianity on this island. He visited Samoa, and spent 3 years on the island of Tutuila, where I first saw him. He returned to Aneiteum in the John Williams in Sept. 1849. On his return I engaged him to remain with me, and assist me in the acquisition of the language. As both he and I could talk a little Samoan, his services were very valuable to me. To him I am much indebted for what I know of this language; and he greatly assisted me in searching out the most suitable words for *sin, unbelief, faith, salvation, &c.*; and he has been instrumental in persuading many of his countrymen to give up their superstitious, and place themselves under christian instruction. During the time that Uumra spent with me, I endeavored to give him such information as I thought most valuable to him. At first I found him very self righteous, and when I first spoke to him about the depravity of his heart, he was offended with me, and thought I made him out a much worse man than he really was. He became more humble, however, and his views became more evangelical, and I cherish a hope that he departed this life with some just conceptions of the way of salvation, and a humble hope of his personal interest in it. He died of asthma of long standing. About six weeks ago I sent him to his own land, in the hope that a change of air might be beneficial to him. After he had been away two or three weeks my boat went to bring him back again, but his relations would not consent to his return, as he was evidently drawing near his end. Before his death, he consigned his wife and boy to my care. The death of this man has been the cause of

much triumph to the heathen party. They talk of it as a judgment inflicted on him by the Nat-masses for embracing christianity.

OPPOSITION INCREASING—PERSONAL DANGER.

Feb. 30. The opposition increases, and matters assume an alarming appearance. Our poor natives suffer much from the heathen party. May God preserve them steadfast and immovable. The heathen now look to me as the cause of the anarchy that prevails on the subject of religion in this island, and they are enraged against me. They have had the disease makers at work against myself and the poor natives, but through the goodness of God we are all well, which enrages them more. Some of them begin to think that their Nat-masses have no power to injure those who worship Jehovah. My life has been threatened by the heathen, but I have never been seriously apprehensive of personal danger. As a prudential measure, however, I have given up intinerating on the Sabbath day, and do not often venture beyond the boundaries of the district in which I reside. I have reason to believe that the poor heathen would not have ventured so far in their opposition to me, had they not been encouraged by my own countrymen.

INTERVIEW WITH A HEATHEN.

Feb. 28. I have had an unpleasant interview with a heathen man named Naurita, brother to Waihit, one of our most attached friends. This man has lately removed to our neighborhood. Since his arrival here, both he and his wife have shown a very unfriendly disposition, and have been a great annoyance to the natives living on our premises, by stealing from their plantations, &c. I went, accompanied by the Raratongan teacher, to remonstrate with him about his conduct. I found him at his house, together with some of his associates, who, as soon as they saw us, seized their spears and clubs. I did not like this movement, but I spoke kindly to Naurita, and disclosed my errand to him. At first he tried to speak coolly, but the flame soon broke out. In a few minutes he was in a paroxysm of anger, and loaded the teacher and myself with abuse. He told us that the heathen people intended killing all the christian party, and mentioned the names of individuals who he said designed to kill us. I told the teacher to come away, as I

thought we were in danger in the midst of armed and infuriated enemies. Something was thrown at me, and a club aimed at the teacher, but we both escaped unhurt. I did not expect such treatment as this from Naurita; but it convinces me that there is a much stronger, wider current of feeling against the cause and ourselves than I have been inclined to believe. Not long ago I had an opportunity of doing a good turn to this man. An adopted child of his had been very ill, and when the approach of death was apparent, the relatives of his wife resolved to strangle her on the occasion. Naurita, who at that time lived at a distance, came in breathless haste to my house one day, and entreated me to go and save his wife. I went and remonstrated with the woman's relations, and they gave up with reluctance their murderous design. I should have expected different conduct from this man and his wife—but such are the heathen.

DEATH OF A WOMAN—DISPOSAL OF THE BODY.

