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“WE DO NOT WELL.”

THESE were the words of the four leprose men, when they entered the camp of the Syrians, and partook abundantly of the spoil, which they had abandoned in their precipitate retreat: (2 Kings, viii 9). Samaria had been besieged for some time, so that the inhabitants were reduced to great distress for want of food. The description given of their condition is most harrowing. An ass’s head was sold for fourscore pieces of silver, and the fourth part of a cab of man’s dung for five pieces of silver.” “And the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O King! And he said, If the Lord do not help thee, whence shall I help thee? Out of the barnfloor, or of the winepress? And the king said unto her, What aileth thee? And she answered, This woman said unto me. Give thy son tomorrow. So we boiled my son and eat him; and I said unto her on the morrow, Give thy son, that we may eat him; and she hath hid her son.” While

the city was in this condition, the Lord wrought for them a remarkable deliverance. A sound was heard in the Syrian camp as of an advancing army, in consequence of which they fled so precipitately as to leave their camp with all its contents. This was first discovered by the four lepers, who impelled by hunger had gone to seek relief among the Syrians. Finding the camp deserted, they ate and drank and took of the spoil. But soon the thought of their selfishness in feasting themselves and increasing their own stores, while so many of their brethren were perishing with hunger, arrested them, and they said one to another, “We do not well; this day is a day of good tidings, and we will hold our peace; if we tarry till the morning light, some mischief will come upon us. Now, therefore, come that we may tell the king’s household.”

May not the spirit here manifested in regard to temporal things afford a lesson to Christians as to spiritual. The word of God tells us of a famine more dreadful than any bodily want. “Behold the days come, saith the Lord God, that I will send a famine in

the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord. And they shall wander from sea to sea, and from the North even to the East; they shall run to and fro to seek the word of the Lord and shall not find it." In its extent how wide-spread is this famine. It is not confined to one city, but extends over the largest portions of our earth. Six hundred millions of our race are yet in heathen darkness. To them no messenger of salvation offers the bread of life. They hear no invitation to the gospel feast—no call to eat and live. In its consequences how dreadful. "Where no vision is the people perish." It is a famine not of bodily food, but of spiritual—and unless relieved, ending in death eternal. "Unless ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."

But "this day is a day of glad tidings." The bread of life has come down from heaven. The Son of God has become incarnate and made abundant provision for the supply of every spiritual necessity. Whoever partakes of this food is quickened together with Christ. He partakes of life spiritual in its nature—enobling and glorious in its results, and eternal in its duration. "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed." Of this food there is abundance. "In our Father's house there is bread enough and to spare." Millions have already partaken, but they have not exhausted the efficacy of Christ's blood, nor in the least diminished the fountain that flows from Emanuel's veins. Still "the blood of Christ, God's son, cleanseth from all sin." To this food all are freely invited. Wisdom's voice is in the streets, saying, "Eat, O friends, drink, ye drink abundantly O Beloved." "She hath killed her beasts, she hath mingled her wine, she hath also furnished her table,—she crieth upon the highest places of the city, Come eat of my bread, and drink of the wine which I have mingled." Well then might the heavenly host sing on the plains of Bethlehem,

"Behold I bring glad tidings of great joy."

But we have been long familiar with these glad tidings. The Gospel feast has been spread in our sight, and we profess to have partaken of its provisions. Doubtless many of us have done so. Then are we like the leprous men, enjoying it selfishly ourselves, while our brethren are perishing for lack of knowledge. A large proportion of the members of our church, yes, of those who sit down to commemorate Christ's death, give nothing to spread the gospel; and many more give but the merest trifle, and that only occasionally, and it may be grudgingly. Let our readers ponder this fact. Verily, "we do not well; this day is a day of good tidings and we hold our peace. Let us labor and pray for an extension of these blessings to every sinner of mankind. "Freely we have received," let us "freely give," increase our beneficent endeavours till all people are replenished with that feast, "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

"If we tarry till the morning light, some mischief will come upon us." Delay not the work of benevolence. The shades of death may soon overtake you, and there is "no device nor knowledge in the grave, whether thou goest." Even if you live, selfishness must extend its blighting influence over your own spirit. Your soul cannot prosper, and you have reason to fear that God will visit you with some tokens of his displeasure. And, oh remember that while you are delaying, multitudes are descending to death with the piteous lamentation, "No man cared for my soul." Abide not then in luxurious ease, contented while you are "feasting sumptuously"—but think of those who would be made glad with the crumbs that fall from your table. "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not."

