

lating the Scriptures. When their version was ready, the Bible Society stepped in with its effectual aid to defray the expense of printing it, and more lately by raising the munificent sum of £20,000 to print and circulate the New Testament in that vast empire. But still it is through the agency of the Missionaries that these are to be put in circulation. These same thing is seen on a small scale in our mission. Mr Geddie has translated a portion of the Scriptures into the Aneiteua language—the Bible Society has defrayed all the expense, and Messrs Geddie and Inglis are now employed in circulating it.

But at the basis of all these is the Theological Seminary. Without it there can be neither Home nor Foreign Mission, and the operation of the Bible Societies must be crippled. It is from the Seminary that those are to go forth who are to occupy the high places of the field in heathen lands, as well as those who preach to our perishing countrymen. It is by the Seminary that men will acquire that learning and discipline of mind which will qualify them to translate the Scriptures into other tongues, and from it will be derived the most efficient agents of Bible circulation. But, on the other hand, without these various departments of Christian activity, the Seminary will be useless.

If men are trained for the work of the ministry, means must be adopted for providing employment and support for them. And this can only be done by Bible and Missionary associations.

From these remarks, we think it will be evident that there is a sympathy between the different departments of the church's operations, so that "if one member suffer, all the members suffer

with it." In fact, the work of the world's evangelization is one, and instead of these schemes being different works, they are different departments of the same work. Let us beware how we set them in opposition to one another.

But the great practical duty we would deduce from this is the duty of supporting all the schemes of the Church. Many members of the church confine their attention to some of these objects, to the exclusion of the others. If our analogy be correct that there is a dependence between them like the dependence between the members of the body, then the absurdity of their conduct may be represented by the remonstrance of the Apostle. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" If the Home Mission alone be attended to, what is to become of the perishing heathen? And if the whole attention were absorbed on the Foreign Mission what will be the condition of our destitute fellow countrymen? On the other hand, by attention to each in their due proportion (and we can allow for difference of opinion as to the relative importance of these different schemes), the Church will exhibit a healthy growth in all its parts. It will not be like the unhealthy child, one part of whose body is swollen to a disproportionate size, while the other members are cramped and diminutive. On the contrary, as the apostle describes it, the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body into the edifying of itself alone."

Foreign Missions.

LETTERS FROM MR INGLIS.

We have no later intelligence from the Foreign Mission, but we have been favored with a file of the *Scottish Presbyterian*, containing a number of letters from Mr. Inglis, which though generally descriptive of what has been already before our readers, the correspondence of Mr Geddie, will

still be interesting to them. We had intended only giving extracts, but on examining the letters more closely, we could not find in our heart to apply the scissors to any part of them.

ANEITEUM, NEW HEBRIDES, Dec. 1, 1853.

MY DEAR SIR,—My last communication to you was under date of Oct. 12. I am happy to say we continue both