March 1. A poor woman died suddenly this morning. Her death was caused by internal injury sustained by a fall from a cocoa-nut tree. I was sent for to go and see her, but she was dead before my arrival. Her husband belonging to the christian party, he resolved to bury her. As the burial of a woman was a thing unheard of on Aneiteum, it was deemed advisable to convey her body to the mission premises, and let it remain here until arrangements could be made for her funeral. This was done in anticipation that some excitement might arise by so great a deviation from old and dark customs. I had gone out with some natives to dig the grave, and was directing their operations, when I received a message to come home without delay. On my return, I found a large body of armed natives, among whom were the woman's relatives, who had come to take the body away and throw it into the sea; a number of the christian party were also present. I found the heathen much excited, and they ascribed her death to her embracing christianity, and threatened to fight and destroy all who had forsaken heathenism. I told them that they knew our custom well, and that all angry and improper language must be avoided on my premises, and that if they had any thing to say they must say it in a gentle manner. They told me that they had come for the body of the

woman and were resolved to have it. The christian party now came forward, and said, that as the woman had died professing herself to be a christian, that she ought to be buried according to christian customs, and that they could not yield the point to their adversaries. They told them to do what they pleased with the heathen after death, but that the christians must be left to themselves. One man said that they were not satisfied with endeavoring to ruin their souls, but they wished to give their bodies to feed the fish of the sea. In the mean time, while this talk was going on, I had the body rolled up in cloth and mats, and bound round with cinct. Finding that the two parties were not likely to come to an agreement, and that feeling ran high, I thought it my duty to interfere. I told them that the body was now ready to be taken away, that it was not material to the woman whether her remains were buried in the earth or thrown into the sea—that we would gladly lay her in the grave which was already dug, but if the heathen still insisted on having the body, their wishes would not be opposed. Some of the christian party called me aside, and expressed a wish that I would revoke what I had said, as they thought I had yielded too easily; but I would not. The matter now lay with the heathen themselves; and some who had been most vociferous about taking away the body, now appeared ashamed, and said nothing. After the point had been so quietly yielded to them, they seemed as if they did not know what to do. Sometimes one would say to another, 'Go you and get a canoe,' but no one moved. As night was approaching, I told the heathen that they had better quickly decide what was to be done, and let me know. After an undertone conversation among themselves, they said, 'We leave the body with you, to dispose of it as you please;' and retired in a body from the premises, and sat down at a little distance off. As I did not wish to take any responsibility in the matter, I told them that I wanted more than a negative concurrence, and I must have their word to bury before it would be done; so several voices cried out 'bury.' I asked if this was the word of all, or if there were still opposers? All were silent. I now selected two of the heathen and two of the christian party to carry the body, and requested the heathen to accompany us to the grave, which most of them did.—After laying the body in its narrow home,

we had a short prayer, covered in the grave, and dispersed. I feel thankful to God that this difficult matter ended so quietly. It is a serious matter to infringe on a custom established from time immemorial. This is the first known instance on this island in which the honor of burial has been conferred on a woman. All with the exception of the highest chiefs are thrown into the sea.

INTERVIEW WITH NOHOAT.

The evening after the funeral I met Nohoat, the chief. He was very much excited and out of temper. He told me that the *Nalcingaheni* was a lie, for Uumra, the first man who had embraced it on this island was dead, and this woman had also died, and by and by the Nat-masses would cause us all to die. I told him that the *Nalcingaheni* which I had come to teach them was the only true religion, and that it did not save us from death, but it taught us the way to be happy after we died. 'Before you Samoans came to the island,' he said, 'there was neither sickness nor death among us.' I asked him where his forefathers were. At all events, he said, none died until their heads were covered with grey hairs. Mrs Geddie, who was along with me, mentioned the names of several young persons, and children, who had died previous to our arrival, and of whose death she had heard. He had nothing to say to this. He then said that the Natmasses were becoming enraged with the people of this island for allowing the Word of God to spread in it, and he expected that soon there would not be any cocoa-nuts or bread-fruit, or taro in the land. I answered that it was He whose word we were trying to spread in this dark land who caused the sun to shine and the rain to fall, that the earth might bring forth her fruits; and that the Natmasses, whose power they dreaded, had no existence. Before parting with Nohoat, I told him that I was grieved to think that he was so wedded to his superstitions, and still kept aloof from the word of God. He said that although he did not embrace the new religion, he abstained from all bad conduct, and did not kill people now, as he formerly did. I told him that his heart was very bad in the sight of God, and so was his life also, and that if he did not repent he would be miserable forever. May God in mercy bring this dark hearted man to reflection. His opposition to the cause keeps back numbers from hearing

the word of God. Means have been employed by white men on this island to keep this heathen chief beyond the influence of christian instruction.