Foreign Missions.

CIRCULATION OF SCRIPTURES AT ANEITEUM.

The following Letter from the Rev. J. Inglis to the B. & For. Bible Society, published in the last No. of the Bible Society Reporter, contains some interesting notices of Bible circulation in that quarter..

ANEITEUM, New Hebrides,
Nov. 24, 1853.

I am instructed to convey the thanks of the Missionaries to the Committee of the Bible Society for their liberal grant of Bibles and printing paper.

I enclose 12 copies of the Gospel of Mark, printed in the Papuan language; from the want of proper materials, and the pressing urgency of other Missionary duties, we availed ourselves of a favorable opportunity to have it printed in Sydney. On this island we have about 1500 natives attending our schools. This is the first entire book of Scripture printed in this language; but other portions of it are in a state of preparation, and the printing of them will be proceeded with as fast as possible.

You will doubtless rejoice to learn that the Bible is being opened to another tribe of the great human family; that another radically distinct language is being added to the many in which the word of God is now printed; that the ignorant and degraded inhabitants of this island, one of the most remote and unknown of the isles of the Gentiles, are now daily reading in their own tongue, wherein they were born, the wonderful works of God. The Lord has been favoring this mission very graciously during the past year.

This island has for the most part been without foreign residents during the last twelve months. The Australian gold fields have attracted the most of the floating population from these seas for a year or two; but the tide is again lightly turning. Some favorable opportunities have occurred of disposing of Bibles in sandal-wood vessels, where they were much needed, and where they were gratefully received.

Some time ago an English vessel called in here, the captain of which had his wife

on board, a French lady, whom he had recently married at the Mauritius. The Missionary stationed at the harbour, gave up a parcel of tracts for the men in the vessel, and enclosed a French Bible. The captain accepted them, cheerfully, and promised to distribute them. A few days after, when the vessel was about to sail, he called upon the Missionary, and informed him how delighted his wife was with the French Bible. She had been brought up a Romanist, and had never seen, or at least never read a Bible before. She had been reading it constantly from the time it was brought on board.

A short time since, a vessel from California called at this island for a few days. Among the passengers was an Italian count, who had taken an active part in the late struggle in Italy, and on the return of the Pope, had been obliged to leave his native land. He has been travelling through different parts of the world, and waiting for a favorable opportunity to return home. He spoke English imperfectly. On learning that he had no copy of the Scriptures, Mr Geddie presented him with a French testament, which he politely accepted. He had read the Pentateuch, but had never read the New Testament. 'This,' said he, 'is a forbidden book in my country, but I shall read it here without asking the Pope's leave.' If the Holy Spirit accompany the reading of that copy of His word with saving power, as we earnestly pray He may, this nobleman, should he return to Italy, will return a different and a vastly better reformer than when he left his oppressed native country.

CRUISE OF "H. M. S. "TORCH," IN THE SOUTH SEAS.

We have been favored with an account, from the Sydney Shipping Gazette, of the cruise of this steamer now employed in surveying among the islands of the southern Pacific. The whole narrative is interesting, but only a smaller portion of it has any bearing upon the missionary operations going on in that quarter. We submit one or two extracts.

She bore up for Aneiteum, New Hebrides, arriving there on the 13th. Here the shores were found lined with wood cut according to agreement by these

natives; and the excitement and wonder caused by a steamer arriving cannot be imagined except by those who have witnessed it. When the vessel rounded the point smoking, they ran to report to the missionaries "a ship on fire." When we anchored, the shouting and applause were quite deafening. The vessel was soon crowded with amazed spectators, who, frightened, did not know what way to look or turn. The Torch was the first steam vessel they had seen. The survey of this island was complete on the 27th.

