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Missionary Register.

OF THE

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

Vol 3.]

DECEMBER 1852.

[No. 12.

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TO OUR READERS.

The present number of the *Register*, implements our portion of the *contract* with Subscribers for 1852; but as we propose its renewal for another year, it is proper to state the precise terms on which this proposal is entertained. Our Readers must be perfectly satisfied, that the present charge does not admit of reduction. The necessary expenses for printing and distribution, would require the entire issue of 1750 copies monthly, to be paid in advance. Editorial services are given gratuitously, and a considerable number of copies are distributed *freely* in exchange for similar periodicals, and in such quarters as the Board of Foreign Missions consider entitled to receive them. Were it not for the many *important*, though *indirect* benefits which flow from the maintenance of such a publication as the *Register*, the Board would never have projected, neither would they continue to uphold, its issue. Our numerous friends might easily render it a source of income, instead of, as now, a source of expenditure. Give us but two thousand prompt and faithful subscribers, and this most desirable object would be secured. Our last year's accounts are still, to a considerable extent, unsettled, although no Subscriber could well be ignorant that payment was expected in advance. And after all, there

is no greater difficulty in pre-payment, than in after-payment, especially, where the sum is so small as one quarter dollar for one year. We anticipate then, not only the speedy remittance of all sums for 1852, but that for 1853, every Subscriber will be forward to comply with our terms. Agents in the different parts of the Province will please, make vigorous effort, to complete and remit their subscription lists to Mr John D. McDonald, the publisher for the ensuing year. To avoid disappointment on the part of our present Patrons, the number of copies to be issued, for January and February, will be as now arranged, but afterwards, the issue will be regulated by the number of *paid subscriptions*.

After a year's experience of associate Editorship, the Board have found that the most desirable course is, to commit the sole responsibility of Editing to one individual, with the distinct understanding, that whenever absence from home or other necessary hindrance may interfere with his discharge of duty, one or more of the Brethren in the ministry, will be prepared to take his place. The individual who has been selected for the honorable but onerous office of sole Editor, is quite sensible that he owes this preeminence, to the particular locality to which, in the Providence of God, his ministry has been set apart.

and he may be permitted to add, that this consideration has been upon his own mind the constraining cause, of his accepting the trust which his brethren have tendered. At the same time, he entertains the hope, that the Church at large will derive benefit from his labors, and on that hope, depends all the reward which he covets.—The past year's experience, enables him to estimate the amount of labor necessary to conduct aright, a Monthly Missionary Periodical. While his ministerial and pastoral duties are of such a character as to demand close and steady application; could he have honorably withdrawn from all connection with the publication of the *Register*; he would have most firmly resisted all solicitation to the contrary.—Much however may be done to lighten the burden; were those who take a deep interest in the prosperity of the Church to forward such items of general intelligence as may prove useful and gratifying to the reader. Original communications, of a character suited in their nature and extent to our pages, will always prove acceptable, and if forwarded by the 20th of the month will appear in the forthcoming number, unless more important matter be on hand. All postages should be prepaid, and all expense in transmission, which is not absolutely necessary, should

be avoided by correspondents, as it will be by ourselves. It is of the utmost consequence to enforce and practice economy; to husband the funds of the Church if we would keep her well provided with "the sinews of war." We regard the *Register* still, somewhat in the light of an experiment, though happily no longer, in the light of a doubtful one. Were the Presbyterian interests of the Province so consolidated, as to put forth a united and steady effort, worthy of their character; a Newspaper and Magazine would soon be added to the list of her stated publications, and some well qualified individual would be selected to devote his entire time and talent to their superintendence.

This is "the good time coming," and it does not seem to be distant; but in the mean time the *Register* should be well wrought,—the entering wedge should be driven home; and when the elevation which the Church has thereby experienced is fairly computed and well understood, then will follow another and another wedge, until the proud position is obtained from which, will be unfurled, in *all its glory*, over the mountains and vallies of Nova Scotia, that GOD HONORED BANNER which has so long and so triumphantly floated over "the hills and dales of Auld Scotia."

Home Department,

The following extracts from letters of the Rev John Sprott, of Musquodoboit, will no doubt prove acceptable to our readers. Under the direction of the Pby. of Halifax, he has recently accomplished a missionary tour, to Shelburne, Clyde River and Barrington; and the following graphic descriptions of what passed under his observant eye, unfolds a very pleasing view of a portion of the Province, which from its isolated character, has hitherto attracted very little sympathy from our Church. To this want of sympathy may very warractably be traced its present desolate condition, and the desolation will soon be complete, if active measures be not speedily adopted to remedy past neglect. It may be permitted us, farther to

observe, that were each missionary to forward an account of his doings, intermingling the somewhat dry details of labor undergone, with such observations on men and things, as are mete for the public eye, our pages would be much more interesting and instructive, and the *Home* would not be so inferior as it now is, to the *Foreign* Department of Missionary effort, either in point of general interest or pecuniary support.

Shelburne, Nov. 1852.

Rev. James Bayne,

Dear Sir,—A letter from this place, on Church affairs, will not be uninteresting. You know that our congregations here have lost their lights, their lamps are gone out. I trust that by the blessings of Heaven upon the application of talents, they may yet be rekindled, and the good cause revived. I have found a sprinkling of good people from Ragged Islands to

Cape Sable, a distance of forty-five miles. They are still attached to the church of their fathers, and many others, who travel not with us, would rather hear our ministers than their own Teachers. I think our Church should send a young minister of pulpit acquirements, for five or six months, to trim the fires and unite the scattered brands. I have been here four weeks, by appointment of Phy., have mounted guard almost every day, and already held divine service in fifteen different places. The audiences were not large, but respectable and attentive.

I should be sorry to see the Watch Towers of Shelburne fall into ruins.—Many of the people at Shelburne, Clyde River, and Barrington are sorry that Mr Byers left them. They say, that for compactness of composition and graceful beauties of style, he had no superior in our Church; and they will also mingle their prayers with their wishes for his welfare. I met with some of Mr Christie's hearers, from Yarmouth; they said that his labors were beginning to tell powerfully on society. I intended to have gone round by the Western shore and preached at Digby to John Knox's children, but I have just learned that Mr Somerville has been lately there, gathering the exiles of our *Scottish Judah*: under the iron flagstaff of the Covenanters, and have relinquished the journey.

On my return I must visit the Eastern Shore. A handful of people at Wallace River, would wish me to repeat my visit.

When I visited Shelburne in 1819, Mr Dripps had a superior staff of Scottish Elders, and many excellent Christians, the most of them have gone to their last resting place. I am like one walking over the burial-ground; I meet only a little gray-headed group, which may be easily counted. I have reached the days of my fathers; my sun declines. I am daily praying that a friend may be near, when I must cross the dark rolling Jordan.