DEATH OF RAROTONGAN VELLOHER.

March 10th. Kirker the Rarotongan teacher who has been at this station for several months died yesterday. He had been laid up with the fever and ague, for some time, but his illness was not such as excite alarm until this morning. I visited him early and found him in great agony. He was not able to take the medicine which I took to him, at first I thought his illness might turn to be severe colic but I soon found that he had cramp in the stomach, which gradually spread over other parts of the body. We used warm applications, and forced him to take such medicines as were most likely to alleviate his sufferings, but without effect. The attack was too much for his constitution, already enfeebled by disease. I spent the forenoon with him, and he several times said his end was near. He gave his sister (the Rarotongan widow whom I brought from Tanna eleven months ago), all directions about the distribution of his little property. It was pleasing to see with what composure he looked forward to death, for it had no terrors to him, and like Paul he desired to depart and be with Christ. It was only during the intervals between the paroxysms of pain that he could speak. It was about one o'clock p. m., when I saw a severe paroxysm coming on. I asked him where his pain was? He said all over his body. This was the last time that he spoke to me. I left him to go and tell Mrs Geddie that I thought he was dying. I had scarcely reached my own house when his sister came running after me to tell me he was very bad. I went back with her, but alas, the struggle was nearly over. He was breathing his last. All that I could do was to kneel down and commend his departing spirit into His hands who gave it being. Thus died this devoted teacher, far from home, in a barbarous land. He had not so far mastered the language as to labor effectively among the natives, but he did much for the cause by his pious conversation and holy life. Had he been spared, he promised to become a more useful man than the generality of teachers who came to these islands. His sudden death has created much grief among the christian natives, and great rejoicing among the

heathen. I feel the bereavement very much, and I apprehend that the Christian party will suffer much from their benighted countrymen on account of it. But I desire, in this dispensation, to bow to His will who doeth all things well. Though such trials appear dark and mysterious to us yet it is consoling to know, that all events are under His control who can bring light out of darkness, and overrule the most unpromising events for the promotion of his own gracious purposes on earth. Our Christian natives have been coming from various quarters this afternoon to sympathize with us, and as they look on the lifeless corpse they weep, and say, this is the body only, the spirit has gone to the land where there is no sorrow, no sickness, no death: it is we, and not he, who suffer to day. I went out this afternoon to give the natives directions about the grave, and I was much affected and interested in the observations of an old man, as he wiped the tears from his eyes, he said, 'Umra is gone, and Thieva is gone, and now Kuku is gone. The heathen will have much bad talk to us about these deaths; but let us not be faint hearted: let us be stronger for the word of God than ever.'

LETTER FROM MRS. GEDDIE TO MR.
WADELLE.

Aneiteum, Dec. 9th 1851.

My Dear Friend.

Your note inclosed to Mr Archibald I received a few days since. As Mr G. is writing and will give you an account of our labours and prospects I merely write a few lines to acknowledge the receipt of the boxes sent from N.S. and P.E. Island some time ago, we had given them up for lost they were so long on the way, the boxes had been all opened at the Custom House, and the articles sadly overhauled, every package had been opened with the exception of two, these being particularly marked were not interfered with.