The Torch was dismantled, and every thing housed snug, and she steamed against a south east trade, head sea, and adverse current, to Ovalau, Fidjees, in the short space of four days and sixteen hours, stopping daily to get deep soundings from 500 to upwards of 600 fathoms, to ascertain if any connection existed between the groups. H. M. ship Herald was not found here, although the appointed place of rendezvous. On the Torch's arrival on the evening of the first of June, the shores were densely crowded with beings gazing with anxious wonder at every revolution of the wheels, shouting and yelling at every manœuvre. The vessel had got (from the want of knowledge of the pilot) a little too close to the beach, and the natives thought she was coming; in among them, but when they saw her go astern with as much ease as ahead, their roar will not easily be forgotten; it was only surpassed by the yell that followed when the steam was blown off. They remained on the beach till near midnight, talking over and wondering at what they had witnessed, but not a word above a whisper. For three successive days, no duty could be performed; the vessel was given up to their curiosity, and she was crowded—the cabins, decks, and paddle boxes, every where they could cram. It was indeed a novel sight for them, and one never to be forgotten. "Well!" they exclaimed, "white folks are wonderful persons;" but what funny people to make sails of wood and coals. They asked if the gods inspired us, or if the spirits told us to do this.

War, and its attendant, cannibalism, were still rife. Only the day before the Torch's arrival, twenty-seven had been killed and a feast made of their bodies; several of the natives were on board who had partaken of the repast. They still kill for the sake of human flesh, and con-

sider it a great luxury—worth the trouble of killing for. Some of the scenes narrated by white residents were both horrifying and frightful, and, unless corroborated by others, could hardly have been credited. Although surrounded by hundreds of these people at times, the vessel was perfectly free from all treachery. The natives knew where they were, and not one of the many hundreds who visited the ship would have touched a pin on the deck, from fear of the consequences. They were nearly all naked, and their bodies and faces covered with oil and soot, their war costume. * * * On the 20th June, the Torch again anchored at Aneiteum, for wood sufficient to take her to the Isle of Pines. During the stay of the Torch at Aneiteum, the new church, 78 by 36, built entirely by the industrious natives, was opened by the Rev. Messrs Inglis & Geddie, in the presence of 1000 persons, who have embraced Christianity. The opportunity was taken of uniting in holy wedlock nine couples, who had been waiting this occasion. The church and its grounds were decorated with all the Torch's flags, and to the natives had the most brilliant and imposing effect. The scene was both amusing and novel, as described by the officers of the Torch. The about-to-be happy couples turned their backs upon each other as they pronounced the 'Yes:' there was an unnecessary degree of bashfulness about the women, and a great want of gallantry among the young men, who, after being congratulated by all, the brides went out of one door, while the bridegrooms went out of another. They chose their own roads, and took different ones. In the evening there was a good feast. On the 8th of July the Torch left Aneiteum, and arrived at the Isle of Pines on the 13th, passing by Mare (Loyalty Isles), and over the position of Durrant's Reef. She had scarcely commenced her surveying here, when she was blown off among the Loyalty Isles by a westerly gale, and did not recover her position for several days afterwards. Finding a bank, before unknown, 11 miles from the Nautilus group, she returned to the anchorage, and filled up with wood to complete the survey of the great S.E. reef of New Caledonia. The French colors were displayed on one of the most picturesque spots the island affords, in the mission. They were evidently surprised at the visit of a British man

war. The king was at the mission on the Torch's arrival, and he, as well as the natives, were persuaded that she was an American vessel. Several of the natives were engaged to cut wood, but they had scarcely commenced their work when they were recalled by Wendagan, the king, to attend a "yam feast," with all their canoes. In New Caledonia next day there was not a man to be seen; now, whether this was by design or accident cannot positively be said, but it would appear like the former.

1 CORUNNA STREET GLASGOW,
December 18, 1854.

MY DEAR SIR :

Yours of the 29th ult. has just come to hand, for which I offer my hearty thanks. It so happens that our Missionary Committee is appointed to meet tomorrow forenoon, and I shall keep my letter open until after the meeting. A few items of intelligence may as well be inserted at present. Within the last six weeks we have had two large packages of letters from Mr. Inglis. The information conveyed by them is in a high degree cheering and encouraging. The former packet brought the intelligence of the opening of Mr. Inglis' new church, and a very favorable account of the state of the schools connected with his district. The second packet reporting the completion of Mr. Geddie's new church, and describing the animating scenes which accompanied the opening of it—the immense assemblage, the marriage of eleven couples, the examination and admission of twenty new church members &c. In the early part of last summer three boxes of pretty large size were sent off from Glasgow, filled with miscellaneous goods for the mission. A set of medicine was included. It is probable, however, that additional supplies may soon be required among so large a population. A printing press was also been sent, of the value of about £100. I am unable, however, to specify the character or capabilities. In one of Mr. Inglis' recent letters it is stated that Mr. Geddie and he have resolved to send home the translations they have made of certain portions of the New Testament to have them printed. He writes, I think that the gospel according to Matthew will soon be sent to you

by Mr. Geddie. After some time he expects to send a translation of the gospel by Luke to Scotland. In consequence of the increasing pressure of other important missionary duties, they feel that it would be unwarrantable to devote much of their time to a work that can be equally well done elsewhere. The high price of labor at Sydney rendered the expense of printing there very much greater than they had anticipated. They still hope to use the printing press, however, in providing elementary school books.