Put the Brethren in mind, to make a vigorous effort, to repair the dismantled towers of Shelburne. Our young preachers have the same chance of gathering a congregation here, as other denominations have. The field is wide enough, and the people are sober and industrious. * *

[From a letter elsewhere published, we extract the following.]

Musquadoiboit, Nov., 1852.

I had lately a pleasing preaching excursion to Shelburne and Barrington; but

a domestic mission on a small scale would have few attractions to many of your readers. They would have a keener relish for the incidents of travel, and the beauties of the landscape, lofty mountains, woody valleys, rocks, and streams, ruined towers, and fairy-haunted glens. I left home on the cool month of October,—summer had withdrawn her green mantle from the mountains, the flowers had lost their brilliancy, farmers had gathered in their golden harvest, and the maple had assumed that orange colour which indicates the approach of winter. We see nothing like the forests of America in older countries, and at this season of the year, when they are changing their hues and tints, their colours are uncommonly beautiful and brilliant. I passed the splendid vallies of Newport and Windsor, with moonlight. The vessels were gliding down the rivers;—and the sentinel was walking his rounds at Fort Edward. I entered the skirts of the long forest for Chester at daylight, and at sunrise every tree and flower seemed to be tinged with gold; but during the day tall trees often arched the path, and excluded the light of the sun. I hear! the sound of the woodpecker hammering a decayed tree, but scarcely met with any person for more than 30 miles. Early in the afternoon, the village of Chester, with its handsome church and beautiful scenery, burst on my view. Many grand objects attract the eye,—dark forests, blue sea, rugged rocks, green fields, blooming orchards and splendid buildings. From Chester to Cape Sable you have the woods on the right and the sea on the left, often so near you that you might throw a cord-line into it. The country abounds with noble streams and rocks. The scenery at La Have and New Dublin is mild and beautiful. At the head of Margaret's Bay, it is bold and striking, and reminds me of a Highland glen—mountains appeared to be blown into pieces, as if nature had suffered some awful convulsion—stupendous precipices sprinkled with trees to the waters' edge. In an enchanting valley close to the bottom of the mountain, there is a noble hotel,—the home of the traveller. There are some farms in Lunenburg high in cultivation and rich in produce, and there are many green spots at the mouth and streams in Shelburne County where people raise cattle, but in general this country is a ridge of rocks, which bids defiance to the labour of the ox and the skill of the husbandman. In

travelling 500 miles I saw only one grist going to the mill, and it I understood to be barley. Oats were selling at 3 shillings per bushel. The chief productions of the soil which I saw were potatoes, apples, cabbage, and cordwood. In most countries where the soils is bad the people are poor—The Southern shore is the poorest land in the Province, but the people are not poor. They are well fed, and clothed, and their buildings are patterns of neatness and beauty. From Chester to Barrington there is a golden fringe of towns and villages, which must strike every traveller with admiration, and in the wildest barrens you often meet with finely painted houses, like a tuft of flowers in a dark expanse of heather. The improvements have been chiefly the work of one generation.—When I travelled the road 30 years ago, my horse scrambled over the rocks with difficulty, and there were no mail coaches nor telegraphs, but forests have been swept down, deserts have been turned into gardens, and villages sprung up with the rapidity of air castles.—Fishing and trade must be the main source of their wealth. A Barrington man with a crowbar and pickaxe, will clear a few patches of land and export potatoes to Boston: and with an ox, a cow, and a boat, he will make a better figure than many of our inland farmers will, with 500 acres of land. Their wealth appears to me, a miracle. Had it not been for the untiring industry of its people, Barrington would have remained a ridge of rocks, hid from the eyes of the world. You meet with their seamer in all waters; they are steady and industrious, struggling hard to keep abreast of society, and often find their way to the quarter-deck as masters and mates. The Barrington men are tall and handsome and remind one of nature's grenadiers. The women are not so pretty as the Belles of Liverpool, but they are jewels of the first water, excellent wives and exemplary mothers. Lunenburg with its beautiful Islands has a fine appearance from the sea, but it is sadly deformed by an extensive barren in the rear. Boston common is the ornament and pride of the city, but Lunenburg common is a plague spot to the whole neighborhood.

The buildings of Mill Village are beautiful, but there is a stillness in the streets which indicates little trade.

There is much appearance of wealth at Liverpool, and it holds up its head and shows a bold front in the worst of times. The village of the falls is one of the most

prosperous in Nova Scotia, and it furnishes supplies to a large back country.

I imagined that Ragged Island from its undignified name must have been the last riddlings of the world, but it abounds with good buildings, has a prosperous trade and sends a member to Parliament. The population on this shore has rapidly increased, and the lumber trade diminished. The poorest class that I met were the ministers of religion, I knew one of them to be a Shoemaker and another to be a Shingle-maker. When on Cap's Island a very decent Baptist minister took me into his parlour to show me his Library, what was my surprise when he showed me his carpenter's shop. I am far from despising humble ministers who are acquiring a living in the carpenter's shop, yet a stock of carpenter's tools is not the best library for defending religious truth or elevating the standard of religious feeling.

The ministers of America, like the camels of Arabia, carry jewels and treasures, and often subsist on very coarse fare. They administer to their people the sweet waters of salvation, and they repay them with the bitter waters of poverty. The best services in this world are often unrewarded; Mordecai the Jew saved the life of the Royal family, yet he remained a long time a porter at the King's gate. But if we persevere in well doing we shall be rewarded in due time, and crowns of superior brightness and thrones of superior dignity are reserved for those who have done much or suffered much for the Saviour. The chief object of my mission was to promote the religious interests of the Presbyterian community in Shelburne and the Clyde. Their distance from the centre of our denomination and their receiving from the body so little assistance are causes of their decline. They have lately lost their lights, and their lamps have gone out, but they are strongly attached to the Church of their fathers. I hope that under the fostering care of heaven their lights will soon be restored with increasing splendor. Since the death of the Rev. Matthew Dripps they have had a succession of pastors who are still affectionately remembered for their master's sake and their works' sake.

They are looking to the new school at West River for pastors to break the bread of life to them. It seems now to be generally believed that a young Nova Scotian, inured to the climate, able to endure privations, acquainted with the habits and tastes of the people, and a heart burning

with love to the Saviour and the souls of men, is better fitted to become a successful teacher than a preacher from the mother country, soured with disappointment, of unbending manners, and little sympathy for the feelings of his hearers. People think differently on this subject, and each must answer it for himself accordingly to his judgment and experience. The fairest way to test this question would be to take a young Nova Scotian and have him thoroughly educated in the Mother country, and then return home to a field of labor. In that case his labors ought to be more valuable than five or six old country ministers who know nothing beyond the smoke of their father's chimney and the walls of a college; for he would have the knowledge of two worlds, and could unite Indian caution and forecast with European art. It is admitted that the system of education is more comprehensive at home than here; but a minister has much to learn after he comes, and if he only knows Greek and Latin and school Divinity he is but a poor schoolar. Satan's kingdom is too firmly established to be overturned by talents and learning—sinners must be attracted by the doctrines of the cross and the blessings of heaven. All the apostles were plain, practical and earnest preachers; some of our early Reformers were such impressive preachers that they could almost make the very stones to weep. Many ministers excelled Whitefield in talents and learning, but it was the earnestness of his manner streaming through every feature of his face that subdued his hearers and turned the flinty rock into a fountain of tears. This preaching excursion was very pleasant, almost every pulpit was thrown open to me. I received the kindest attention from all parties. I met some old friends without a new face; I made some friends whom I hope to meet in the better land. The solemn impressions of the temple lightened the fatigues of the long journey and made me return home rejoicing. J. S.