You will please in my name, gratefully acknowledge the articles sent; many thanks to the kind friends who contributed things; hundreds of natives now look to us for clothing, and any thing in that shape will be most acceptable. We received one box in August. 1849 and 6 boxes in July 1851; the latter were all addressed to Mr G. there were a number of packages in the boxes addressed to Mr Archibald these he received, he had not been connected with the mission for several months before the

things arrived and he left a few weeks after for Sydney, and I do not know how he disposed of the clothing intended for natives. I hope you do not suppose my dear friends that I do not feel grateful to friends at home for what they have done for us, far from it I feel very grateful for the articles that have been so kindly contributed, they have been most acceptable to our poor people who are very much in need; and we have been completely out of material to clothe them with, I had cut up some of my own dresses to cover them, I must now say good bye as I have a few words to say to Mrs W.

Yours &c.,
CHARLOTTE GEDDIE.

LETTER FROM MR. GEDDIE TO MR.
WADELLE.

Aneiteum, Jan. 27, 1852.

My Dear Brother.

Along with this note I send a letter to the board of Missions and also a portion of my journal. I refer you to these communications for all information, you will learn from them that we have our trials as well as our encouragements in the missionary work, and that we stand in need of your sympathies and prayers. O for a christian Brother in this dark land. In my letter to the Board I have written strongly on this subject, but understand that I do not wish you to act hastily, a man of the wrong stamp may do injury to the cause which years will not repair. The choice of a man for so solemn a work ought to be the result of deliberation and prayer. A great responsibility attached to you who have the direction of the Missionary work. Look to God and he will give you all needful light comfort and aid.

We work in a rugged field, you would require to see it in order to form a first conception of it, we see sin in all its undisguised horrors, you would wonder how it were possible to hew out, polish, and prepare such stones as we find here for a place in the Lords' Temple. And yet I believe that many a New Hebridean will quite in the song "unto him that loved us &c."

The supply of clothing which I received in July last is low at present. The demand for covering is becoming intense over the Island, I hope that you will send more as soon as you can.

I remain &c. Ever Yours,
JOHN GEDDIE.

Miscellaneous.

UNION WITH THE FREE CHURCH. WHY NOT.

An old and worthy correspondent, whose whole life has breathed the spirit of union among all evangelical Christians, puts to us the question, Whether we do not think there might be union between the Free Church and the United Presbyterian Church? Various points must be considered before an answer can be given to this question. The doctrines which are held by both bodies are those of the Westminster Confession of Faith, and the polity of both is, with unimportant differences, the same; so that whether you look to their doctrinal views or to their church government, there seems to be no good reason why they might not form one body. They are vastly nearer one another than different sections of the same church have often been. But still there are great, perhaps insurmountable, obstacles to a union. At all events, there must be very great changes before such a consummation can be brought about.

The first difficulty lies with the vexed question of the magistrate's authority in religion; not that we imagine difference of opinion on this subject to be a sufficient reason for separation, but because the Free Church attaches, as we think, undue importance to it. In our church the voluntary principle is not made a term of communion; but the establishment principle is made a term of Communion in the Free Church. The doctrine of the confession of Faith on this subject is expressed in the following words:—"The civil magistrate hath authority, and it is his duty, to take order that unity and peace be preserved in the church, the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and provided that whatsoever is transacted in them be according to the mind of God." (chap. xxiii. sect. iii) Now this clause, which appears to give to the magistrate all the power he could desire in church courts, must be signed by every minister and elder of the Free Church. The acknowledg-

ment of the magistrate's right to do the things described in the words quoted is made a term of communion. Here, then, lies the great obstacle to a union; and it is altogether in the Free Church. In our Church, the question of the Magistrate's authority in religious matter is left an open question. We neither require the denial nor the acknowledgment of it as essential to communion with us. The doctrine of the Confession on the subject that recommends itself to the judgment of individuals. It is obvious, that not until the Free Church begins to deal with the subject in the same manner, will a union between the two bodies be possible. We do not ask the Free Church to renounce their views on the subject of connection between Church and State as preliminary to a union with us: we only ask them not to force their views upon us.—

Only let the Free Church make the subject of the magistrate's authority a matter of forbearance, as we do, and then a union may be effected without a single individual, either in the Free Church or in the United Presbyterian, being required to change his view in the smallest. What an amount of mischief and division, differences about the magistrate's authority have caused in the church of Christ!—All our separations in Scotland have been more or less connected with this topic.