One of Mr. Inglis's, last communications consists almost entirely of an order for goods. He intimates his expectation that the cost of filling up the order may amount to nearly £100. A considerable proportion of the goods ordered is evidently intended for the people, so rapidly emerging from the savage state into civilization. A previous letter had given a pretty full specification of school requisites on an extensive scale. Both these orders require to be filled up. I may remark, in passing, that in one of Mr. Inglis' letters there is an order on behalf of Mr. Geddie which we shall be happy to attend to.

I sincerely regret that you have not received our monthly periodical. The impression on my mind was that the editor, who is also a member of our committee, and resides some forty miles distant from Glasgow, had undertaken to forward it to you. This impression prevented me from making inquiry as to the method by which it could be best sent. The form and size of your periodical, which I have been receiving, and for which I beg to render my best thanks, are much more suitable for transmission by the post office. Perhaps the best remedy as regards the past will be to send you the numbers for a whole year in one parcel.

19th Our Missionary Committee held its meeting to-day, and your letter afforded much satisfaction to the brethren. All were delighted to hear of the liberality of your people in raising funds for the mission; and not less so by learning that you have the prospect of sending out one or two additional missionaries, at no distant date. It does not appear to our Committee that we have any immediate prospect of increasing the number of our agents.

Since the receipt of such favorable tidings from the New Hebrides, the question of removing to some island in that group, the Rev. James Duncan, who has been for more than two years, prosecuting missionary labor in New Zealand, has been under the serious consideration of our committee. This sphere of labor has been too circumscribed from the beginning; and of late he has met with discouragement chiefly from the migratory habits of the people. In the last instructions sent out to him, he has been authorized to visit the New Hebrides, that he may survey the field, confer with the missionaries there, and form his own judgement as to the propriety of his removing thither with his family. We have a third missionary laboring among the Jews. In a church having only some 34 ministers at home, and whose congregations are neither numerous nor wealthy, it may appear to some that the support of these three missionaries, together with all incidental expenses, is as much as it may be prudent for the church to undertake. I am not without hope however, that the cheering intelligence which was received from the New Hebrides will tend much to quicken the zeal of our people, when they have become acquainted with it. And should the Lord put it into the heart of some well qualified evangelist, to offer his services in connection with this mission, there would be little doubt, I think, that adequate funds would be obtained for his support. The generous efforts of your people will, I hope, incite us to love and to good works. In observing your statement, that goods to the estimated value of £400, have been already sent off, and that a fresh call for further contributions, has been issued, we were at once gratified and surprised. Do you intend that these things should be bestowed gratuitously on the

people, or that they should be sold by the missionary, and that the proceeds should be reckoned to him as salary? I cannot suppose that your Board would approve of a whole sale distribution of goods among the people, as it might be feared that such a line of procedure might awaken hopes and expectations unfavorable to their religious improvement. There may be need for caution, lest the progress of civilization, should outrun that of orangeization, and lest the material prosperity of the work should become obstructive to the spiritual. In the case of Mr Duncan at New Zealand; it is certain that the missionary has been more neglected by many of the people, since they have become instructed by his means in the arts of making money, and of comfortable living. But our missionaries are wise as well as good men, and our hope is that in answer to many prayers, sent up from both sides of the Atlantic, they will be divinely directed to make the best improvement of this day of merciful visitation. And when trials and opposition come, we trust they will be sustained by all sufficient grace. Excepting in the matter of the printing press therefore, and certain requisites for book binding, which are specified in the latest order received from Mr Inglis, the work we have in hand, need not, I think interfere with yours. It will be a matter of regret should a printing press be purchased also by your Board, as there is reason to hope that the present wants of the mission in that department may be sufficiently met by the press already provided. In regard to paper, however, and the other requisites to which you refer, we shall be happy, if you can send forward an adequate supply.

STEWART BATES.

To Rev. James Bayne.