☞ The following narrative of missionary labor in New Brunswick, will create lively feelings of sympathy for a people, whose attachment to our Church continues unabated; tho' for some years past they have scarcely heard from us in any form. The visit of Mr McCurdy has evidently been most opportune and highly efficient, and we confidently predict, that the Board of Domestic Missions will do their utmost, to send suitable supply, at as early a period as circumstances will admit.—Ed.

For the Register.

Chatham, Nov. 16, 1852.

MR EDITOR,—It has occurred to me, that it might be acceptable to your readers, to have an account of a missionary visit, which, during last month, I paid to the people of Harvey. This settlement forms a part of the several districts in which my brother, the Rev. Daniel McCurdy, so laboriously and faithfully served his Master for many years prior to his removal to Canada; and the people still speak of him with affection and gratitude. Considering how remote these stations lie from one another, and the amount of toil and self-denial necessary to overtake them all, it is not surprising that they should remember him as one who served them at great personal sacrifices.

Harvey lies on the Great Road from Fredricton to St Andrews, about 25 miles from the former and 50 miles from the latter place; and is distant from this, 135 miles. It was laid off by Government, some fifteen years ago, in a square block, the leading roads being intersected, at right angles, by cross roads; so that it is at once unique and compact. It was immediately settled by emigrants, chiefly industrious farmers, from the North of England, numbering nearly seventy families. They are nearly all Presbyterians, and have brought with them their Bible and Catechism. At the time of my brother's ministrations, their schoolhouse and church were one building, constructed of logs. That was providentially burned; and the people, making a strong and laudable effort, have since constructed two edifices, a church and a schoolhouse; and upon the former there remains only the trifling debt of £10 11 2d. The buildings are a credit to the young and thriving settlement. When no minister comes the way to preach to them and lead in their devotions, the people assemble on the Sabbaths, and the elders, in rotation, conduct the religious services, which consist of prayer, praise, and reading a chapter with some judiciously selected sermon. They all make use of their Bibles in the Church, and nearly all seem to engage heartily in the song of praise. An air of solemn devotion pervades their assembly.

I preached to them on the Sabbath, and intimated a meeting for the following day. After public worship on the Monday, a consultation was held respecting supply of Missionary labor; in the course of which,

I gave them a brief description of our Parent Church in Scotland, with her Foreign Missions in Africa, Australia, West Indies, and Canada; and of the Presbyterian Church of Nova Scotia, with her Home and Foreign Missions, and the state and prospects of her Theological Seminary, holding out the hope, that from that source the wants of our land would soon be supplied. The meeting, which was large, unanimously desired me to apply to our Home Board for a succession of missionaries, till such time as they may feel themselves in circumstances to give a call for a settled minister. This they hope to be able to undertake in about twelve months. One of the congregation, Wm. Grieve Esq., kindly offered to board the missionaries free of charge, while the congregation have pledged themselves to do what they can to remunerate them for their services. On my way home, while at St John, I wrote to the Secretary, urging the

the Board to grant the desired supply with the least possible delay. Ere this, I hope, an appointment has been made. Our Church in Nova Scotia, I trust, will sympathise with the people of Harvey, who are stretching out their hands to her for help; and now, that she is on the eve of sending forth a numerous missionary band, other sections of New Brunswick, I hope, may also share in their labors. You must deal generously with us in this Province, if our borders are to be extended here. I have long been almost a solitary laborer; the time has come when my hope begins to revive. It has been sad to labor twenty one long years, and no brother at hand, with whom to take sweet counsel.

The second Sabbath of my absence I spent in St Johns, and preached in Sydney Street Church, through the kindness of the Rev. Mr Ferrier, the pastor.

Very truly yours,

JOHN McCURDY.

Foreign Missions.

MR. GEDDIE'S JOURNAL

Concluded.

NATIVE AGENTS PERSECUTED.

Oct. 9. A few natives went out to-day to visit a heathen village, named Uchia. Their visit was pacific, they went to converse with their heathen countrymen; but they met with harsh treatment. Their kind intentions being suspected by the people, they were attacked with stones and spears, and obliged to flee for their lives. How reluctant is Satan to give up his dominion over these poor islanders; but the word of God will triumph at last.

FARTHER PERSECUTION.

Oct. 15. Just returned from a visit to the north side of the island. I went to enquire about the burning of the teacher's house at *Ithumu*. It appears that on the 22d inst., a woman who, along with her husband had forsaken heathenism, died. Her relations ascribed her death at once, to the circumstance of her embracing christianity. A brother was so enraged, that he burnt the house of the teacher, and also that of his sister's husband.—The house was unoccupied at the time. for the teacher to whom it belonged had gone to Epege, to reside with a brother teacher, in consequence of the death of

his wife,—the building was used as a place of worship, on the Sabbath day. I regret the loss of the house, for it is like losing our footing for a time in an important district, and the building was a good one also. The woman was buried, but not without some trouble, as the heathen party, according to their customs, wished to throw the body into the sea.—The burning of the house has occasioned considerable excitement.

DOINGS AT EPEGE.

On the 23d being Sabbath, the teachers at Epege, accompanied by several natives, visited *Annantutchai*, a large and important district, where there are a few persons who desire instruction. At this place they met with a large body of people from *Umitch*, who had gone thither on a visit. The meeting was an interesting one, as the parties now providentially brought together to hear the gospel of peace, had been at war with each other last year.—There was much friendly conversation between all parties. The chiefs said, let us no longer strive whose dominion shall be greatest, but let us unitedly strive for the kingdom of God, that his dominion may be supreme in this dark land. This friendly meeting may result in good. and I trust that all former animosities may be

sunk in the universal triumphs of the gospel of peace.

The old man at *Ithumu*, who lost his wife, came several miles to see me at Epege, as soon as he heard I was there. He told me that the death of his wife had not weakened his heart to the Word of God, but that his heart was now stronger for the word of God than ever. He spoke with feeling of his hope of meeting with his wife in another and better world. The life and immortality which the gospel brings to light, seemed to console the old man.