There are other obstacles to a union between the United Presbyterian Church and the Free Church, which, though not so formidable as the one already mentioned, would yet be found in practice, perhaps, as difficult to deal with. One is suggested by the manner in which the Original Seceders were united to the Free Church at the last Assembly. The idle notion of the Free Church being the true Church of Scotland, in a way no other body can claim to be, was prominently put forth, with many a flourish of trumpets at every stage of the proceedings, and it was most dutifully echoed back by the party applying for union. The original Seceders appeared at the bar of the Free Assembly with the protest which they had taken against the proceedings of the General Assembly more than a century ago; and the Free Assembly, acting as the descendants and representatives of that old erring Assembly, recognised the validity of the protest

assoiled the parties from all blame, and received them back into communion.— Now these proceedings stultify the Free Church, and are only fitted to excite derision. For if the parties who retired from the Establishment in 1843 came out as the true Church of Scotland, notwithstanding they were a minority simply because they had truth on their side; then for the very same reason, the original Seceders, who left the establishment more than a century ago, on substantially the same grounds, and who are now acknowledged by the Free Church to have been right in their views, must have been all along, though a minority, the true Church of Scotland. Since the secession of the Erskines, the Establishment cannot have been the church of Scotland at all. Yet we were told before the Free Church came into existence, by those who are now leaders in the Free Church, that the Erskines and their descendants were nothing but sectaries, and that the Establishment alone was the Church of Scotland. If this really was the case, if the Establishment, during the many long years between the secession of the Erskines and 1843, for great part of which time she was much worse than she is at the present moment, yet still remained the Church of Scotland, after a secession on sound and true principles had taken place, what is it that hinders her from being the Church of Scotland now, though another secession—effected also, let it be allowed, on true and sound principles—has occurred? By no argument, will you prove the Free Church to be now pre-eminently the Church of Scotland, that will not equally demonstrate the first secession to have been the Church of Scotland from the time it took place. The Original Seceders go to the Free Church Assembly with their protest to be disposed of. What an absurd anachronism! The Free Church should have gone with their protest of 1843 to be disposed of by the body that had held, as they acknowledge, the true principles of the Church of Scotland, for more than a century before that time. But the whole affair is worthy of serious consideration. The question as to who is best entitled to be called the Church of Scotland, is a mere dispute about words. If numbers are to settle this foolish question, then a census would require to be made of the different competing bodies. If actual connection with the state is to be taken as the test, then the Establishment is the Church of

Scotland. If close and continuous adherence to the original principles of our Presbyterian forefathers is to be made the rule, then, according to the acknowledgment of the Free Church, the original Seceders were the true Church of Scotland. If the voice of Scriptures is to be heard in the case, then the church of Scotland consists of all the genuine followers of Christ in the land. But by no imaginable test whatever, excepting the arbitrary will of the Free Church leaders, will you prove the Free Church to be pre-eminently the Church of Scotland.

The claims put forth by the Free Church to be something more than other dissenters or seceders from the Establishment, something more than any other body in the land, will be a complete barrier to union, so far as the United Presbyterian Church is concerned. The maxim we act upon may be expressed in our Lord's words; "One is your Master, even Christ, and all ye are brethren." We claim no precedence over the Free Church, though if we were disposed to do so, longer standing would afford a ground of no little plausibility; still we claim no precedence; but equally we concede no precedence to her. And if the union that recently took place be the only kind of union she is prepared to enter into, there never will be a union between her and the Presbyterian Church. If we meet at all, it must be on equal terms and on a common platform. When the Relief and Secession Churches were united, though the disproportion between their sizes was greater than between us and the Free Church, yet the idea of making either of them appear to enter the other was most studiously avoided; and exactly the same things were done by the one, that was done by the other. They met as separate and independent bodies, and each made over all its rights to the other, and they became one. We confess that the proceedings of the last Assembly of the Free Church have extinguished, for a time, any idea we may ever have entertained of a union between them and us.