Theological Education.

CLAIMS AND DUTIES OF THEOLOGICAL COLLEGES.

At the opening of the winter session of New College, London, an introductory lecture was delivered by Professor Newth, in the course of which he offered

some very useful and important observations on the mutual claims and obligations of theological colleges and the Christian Church. The subject is one of deep importance, but having nothing except its solid importance to recom-

mend it, it is somewhat apt to be overlooked. We beg to subjoin a few paragraphs from Professor Newth's lecture, well worthy of attentive consideration, regretting that our space admits only of the insertion of fragments :

1. Claims of Theological Colleges.

"The College has a right to look for the sympathies of the Church.—That sympathy is asked for those who have the work of teaching and training entrusted to them. Their appeal to the church is this: You have set us, Christian brethren, to do a most solemn work. The more we know of it, the more heavily do our responsibilities press upon us. We tremble lest we shall err in it. So secret and so powerful is the influence of the character of the teacher upon that of the taught, that we fear lest the weakness and imperfections of our own spiritual life be perpetuated in those you have given us to train. We ask, then, for your earnest sympathy. Do not add to the burden of our anxieties and multiply needless the difficulties of our work by ungrounded imputation or unkind suspicions.—Watch as narrowly as you may our execution of the task assigned us, but do not judge too harshly or condemn too hastily. We are far from wishing our doings to be uncriticised, and still less do we claim to be infallible; but we do ask to be regarded as men of like passions and like failings with yourselves. We do not claim to be exempt from merited blame, but do not strike us as if we were your enemies. We are one with yourselves, anxiously seeking to do the work appointed us; it may be that we often err, that we are sometimes sluggish at our post, and sometimes weary and discouraged: do not on that account treat us as traitors in the camp. Tell us kindly of our faults, and we will try to mend them, and try, if you can, to extend your hands less often to administer the blow of rebuke, than to tender us timely and loving aid.

"Nor less earnestly does the student ask for the kind offices of sympathy. At the divine demand, as earnestly and gently repeated by the church, 'Whom shall I send, and who will go with us?' he has humbly and tremblingly answered, 'Here am I, send me.' He is now girding himself for the service, and is all eager to learn whether God,

through the church, will approve and accept the offering he has made. Ever and anon the conscious sense of his own unfitness all but crushes him with its heavy weight. The imperfections of his earliest efforts multiply themselves before his excited and anxious imagination. Dangers and difficulties begin to press thickly upon him, and he feels that he is walking in slippery places. and in these moments of his need, shall the church extend no sympathy to her youthful champion, and utter no word of encouragement and hope? Even though it be that he is not among the most distinguished for the brilliancy of his talents or the polish of his manners, that his wisdom is far from faultless, and his knowledge of himself by no means perfect, shall the heart of a Christian man, therefore, close itself against him? Though the offering he has placed upon the altar of God appear but insignificantly small, is it not the offering of all that he has? and whatever the future decision respecting his fitness for the ministry may be, was it not a noble thing in him to attempt it? Did he not well that it was in his heart to engage in it?

"Oh, what an incalculable influence for good is it in the power of Christian affection to exert upon the future ministry of the gospel! If the warm sympathy of the church, in his toils, anxieties and triumphs, were to the student not a mere article of faith (one which, amid the chilling reality, he sometimes finds it hard to maintain), but a glorious fact of his daily life,—were he made distinctly to feel that he was not forgotten or discarded, but that many an earnest one was watching his course with a beating heart, that the eye of the veteran passing away from the scene of toil was lit with a holy joy as he read the tokens of his future prowess, or bedimmed with tears as he found them wanting, that the strong in faith would cherish him in the times of his weakness with a brother's tenderness, and patiently bear with all—that his chafed spirit might utter in this season of his dark and gloomy conflicts.—how differently then would he study, and how differently preach! What a different man would he become? and what a soul enlarging confidence in the truth and blessedness of Christian love would

be nurtured within him! Were such an intercourse as this maintained, were the seeds of Christian affection thus sown broadcast in the student's soul, then do we unhesitatingly affirm there would arise such a ministry as for power of Christian life and energy of Christian love this world has never seen.