EMIGRATION.

Nov. 19. A boat sailed from this island to day for Moreton Bay, the nearest point on the coast of New Holland, to this island. The distance is 1200 miles.— There were seven men on board of her, all of them sea-faring men. Only two or three white men are left on the island, but they are persons who have already shown themselves enemies to the cause, and ourselves, and they still have the disposition to give us every annoyance in their power.

VISITING PARTY OF NATIVE CONVERTS.

Nov. 21. At the close of our Friday meeting to day, I had a conversation with our natives about the propriety of a number of the christian party making the circuit of the island, and visiting as many of the heathen villages as possible. The plan was first suggested to me by some of the natives themselves. At first, I thought the experiment would be dangerous, as the visiting party would have to pass through several hostile districts; but finding that the natives were not afraid, I assented to the scheme. It was then agreed, that they should set out from this district and go to *Umitch*, to be joined by the people there, and that the whole party will then proceed to *Annanuntchai*, where I expect to meet them, leaving home two days later in my boat. We then expect to return by way of *Aneito* and *Annanundo* and thus make the circuit of the whole island. Such is the contemplated plan, and the only object of the visit is to sow the seed of God's word wherever we can. I gave the natives such directions as I thought might be useful to them, and urged them not by any means to carry their spears and clubs with them, according to native custom, as their mission was one of love and peace. I reminded them, that when I landed on their dark shores, the only weapon that I brought with me was

the word of God, and that they must not carry any other with them. They promised to comply with my request.

HOUSE BURNING.

Nov. 28. The present has been to us a week of great excitement, and its events cannot soon be forgotten. On Monday, the 24th inst., a large body of the christian party set out from this place, according to arrangement, to visit round the island. I spent the day in fitting up my boat, and making preparations to follow. I did not feel uneasy at the prospect of leaving home, as the heathen party at this place are few in number, and form by far the least influential part of the community. On the night of Monday, about midnight, we were awakened by the sound of fire, and on looking up, discovered the roof of our house in flames. I left Mrs Geddie to take out our two children, while I ran to awaken our natives, who slept in two buildings close by our house. My first effort now was to save the house, but I scarcely expected to succeed in this, as the roof was thatched with the leaf of the sugarcane, and therefore very combustible. We all set heartily to work, and happily succeeded in putting out the fire. The night was calm, or the fire would soon have spread over the whole roof, and baffled all our efforts to save the house.

I felt assured at once, that the fire was the work of an incendiary, and our conjectures were soon set at rest by finding on the roof, a brand and a quantity of combustible materials. I sent immediately for Nohoat, who as soon as he came and saw the mischief done, burst into tears. Night as it was, the alarm rapidly spread abroad, and our house was soon filled with men, women and children. I now heard, for the first time, that there was a meeting of our heathen enemies yesterday about noon, at the Sandal-wood establishment. I have no evidence that the burning of my house formed any part of the conversation that took place, though I believe that matters, deeply affecting the interests of this mission, were spoken of. But this much I know, that the individuals that formed that conference, were the persons who plotted the burning of my house, and attempted to carry their purpose into effect. The chief proposed to sleep in my house for a time, lest we should suffer any further molestation, an offer which I gladly accepted.

The 25th was spent in repairing the injury done to the house, and in collecting

what information we could about the affair. Nohoa succeeded in getting the names of the ringleaders, the principal of whom was a man named *Thero*. He learned, moreover, that while a party were to burn my dwelling house, another party were to burn our meeting house. On the evening of this day, a number of the natives collected, to guard the houses during the night. I divided them into watches. The precaution was not needless, for two men were seen making their way towards the chapel during the night, but they were alarmed by the watch, and made their escape.

RETURN OF VISITING PARTY.

Early on the 26th, I sent a messenger to tell the visiting party that I could not meet them, and to request them to hurry home, on account of what had occurred, as we should keep a guard every night until their return. They had however heard of the affair, and the messenger met them shortly after he left. They came in a body to my house, on their arrival, and many of them could not speak, but burst into tears. Our meeting was a very affecting one. I told them that we must bear patiently, this, and other efforts of Satan, to overthrow the kingdom of God in this dark land.

Shortly after the natives left me, I went out to take a short walk, accompanied by Mrs Geddie, and our children. We had not gone far, when we saw a number of heathen and christian natives, engaged in conversation; the former were armed, the latter were not. *Thero*, one of the natives who set fire to my house, was among the number. and I went up to him and spoke to him about his conduct, but he denied his guilt. While I was conversing with this man, *Munumunu* and *Sakaio*, two of our Samoan Teachers, who had accompanied our natives home to day, came up and asked me if this was one of the incendiaries. I told them he was, and in an instant he was in the grasp of these two powerful men. Each seized an arm, and staring him steadily in the face, asked him how he dared to attempt such a deed. The poor man trembled, and I entreated them to let him go, for I did not wish the heathen to think, that like themselves, we would render evil for evil — *Thero* was no sooner released; than I looked round and saw another man seized by our people. He was a heathen, and when rising by, raised his spear to throw it

into the midst of a crowd of men, who were unarmed and defenceless; a few lads rushing forward, seized him before he had effected his purpose, broke his spear, and were determined to tie him. I went into the midst of the party, and black and besmeared as the man was with paint and oil, I put my arms round and with some trouble released him, and he went quietly away. Another man was also seized and likely to be bound, but I again interposed with success for his rescue. These things were most unexpected to me, and I now saw that the feelings of our natives were much excited and that every effort must be made to control them.

Natives, old and young, male and female, who had witnessed the scene, crowded around Mrs Geddie and myself, warmly grasped our hands and expressed their sympathy for us in the trials we have been called on to endure in their land and for their sakes. The natives now separated for the night, the christian party retiring to our neighborhood, while the heathen went to the neighborhood of the Sandal wood premises. This evening our people sent messengers to *Uneteh*, to acquaint our friends in that quarter, of passing events.

NATIVE COUNCIL AND ITS HAPPY TERMINATION.

On the morning of the 27th inst., the natives began to gather to this district from various quarters, and took their respective sides. The christian party were resolved not to overlook the burning of the house, and they had sent word to the heathen people to meet them, and talk over the matter with them in a friendly manner. I am not responsible in any way for this movement, for it was made contrary to my advice. It appeared to me a dangerous experiment to bring two large bodies of natives into contact, when feeling was high on both sides. I had my fears that such a conference would end in something more than words. My advice, all along had been, to let the matter pass quietly over, but the natives thought, that according to their own customs, some demonstration was necessary in order to intimidate our enemies for the future. The four highest chiefs on this side of the island were present, and took the christian side. All parties were armed with their native weapons, but among the heathen there were a few pistols. I entreated the chiefs in the morning, to control their

feelings and let nothing be said or done that would excite warfare, and they promised compliance with my wishes. When the parties met, the leading men from the christian side went over into the midst of the heathen party and calling out some of the most forward men, asked them to sit down with them and quietly talk over the matter. They spoke of the burning, the reasons that led to it, &c. The heathen confessed the baseness of the act, and promised that we should not be molested again.