Besides the general course of the proceedings, there were particular remarks made which quite confirm us in the opinion we have given. One Speaker expressed the hope, and the sentiment was applauded, "That some of the more moderate of that large and influential body, by the name of the United Presbyterian Church, might yet see it to be their duty to unite

with the Free Church." We dwell not upon the contemptuous phraseology here employed, "known by the name," as if the United Presbyterian Church were not as well known in Scotland as the Free Church, and as if she had not as good a right to the name she bears. How would our friends like that we should speak of them as that large and influential body known by the name of the Free Church? But that is a trifle, a mere straw showing how the wind blows. The thing to be reprobated in the words above quoted is the wish they imply, that the United Presbyterian Church may be dismembered. Yes, let her be broken into fragments, if, perchance, some of the fragments may be brought to us for our aggrandizement! But what gain would it be to the cause of union, that the United Presbyterian Church should be split into pieces, even though some of them should go to the Free Church? Or how can our friends suppose we will be pleased or flattered with the idea, that it is for the advantage of religion that the bonds of our union should be broken, in order to augment their numbers! What arrogance and self conceit does not the expression of such an idea on their part imply! Reverse the case, and what would the adherents of the Free Church think if the hope were publicly expressed in our Synod, and the sentiment loudly applauded, that numbers of them might yet feel it to be their duty to leave the Free Church and to join us? Would they not feel that we were acting an unbrotherly part towards them?—Would they not feel that all friendly relations must henceforth be at an end between us? The only proper reason we can imagine for desiring a union between different bodies is, that the number of separate sects may be diminished, and that the unity of the Church may thus be more openly exhibited; but we conceive it better that bodies remain as they are, than that a union should be attempted whose effect must be to produce other divisions. When the union between the Relief and Secession Churches was under consideration, the universal feeling was that we must carry all the members of both bodies along with us; that it would serve no good purpose to amalgamate as one body, if such numbers refused concurrence as would lead to the formation of one, or perhaps two, other bodies. And, in fact, the union was delayed for a considerable time after decided majorities were favourable

to it, that it might be accomplished without leaving a single fragment to exist separately from the united body: and this end has been gained. Where is there now a Relief Church—where is their now a Secession Church? If, therefore, there should ever be a union between the Free Church and the United Presbyterian Church, we could reckon such an event desirable, only if accomplished in the same manner. Of what benefit would it be to the general interest of religion, that there should be a change consisting simply in the transference of a number of churches from the United Presbyterian Church to the Free Church, or from the Free Church to the United Presbyterian Church? Such changes might gratify individual pride and ambition, but it is difficult to see how they would advance the cause of christian union. We know not whether our correspondent may agree with us or not; but we assure him, that the proceedings of the Free Church have made us feel that great changes must take place before a union between them and us can become practicable. In the private intercourse of life, we meet with Free churchmen whose views quite accord with our own; but the proceedings of public bodies are as yet quite uninfluenced by this under-current.—*U. P. Magazine.*

AUSTRALIA.

Special Missionary Services on the occasion of the late visit of the John Williams. In the rising towns and settlements of the Australian colonies, there are not a few of the people of God who have manifested a deep and growing interest in the cause of Missions. Repeatedly have these valued friends welcomed the arrival of Captain Morgan and his passengers, as an occasion for a sacred festival. Their hospitable dwellings have been thrown open to the Missionaries, and, by active services and pecuniary liberality, they have testified the warmest sympathy in the great object which had induced their visitors to exchange the comforts of home for a life of toil among the heathen.

But in no former instance have our Christian countrymen, settled in these distant colonies, accorded to the Society's Missionaries a more cordial welcome, or rendered more effectual succour in furtherance of their work, than on the occasion of the last outward voyage of the *John Williams*.

The Missionary band consisted, toge-

ther with their wives, of Rev. D. Darling, returning to Tahiti; Rev. Messrs Lind and Speuser, appointed to the same island. Rev. A. Buzacott, returning to Rarotonga; and Revds. W. W. Gill and Law, respectively appointed to Mangaia and Samoa.

