

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

Vol. 6.

APRIL, 1855.

No. 4.

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MUTUAL DEPENDENCE OF THE SCHEMES OF THE CHURCH.

Mutual dependence and influence is the law of the universe."* Not a star that twinkles in the heavens is independent. Each is bound by various relations to every member of the sidereal system. The humblest insect has its place in the system of nature, and is indispensable to the perfection of the whole, and not even the archangel can be insulated, unaffected by others without influence upon them. The same principle appears in the various ramifications of human society. There each individual stands related to all the rest, having its own peculiar office, the fulfilment of which is essential to the completeness of the system. So is it also in the Church. As the apostle describes one body, containing many members, and each of these performing particular work: so that none of them can be dispensed with. "The eye cannot see the hand, I have no need of thee, nor can the head to the feet, I have no need of thee."

The same principle appears in the mutual

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dependence of the various departments of Christian benevolence. Each of the schemes of the Church has its own importance, and the prosperity of one is closely connected with the prosperity of the others. There has, indeed, often been jealousies between Christians in reference to them, between the friends of Home and Foreign Missions, and between Missionary and Bible Societies. These things ought not to be. The interests of these different departments of Christian operation are not conflicting. They are identical, and one scheme cannot suffer without the other suffering with it. This we design to illustrate in a few remarks in reference to the four principal departments of the Church's operations, Home and Foreign Missions, Bible circulation, and the Theological Seminary.

The first of these stands on the same ground as all efforts for the salvation of souls, viz: the great commission given to the Church to "preach the gospel to every creature." But it has its special claims. The greater nearness of the objects—the order of the original commission, "beginning at Jerusalem,"—its being directed to our countrymen, our kinsmen according to