The greater part of the day was spent in conversation between the two parties, and towards evening they quietly dispersed. I am glad to say that there was not any angry language on either side, and I feel thankful to God, that this meeting, which was the cause of much solicitude to me, passed off so peaceably. The case of my poor children seemed to affect the natives more than anything else. After the meeting was over, Nohoat said to me, "Misi, if Lucy had been burnt, and Elizabeth had been burnt, we would not have listened to your word to day, and many persons would have been killed."

DOINGS AT UMETEH.

Dec. 1. Visited *Umeteh* to day in order to settle a teacher at this place. The people at this station have not been very successful with teachers hitherto. *Munumunu* was settled among them a few weeks, after we landed on the island, and was well received. He built a good house and was just commencing his labors, when he was laid up with fever and ague. He came to our station for the benefit of his health, intending soon to return to his own district, but his house was burnt in his absence. I went immediately to the place and made enquiries about the burning of his house, but could not learn anything satisfactory from the natives about it. I recovered nearly all his property which had been saved. I have since learned on authority, not native, which I cannot question, that the incendiarism was the work of a native, and that he was paid beforehand by a white man, to commit the deed. *Kuku*, a Rarotongan teacher, was next appointed to this station. He also fell sick with fever and ague, and I was obliged to remove him to our district, where I could attend on him. I sent him back to *Umeteh* as soon as he was able to go, but I had again to remove him on account of his health. I then told him to make my station his home, and to visit

his own district as often as he was able, which he did until his death in March last. About that time the story was whispered by certain persons, and eagerly believed by the natives, that christianity was the cause of death. This brought out a strong opposition against us at *Umeteh* and other parts of the island. The feeling was so strong against us, that I do not think I would have been safe in visiting that place. About four months ago, after feeling had subsided a little, I sent some of our natives to visit these people. The result has been good. They have once more become desirous of christian instruction.

TRIUMPH OVER SUPERSTITION.

As *Umeteh* is an important district, and the opening appeared good, I removed *Takaio* from the north side of the island, and settled him at this place. I accompanied him to his station to day, and selected a healthy site for his house. The place on which he builds has been sacred to the *Natmasses*, from time immemorial. *Iiapai* will build beside him, as he says, to protect his property from being stolen. I was glad to see that the chief had a large piece of sacred ground cleared for a plantation. An act like this would have been regarded as the precursor of death twelve months ago. The natives are fast rising above their superstitions.

The tide being low to day when I was at *Umeteh*, I went to visit a large black rock, which lies off the extreme easterly point of the island, and connected with the mainland by a reef, bare at low water. This rock was supposed to be a *Natmass* and was therefore an object of adoration. The natives pointed out to me two hollows in the rock which were filled with salt water, and told me that in the smallest of them it had been customary to dip the food intended for the use of sick persons. In the largest of them was a number of shell fish, all of them sacred. A number were caught by the natives, and given to the teacher, who eat them raw, according to Samoan custom. After desecrating the rock, we returned to the shore.

This evening I took a walk inland, to see a sick native, and was accompanied by Nohoat. I saw a woman cooking the bark of a certain tree, which is used by the natives for food in times of scarcity. It affords a wholesome and nutritious food, not unpleasant to the taste, but difficult to prepare. It is a food prohibited to chiefs

and sacred men, and there is a belief that any of the prohibited classes who eat it, will die. I asked the woman for a piece to eat, as I wished to see how the chief would act on this occasion, for, although he has professedly abandoned heathenism, he is still a very superstitious man. He asked me for a piece, which I gave him, so we both sat down on a log and eat our *inhou*, those present looking in amazement at him. After Nohoat had gone to sleep for the night, (he slept in my house since the fire) he sent for me and told me, that he had no sickness, but he experienced a kind of feeling which he could not describe. I thought at once of the prohibited food, and, knowing his great confidence in the virtues of medicine, I told him that I would give him a draught which I thought would cure him. So I mixed up a pleasant and harmless drink for him, and before I retired, he sent for me to let me know that all his unpleasant sensations were gone, and that he was quite well again. A few months ago, a world would not have induced this man to eat the forbidden food.

HAPPY DEATH OF A CHIEF.

Dec. 3. Iiakai, the chief of a small village, has died. He had been ill for some time, and a few days ago he was brought to a neighbor's house, where I might attend on him. He was a great sufferer during his illness, but his mind was composed and peaceful to the last.—When it was evident that he was dying, all the christian party within reach assembled, and they were, I believe, in the act of prayer when he ceased to breathe. A few minutes before his death, he was asked by a native, what his hope was now in the hour of death. His answer was "I rest on Jesus only." The man's calmness in death, and hopes beyond the grave, have made a good impression on our own people, and also on such of the heathen as were present when he died. In the days of heathenism, all was darkness and uncertainty beyond the grave, but now, life and immortality were brought to light by the gospel. The man was buried, and the subject of strangling his wife, according to native custom, was never mentioned. To the influence of the gospel in this dark land, this poor woman is indebted for her life. On the day of *Iiakai's* death, the heathen burnt his house, killed his pigs, cut down his cocoanut trees, and destroyed his taro. This is always done on the oc-

casion of the death of a man of importance, and the practice is considered respectful to his memory. It is also customary, when a chief dies, to have a sham fight, which sometimes ends seriously, but in the present instance, this was dispensed with. The heathen party behaved as quietly about this death as I could expect.

WONDERFUL ESCAPE.

Dec. 8. This morning I made arrangements to visit *Annanunse*, in compliance with an invitation from the chief of that place. He sent me word that he wished christian instruction, and also that he had a pig in readiness to present, to me, for which he wished some clothes. I was delighted to receive such an invitation, as I knew the people of the place to be hostile to the word of God, and I had not visited it for a considerable time on that account. This morning I had breakfast long before sunrise, and my crew collected, and were about to leave, when a squall came up, and appearances were so unfavorable, that I concluded to put off my visit for the present. In the course of the day, some of the heathen people at this place, told some of the boats' crew, not to go to *Annanunse*, as the invitation of the chief was a trap to lead us into danger, for the natives of that place designed to attack and seize the boat. I cannot be too thankful to God that he has disappointed the enemy and preserved our lives when exposed to danger.

TREACHERY AND CANNIBALISM.