The ship, having left England on the 15th of July, 1851, reached Hobart town, Van Dieman's Land, the first point of destination, after a pleasant and prosperous voyage, on Saturday the 1st of November following. Before a landing could be effected, the Rev. Frederick Miller, one of the Congregational ministers of the place, H. Hopkins, and W. Rout Esqrs., and other gentlemen, came on board to salute the missionaries, and to make arrangements for their taking a part in the services of the following day, being the Sabbath.

"The friends wished," observes Mr Darling, in his report of the proceedings, "to commence Missionary labors and services immediately. Four of us were appointed to preach at different places during the Sabbath. After each service a collection was made on behalf of the funds of the Society. The friends had resolved that, when the *John Williams* came, they would have a Missionary week, in order to stir up the churches in Hobart Town in the cause of Missions to the heathen.

"The proceedings accordingly commenced on Monday evening with a Missionary meeting, including congregations, and other friends in the town. The whole of the evening was occupied by us Missionaries. The attendance was large, and all seemed highly delighted with the information which was given. Tuesday evening was spent at New Town, at the

settlement of a minister over a small Independent interest just commencing there.

"On Wednesday, two of us preached again at the two chapels in Hobart town. Thursday afternoon and evening had been set apart for the missionaries and friends to take tea together, and afterwards a meeting was held in the chapel, when most of us again delivered addresses. On Friday evening also, we had a service at Collins-street Chapel. Sabbath, the 9th Nov., three of us were at Launceston, and three at Hobart Town, where we were all engaged preaching at various places of worship, English and Scotch; and although the weather was unfavorable, we had good congregations to hear us at each place. On Monday, a juvenile meeting was held at the Rev. F. Miller's chapel, at which three of us gave addresses to the youthful audience. On Tuesday, according to appointment, the Revds. F. Miller and D. Darling went up the country about thirty miles, in order to hold a Missionary meeting at a place called Green Ponds, where a small Independent interest has been established, and a minister settled. Mr Law met Mr Darling there, on his way back from Launceston, and both attended the meeting in the evening; and we hope a Missionary feeling was created.

"On the return of the brethren, we held our last meeting with the friends at Hobart Town, on Wednesday evening. It was considered more especially a devotional farewell service. Two of us gave addresses, and returned thanks to the Christian friends for all the kindness shown us since our arrival in the colony; and thus we took leave of them."—[*Miss Mag.*

Youth's Department.

DEATH OF THE YOUNG.

A question has often arisen—namely, Why the good so often die young? It is answered thus: that God foresees that if they lived they would fall into sin. To what is this like? It is like a king who, walking in his garden, saw some roses which were yet buds, breathing an ineffable sweetness. He thought: if these shed such sweetness while they are buds, what will they be when they are fully blown? After a while, the king entered

the garden anew, thinking to find the roses now blown, and to delight himself with their fragrance; but, arriving at the place, he found them pale and withered, and yielding no smell. He exclaimed, with regret, had I gathered them while yet tender and young, and while they gave forth their sweetness, I might have delighted myself with them, but now I have no pleasure in them." The next year the king walked in his garden, and finding rosebuds scattering fragrance, he com-

manded his servants, "Gather them, that I may enjoy them before they wither as last year they did."—*Jewish Herald.*

DR DODDRIDGE.

Dr Doddridge has given to the world some of the most valuable books ever written. He was the son of a pious mother; and as a father, he was a most earnest and successful instructor. He was a cheerful and happy man, and, though habitually grave, he could heartily enjoy a humorous story, provided it was innocent. This appears in an anecdote related by himself to those students whom he was preparing for the ministry. His little daughter was catechising a favorite lap-dog. "Do you know," said she, "who made you?" The unconscious animal answered with a stupid stare. "Oh, same upon you," she resumed, "you Dr Doddridge's dog, and not know who made you!" "If so much," observed Doddridge, "is expected of my students?" It was this same child who, on being asked why every body loved her, replied, that she supposed it was because she loved every body.