Dec. 9. We have this day heard of a sad event, which has thrown us all into deep trouble. A few lads from *Epege*, visited *Annanunse* yesterday, in compliance with an invitation from a leading man of that place. They carried a pig along with them for him. They had no sooner reached the man's house who had invited them, than the treacherous natives, who had been aware of their intended visit, rushed on them with spears and clubs and killed one of their number, the others made their escape. The lad who is killed was named *Waiwai*. He had lived with the teachers a long time, and was one of our best scholars on the north side of the island. To wind up the sad catastrophe, the wretches cut up and cooked the body, and sent portions of it in different directions. The heathens at this station received an arm and a leg as their portion; but the heart sickens to dwell on such revolting scenes. The dark places of the

earth are indeed the habitations of horrid cruelty.

FARTHER DETAILS.

Dec. 12. Two young men have just returned from the north side of the island. They went yesterday to express the sympathy of the christian party in this district, to those of *Aneito* on account of the murder of the lad, and also to learn what the intentions of the people in that district were. I was glad to learn that they intended to remain quiet, and not to revenge the murder according to their old customs. *Annanunse* people were so sure of an attack, that they had all the heathen people of this district to help them. I trust that nothing may occur to stir up fighting, for that will only lead to greater loss of life. The young men also brought the particulars of the murder. It appears that a petty chief of *Annanunse*, named *Nalakiang*, had requested an exchange of presents with some of the *Epege* people.— This is the way in which friendships are formed and cemented on this island, and a man, if sincere, will never except a gift from a person to whom he is hostile. A pig was got ready by the people of *Epege* for *Nalakiang*, and four young men of that place and one man of *Annanunse* were the bearers of it. Though there had not been much intercourse between the two districts, yet the lads did not hesitate to go to *Annanunse*, for the people of that place had lately invited some of the christian party to visit them. When they reached the place they observed some movements that they did not like, but the man who accompanied them told them not to be afraid, only to come and sit down in *Nalakiang's* enclosure and they would be safe. *Nalakiang* was not at home, but whether his absence was intentional or otherwise is not known. Their traitorous companion now left them and told them that he would shortly return, but before leaving, he went into the house and took out a club and spear. In a few minutes, a number of armed men came and surrounded the yard in which they were sitting.— They now saw that their lives were in danger, and that their only chance of escape was in flight. They made a rush through the circle of their enemies, and fled. Two of them ran to the bush and escaped, the other two ran along the shore and were overtaken. They came up with *Waiwai* first, whom they speared and struck with their clubs. When his companion saw his danger, he turned back

and threw his arms around him to protect him, if possible, from the blows of the clubs; and while endeavoring to shield him, he received some blows himself.— The poor lad was killed in his arms. The young man who had acted so generously on this trying occasion, now said to the *Annanunse* people, "You have killed him kill me also;" but this they would not do, as he had some heathen relatives whom they did not wish to offend. The spirited young man now asked some of the people for a canoe, that he might take home the body and have it buried, but his request only met with insult. He then resolved to carry home the body on his back, but in this he was disappointed, for the wretches took the body from him and carried it off in savage triumph, for cannibal purposes. From all I can learn about this melancholy transaction, I am inclined to believe, that the murder is to be traced more to a feeling of opposition against the cause of God in this dark island, than to ancient grudges among the natives themselves.— A great responsibility attaches to those who have been instrumental in stirring up the late excitement which has led to consequences so disastrous. The heathen around us who have been revelling in the flesh of the martyred lad, now exclaim in triumph, that christianity is false. The body being cut up, distributed and eaten in different places, the consider its resurrection to life impossible. They mock, like the Athenians of old. God will yet arise and maintain the honor of his cause in this dark land, notwithstanding the formidable opposition with which we have to contend.

CHRISTIAN FORBEARANCE.

Dec. 18. Feeling runs high between the christians and heathen, on account of the cannibalism in the case of *Waiwai*.— The chiefs *Nohoat* and *Topoe*, were so enraged about the matter, that they even threatened to punish those who had partaken of the body, in this district. I was glad to see that all harsh measures have met with the general disapprobation of the people. I have always urged our natives to bear with patience their trials and not to return evil for evil. They have so far acted on this principle, that the heathen themselves often speak of the christian party, as *the people who do not revenge bad conduct*. The forbearance of our people, under no ordinary provocations, has already made a good impression, and if still acted on, will in due time disarm the

heathen of much of their hostilities. The eating of the body seems to be felt more than the murder. Cannibalism on this island, is always regarded by the natives, as the climax of revenge.

TROUBLE WITH THE MARRIED WOMEN.

Dec. 23. When we landed on the island, females were regarded as brutes, and treated as such. If a woman dared to disobey the word of her husband, or rather master, a good clubbing was the consequence. I know of two instances in which women have been murdered in this way, and the natives say it has been a common occurrence on this island. On one occasion, I picked up a woman on the shore, who had been beaten by her husband so severely with a club, that he left her for dead. With the assistance of some natives, I brought her home, and attended her for several weeks. Her skull was awfully fractured, portions of her brain came away, and her body was otherwise dreadfully mangled. She recovered, but will carry the marks of her wounds to the grave. But when a man joins us, he is required to treat his wife as his equal.—Some of the women are taking advantage of the altered state of things. The husbands come to me, and I have sometimes to interfere in domestic matters, which is not pleasant. But the poor natives are like children, and I find them very tractable. They all call me *Father*, and some of them from hearing my little girls call *Papa*, have caught the word and address me by that name.

CHEERING PROGRESS AND PROSPECTS.

Dec. 30. Amidst all our discouragements, the cause of truth is making its way, and its effects are felt among the heathen themselves. In this district almost every sacred spot has been deseciated, and the time is not far distant, when it will be difficult to point out in this place, any memorial of the ancient system. Several of the sacred groves have been destroyed that the land may be employed for agricultural purposes.

The bread fruit season has just come in and the crop is very abundant. No offerings however, have been presented by our people to the *Natmasses*, to propitiate their favor, and the heathen wonder that we have bread fruit at all. The sacred men are always denouncing the vengeance of their *Natmasses* on the christian party and threatening them with starvation, but the crops of the latter are just as luxuriant as

those of the former, and more abundant, inasmuch as they are more industrious.

The sacred stones, which the *Natmasses* were supposed to inhabit, may be seen strewn about in different directions. They are now no longer venerated by the people. If we had a little mission schooner to sail among the islands, we could, even now, ballast her with the cast off deities of Aneiteum.

In our present No. it will be observed that Mr Geddie's Journal for 1851 is brought to a close. As no official correspondence of later date than Jan. 1852 has come to hand, we gladly avail ourselves of the following particulars, from a private letter [April 30] to his relations in Pictou, which has been kindly submitted to our perusal. The mission family had no letter from Nova Scotia for three months previously. The John Williams, which our readers will remember left Sydney for the islands in January last, had not arrived at Aneiteum, but was daily expected. Mr Geddie had been taken down by the Island fever in March. The attack was mild, but left him excessively weak, and before his recovery of strength the fever and ague had set in, but not severely. The attacks of intermittent fever had ceased and health was restored. He appears to be still ignorant of the efforts which the Board have made to obtain another missionary. The family had been increased by the birth of a fine healthy boy, who had received the appropriate name of JOHN WILLIAMS, with reference not only to his immediate parentage but with special view to the martyr missionary of Erromanga. Mrs Geddie was quite restored to her health, and actively engaged with her school. The sandal wood establishment was about being broken up, at a cost of some thousands of pounds sterling, and in consequence, it is supposed, of the influence of the mission. Its contemplated removal to the isle of Pines or Tanna will prove a great blessing to the natives of Aneiteum.