A Boy leading others to Christ.—A little school boy at Manakadoo, was very zealous in endeavoring to persuade his parents to give up devil-worship. He has since declared himself a believer in Jesus, prevailed upon his parents, and four other persons, to renounce heathenism and join Christianity. He bears the name of Ninar and is only nine years old.—[*Juv. Ins.*

A heathen woman, when asked why she had offered so many of her offspring to a dumb idol in sacrifice, replied, "Why did you not send the gospel sooner?"

LINES

ON THE DEATH OF MR WINTON AND HIS WIFE,
OCCASIONED BY THE LOSS OF THE AMAZON
STEAMSHIP BY FIRE.

(By a Member of the Juv. Miss. Soc, Oban)

'Tis night, yet on the raging deep
Nought can impede her giant form,
Through swelling billows she does sweep,
And swan-like rides upon the storm.

But hark! loud peals the warning bell,
Its tones soon catch the startled ear,
And, sounding like a funeral knell,
Is heard its echo far and near.

On deck the startled sleepers fly—
Start from their births the hardy tars,
But nought save fire flashed on the eye,
From crowded deck to lofty spars.

Captain may strive the fire to stay,
Commands may sound both fore and aft;
The crew may hasten to obey,
But nought can save the burning craft.

Amidst the death-expecting throng,
Two Christians pray to Israel's God,
In this dread hour to send them grace
To bow beneath his chastening rod.

Swift to the lowered boat they fly, [roar;
There threatening billows round them
Is heard one loud terrific cry,
And down they sink, to rise no more.

And do the seas a tomb afford
To those who, single in their aim,
Have left their land to serve the Lord,
And o'er the world his name proclaim?

Yes, in that wide and boundless grave
They lie beneath the dashing surge,
Nought save the ocean's passing wave
Is there to sound their funeral dirge.

Notices.

MONIES RECEIVED BY TREASURER,
from 20th July to 20th August, 1852:—
FOR THE SEMINARY.

From Ladies of Prince Street Church,
£6 12s, collected by Miss H. McCulloch.

ERRATA.

In the Treasurer's acknowledgement of
Money received for the Foreign Mission in the
July No. for "Collection E.B.E. River, 38s.
6d; Ladies Society at do, 0s; Collection at

W.B.E. River, 66s 8d; Ladies do at do 25s" read "E.Branch 66s 8d, Ladies Society at do 25s; W Branch, 38s 10, Ladies Society at do 20s.

Also in the August No. for "from Miramichi including Mission Box, family G Kae Esq. 12s 6d; Miss N. Ramsay, 8s 4d; G. Johnston 6s 10d." read "from Miramichi, £5, including Mission Box of family of G. Kerr Esq. 12s 6d; Miss N. Rainey £s 4d. G. Johnston 6s 10d.

Received by the Agent for the Register, 1s 3d. from J. McGregor Esq.; 6s 3d. from James D. Graham, Stewiacke; and 7d from Mr. Allen Fraser, Student.

NOTICE.

"The committee of Colportage" having now completed their arrangements with the board of Publication of the Presbyterian Church of the United States &c., and received their first supply, are prepared to receive orders for Ministerial, Congregational and Sabbath School Libraries to any extent that may be required and on the most favourable terms. "The Presbyterian Sabbath School Visitor", a cheap and attractive semi-monthly periodical, whose character is intimated by its name, we can cordially recommend to Pastors, S. S. Teachers, and parents. Two or more colporteurs will also soon be in the field, for whom we solicit a favourable reception. A careful examination of the kind, quality, and prices of the books, we confidently hope will meet with general approbation.

JOHN I. BAXTER. *Conv.*

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.

Thereby 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.

In this way the bequest may be varied or divided to most the wishes of the Testator.

Rev Mr Wylie was ordained over the congregation of Lower Londonderry, on Wednesday 4th Aug. The Moderator, Rev. Mr Baxter preaching and ordaining; Mr McCulloch addressing the minister, and Mr E. Ross the people.

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 Leggin, 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 scheme 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.