Several distant villages have lately sent in their objects of worship to Mr G.—Within the last few weeks, several accessions have been received from the heathen in the immediate district of the mission, and if left alone they would soon all come in.—Farther communications will be received shortly, and may be expected to contain matter of the deepest interest to the friends of the mission.—[Ed.]

Miscellaneous.

THE DESIGNATION OF THE REV. H. H. GARNET AS A MISSIONARY IN CONNECTION WITH THE UNITED PRESBYTERIAN CHURCH.

A public meeting was held last evening in the Synod Hall of the United Presbyterian Church for the purpose of designating the Rev. H. H. Garnet, as a missionary for Jamaica. After devotional exercises, conducted by the Rev. Peter M'Dowall, Alloa, the Rev. Andrew Somerville, Mission Secretary, addressed the meeting on "The special promises given to the negro race;" the Rev. James Kirkwood offered up the designation prayer; the Rev. John Cooper, Fala, addressed Mr Garnet; Mr Garnet took farewell of the audience in a few appropriate and touching remarks; and the Rev. F. Muir, Leith closed the proceedings by prayer. The occasion a deeply interesting one, and the whole services were peculiarly solemn and interesting. The Rev. Mr Garnet, who is of African descent, is the first negro missionary sent out and employed by the United Presbyterian Church as an ordained minister of the gospel. He was born a slave in Maryland, United States; escaped from bondage, along with his parents, when about nine years of age; obtained by his own diligence and zeal, a literary and theological education, and was licensed and ordained by the Presbyterian Church in America, as a minister in the State of New York. About two years ago he came to this country, at the invitation of a number of the friends of the enslaved, and has since been occupied with much acceptance in pleading the cause of negro freedom. But as he felt a burning desire to have the opportunity of preaching the gospel to his sable race, and as the horrid fugitive slave law forbids his return to America, he offered his services to the Mission Board of the United Presbyterian Church—having previously been admitted a minister of that body—as a missionary for Jamaica, and was unanimously accepted. An ordained minister of sable hue going out from a Scottish Church as a fully accredited ambassador preaching the gospel to the perishing heathen, is an event full of hope for the long despised African race. He is to sail with his wife and family in a few days; and we are cer-

tain that many will follow him with their fervent prayers. May he prove the honoured harbinger of an ever-increasing band of Ethiopia's sons, who shall be raised up in Jamaica and elsewhere, and who shall as the messengers of Christ, proclaim to their benighted countrymen that God is no respecter of persons, that the black man has an equal right to the gospel as the white man, and that both, when they believe, are one and alike in Christ Jesus.—*Scottish Press.*

MADAGASCAR.

The immense island of Madagascar is still shut against Missionaries, and the Christians there are still persecuted with relentless cruelty. The Queen was falsely reported to be dead. She not only lives, but, along with her ministers, still seems bent on the destruction of christianity.—Her son, who is heir to the throne of Madagascar, seems still to continue a steadfast christian. Indeed, all the christians, amounting to hundreds, remain firm in the midst of terror and death. "Though compelled," says the *London Missionary Chronicle*, "to flee from place to place, or to assemble in little groups and in secret haunts, in order to escape the vigilance of their merciless foes, the God whom they have so faithfully served continues to be their stay and refuge, and in his good providence, enables them to take sweet counsel together, and to hold occasional correspondence with distant and sympathising friends."

The Rev. David Griffiths, formerly of the Madagascar mission, has received a letter from David Johns, (Andrianabo) one of the Malagasy refugees, residing at Mauritius, dated 17th March ultimo, enclosing another, recently transmitted by some of his pious countrymen in Madagascar. From David Johns' letter it appears that Renavalono, the Queen, still lives and reigns; but she is desirous of resigning her government in favor of her son and heir, the excellent Prince Rakotosheno, though the object has hitherto failed of accomplishment, through the opposition of Rainiharo, the commander in chief. It is further stated that the Prince is making rapid progress in the christian religion, and continues to favor and defend

his persecuted countrymen, as far as it is in his power.

The letter enclosed by David Johns, bearing date, Madagascar, 19th Nov. 1851, has been translated by Mr Griffiths, and is as follows:

To David Johns Andrianabo, and his Wife and Child.

We received your letter, dated on the 24th of October, 1851, informing us of the sympathies of the ministers of the churches, and of all our christian friends, with us in our persecutions, for which we rejoice and thank God. How glad we were when we received the letters and packages—forty-two books, six quires of paper, and the bottle of ink—which you sent us by Mr Zamety. All came safe to hand. You cannot imagine how thankful we felt to God on that day, for His blessing or great mercy in enabling you to send us those things, for we are thirsting and hungering for the bread of life. Thanks be to God, because He hath done great things for us; whereof we are glad. Blessed be His holy name, for He hath opened a way for us to correspond with one another. As to the papers of Rakotosheno, the Queen's son, and the marks which we mutually agreed upon, we have not any except those which we packed up as they came from the capital, and that we sent you by Mr Zamety. The Christians in the interior have a mark like the one we have by us. It was made for the purpose of receiving any packages sent by our friends on the other side of the waters.—We will write to them to enquire whether they have changed the mark, and as soon as we receive their answer, we will send it to you by the first vessel that leaves our port for the Mauritius. And this also we tell you, our three brothers sent us the large book that is bound, which contains account of each tribe of every district complete, and the names of our friends that suffered and endangered their lives on the 7th November, 1851. But all the rest of our persecuted friends are stationed at the different military posts on the island, and around the coast, and we hear that they are at liberty to go about. Blessed be the God that retains power over all things. We thank you, our friends, even all of you, for writing to us. It is owing to the Divine blessing that we have this joy and happiness of corresponding with one another. May you live and be happy, and be blessed of God! May our Lord

Jesus Christ bring us to see one another's face in the flesh again! And this also we tell you, beloved friends, that we have written to you and begged of you to send us some medicine. Send us some, if you can procure any; for by these, under the blessing of God, our bodily diseases will be removed.

Beg of the Rev. J. J. LeBrun to send us a large number of Bibles, Testaments, and Hymn Books. But remember the way we have adopted to send them to the capital. We put them in cases, or small casks, filled up with eatables. Adopt the same way in sending them to us. Put them in the bottom of cases with bottles, or casks with eatables; place small bars of iron across, and fill up the case with eatables. We would remind you of John chap xv. 16—20, whenever you intend sending us anything. May you live happy and be blessed of God! We salute you, three in family, and our friends with you. May you live long and happy, and be blessed of God, say Jeremiah, Joshua, and Sarah, and all the Christians here.—*Jur. Miss. Mag.*

THE UNITED PRESBYTERIAN CHURCH HYMN BOOK.

We have been frequently asked what we have got to say about the Hymn Book introduced into the Church in Scotland; and what is to be done in regard to it in this country. In reply to all queries, we deem it necessary to state the following: We can say little about the merits of the collection, neither is it necessary at present to express an opinion on that point, though we may take it for granted, that the volume is suitable, else it would not have been sanctioned by the parent Church. The introduction of it into the Church here is the point; and on that we say that it cannot be done constitutionally till sanctioned by our own Synod. We have here a Synod with all the powers of an independent judicatory. No regulations of Synod in Scotland affect us, except we adopt them. Even the formula of procedure did not become ours till, by special action, we adopted it. So in the present case. The Hymn Book was sent down to Presbyteries and Sessions in Scotland for examination, but it was never sent to us. We had no voice in the matter and could not have. But now we may take action, only Synodically however, as may be determined when the subject comes up. Were we Independents, each minister and

congregation might do what seems right in their own eyes; but as Presbyterians, we cannot admit it for public worship without a great violation of one of our first principles of organisation. Some have told us that they are to introduce it into their congregations immediately. We beg of them to pause, and ask, if, as Presbyterians, they can do so. We may value the Hymn Book, but we value constitutional order more; and for other eight months we are perfectly satisfied to rest contented with the Psalms and Paraphrases, and then take the legitimate course. Besides, some may not approve of any addition to our psalmody, and to attempt to introduce it unconstitutionally, would not only offend their scruples—which, by a proper course being taken they might

yield—but it would be a strong temptation to them to carry their objections further, and maintain them more firmly, than they would otherwise do. We have long wished to see a Hymn Book introduced, but rather than that one should be introduced through strife among brethren, or wide dissatisfaction among congregations, we would have none at all. In the mean time, we think that the book should be purchased by individuals for private use, and thus its excellence may commend itself ultimately for public adoption; and even those who may be inclined to dislike it now, may be led, by its perusal, to form a favorable opinion, and give their voice for its addition to our Zion's melodies—"I, Wisdom, dwell with Prudence."—*Canadian Presbyterian Magazine.*

Notices.

MONIES RECEIVED BY TREASURER from October 20, to November 20.

FOREIGN MISSION.

From Student's Mission Society, per Mr Crawford, £8.

HOME MISSION

From Andrew Lawder, River John, per Rev. J. Waddell, £1. From Student's Miss. Society, per Mr Crawford, £10 7 7d. From Mrs Wm. Blaikie, Green Hill, 5s 2½d.

SEMINARY.

From Mr Andrew Lawder, River John, per Rev. J. Waddell, £1.

REGISTER.

From the Agent, £1 0 3d.

The following sums received by the Treasurer, should have been acknowledged in the September No. of the Register:

For the Foreign Mission,—From a friend to Missions in New Glasgow, 10s.

For the Home Mission,—From a friend to Missions in New Glasgow, 5s. From Mr R. Smith, from Lower Londonderry, £1 9 9d.

For the Synod Fund,—From Wm. Brown, for the Merigonish Congregation, 11s 1d.

From Nine Mile River, Gore, Kennetcook, £5.

For the Register,—From Agent, £2 16 0d.

Mr R. Smith, Truro, 8s 6d.

J. & J. Yorston acknowledge the receipt of the following articles for the Foreign Mission, viz:—

1 Box Goods, Prince Town Congregation, P. E. Island.

1 Piece Flannel, Mrs James Carmichael, New Glasgow, per Mr John McPherson.

1 Print Dress & thread, per Mr Geldert, Pictou.

1 Box Clothing per Rev. J. Baxter, containing,—

Onslow,—1 Striped web, 30 yds. £2 5s. 1 Gray web, 30 yds. £2 5s. 1 Gray and white web, 30 yds. £2 5s. Dresses, patchwork, &c. 5s.

Old Barns,—6 yds. print, thread, needles, &c. 4s.

Greenfield,—5 yds. homespun, thread, &c. 6s 6d.

Folly Mountain,—27 yds. flannel, £2 1 6.

Debert Village,—Calico and Sewing materials, £1 10s. From Ladies of Wallace River, Flannel from Mrs Chisholm, 7s 6d.

Great Village,—Gown pattern, Homespun, 15s. 4 yds. Print from a friend of the Missionaries, 2s. Total, £12 6 6d.

Mr Robert Smith, Truro, acknowledges the receipt of the following, for the Foreign Mission,—From Ladies of Old Barns, Mr Baxter's Congregation, Cloth and Sewing materials, value £2 17 6d. From Ladies of Old Barns, Shore Road, a web of cloth, value 15s. From Mrs Ebenezer Smith, 7 yds. Flannel, value 8s 9d.

For Home Mission,—From Onslow Benevolent Society, per Rev. Mr Baxter, £2.

For the Seminary,—From Onslow Benevolent Society, £1 10s. From Onslow Ladies Religious and Benevolent Society, £1.

The Agent for the Register, acknowledges the receipt of 15s. from Rev. John Cameron.

Mrs Bayne acknowledges the receipt of 10s, from Mrs John McKenzie, N. Glasgow, and 2s 6d, from Mr John Graham, W. River, towards the education of C. Ann Geddie.

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; Alexr. Fraser of New Glasgow, John Yorston and J. W. Dawson, of Pictou. *Corresponding Sec.*—Rev. James Bayne.

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

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

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

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

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

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

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

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

The Presbytery of Pictou, at their last meeting agreed to recommend that Thursday, 16th December, be observed as a day of Thanksgiving, by all the congregations within their bounds. Presbytery meets at Salem Church, Green Hill, on Tuesday, 18th Jan.

NOTICE.

The Subscriber expects soon to forward an order to the Board of Publication at Philadelphia, for a considerable number of the *Presbyterian Sabbath School Visitor*, for Sabbath Schools and Families in our own Church. Those who have seen and approve of the samples circulated for this purpose, and wish for a supply, should forward their orders and remittances to him without delay lest they be too late for the commencement of the year 1853. Where more convenient, the several colporteurs now in the field, viz:—Mr Allan Fraser, in P. E. Island; Mr Wm. McLeod, in the I. of Pictou; and Mr W. A. Dickie, in the Pby. of Halifax, will receive and forward orders and remittances.

JOHN I. BAXTER,
Onslow, Nov. 18. *Conv. of Com.*

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 RELIEVES OR MISSIONARY PURPOSES.

I hereby bequeath the sum of Pounds to my Executors [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.