"The College has a rightful claim upon the active co-operation of the Church.— There are various ways in which the church may and ought to co-operate for the accomplishment of the great purpose for which collegiate institutes exist. Into the discussion of these severally it is not my intention at present to enter; but I do earnestly desire to awaken a careful attention to one of them, which, from its importance, and the painful extent to which it is disregarded, particularly requires it to be suggested to the thoughts of Christian men. That to which I refer is the exercise by the church of systematic efforts for securing the introduction into the ministry of her most efficient members. Her Lord has entrusted to her care the extension of his kingdom. As far as in her lies, she must furnish agents for each part of the work. She must not only create the machinery,— she must supply the men. If, when God gives a plenteous harvest, there be a distressing inefficiency in the supply of labourers, she is bound to inquire into the cause. If those whose character and gifts point them out as the best suited for the work are not giving themselves to it, she is under a solemn obligation to see what is the hindrance. If other scenes of labor and other rewards possess a greater charm for her youthful sons, she will prove recreant to her God if she hesitate faithfully to warn them. 'Tis hers to say, 'The Lord hath need of thee,' and to lay it as a solemn charge upon their souls that they refuse not obedience to him.

"It must surely strike every one as a most strange anomaly, that Christian churches shall any where exist in which no pains are taken to secure a constant and efficient supply of preachers of the gospel. And yet to what an appalling extent is this the case! Save here and there, it hardly ever occurs to Christian men to recognize this as a prominent and solemn part of their duty as members of the Church of Christ. Talents,

the most suitable to be offered on the altar as a sacrifice of faith are drawn off into other channels, and the church does nothing to prevent it. Energies that would have fitted their possessors for large and abundant labors in the Redeemer's service are given to the pursuits of worldly commerce, and the church parts with them in silence and unmoved. She does not strive to kindle the flame of a high ambition in her noblest sons, or to teach them that here is the field of effort in which they may win a sure reward and an unfading crown. Her youthful members see in her no deeply moved spirit, throbbing with an anxious desire that they should give themselves to the ministry of the Word, and hear no utterance of an earnest wish that God would choose from among them the servants of His Son. No prayer is offered that she may be honored to give to her Lord the offering of an earnest life: nor though the world, instead of God, receives her most precious gifts, is there wrung from her any cry of shame at the degradation that has befallen her."

2. Duties of Theological Colleges

"The College must give a careful attention to the wants and circumstances of the Church.— While the great business which the church has to perform is one and the same through all ages and in all lands, and the instruments she is to use have been authoritatively fixed, yet the form and direction that her efforts will assume must necessarily depend very much upon the circumstances in which she may be placed. The state of society around her may be such that the great call made upon her is to do the work of an evangelist, that an extended field is opened up before her for the simple and earnest utterance of the gospel message to men anxious to hear it, and that her work for the present is not to contend with the gainsayer, but to instruct the inquiring. Or, on the other hand, it may be that opposition is rife, that strenuous efforts are making to discredit the gospel, that the 'mouth speaking blasphemies' is loosened, that 'miserable things are uttered against the God of gods,' and that thus the church is called to contend earnestly for the faith once delivered to the saints. The college must be alive to the various wants of the church, and, in each case

must seek to supply the kind of agents she specially requires. When men are eager for the bread of life and perishing for the want of it, and when, consequently the service to be rendered is comparatively plain and easy, it were wrong to be losing time in the cultivation of gifts, valuable, indeed, for other duties and at other times, but needless here. But as great the wrong, also, if, when the season of conflict is upon us, and duty demands that we be valiant for the faith, we send forth, through too eager an haste, any who have not yet measured their strength, or are unskilful in using the weapons of their holy warfare. Careful attention is also due to the special defects which, from time to time, may exist in the church; and, by a wise investigation of their origin and their cure, must the future ministers of the Word be best instructed how they may best remove them. They must lay it to heart that they take good heed to themselves how they willingly encourage the continuance of any recognized evil; and, by prayerful discipline, must prepare themselves to contend with it. But especially must the college, or to speak less impersonally, must the professors and students, take a most watchful interest in the state of religious feeling as exhibited in the general spirit and conduct of the church. There

are times, as we know too well, when the pulse of the spiritual life beats but feebly, when faith is hesitating and love is cold, when worldly prudence takes the place of a courageous confidence in God, and when the cure of self closes the heart against compassion for others. And when the church is in such a state, the men she sends into the ministry must necessarily partake to some extent of the pervading lethargy; and, should the same spirit possess them when introduced into the active exercise of their calling, how terrible is the evil to be apprehended from the influence which their characters will exert in the perpetuation of so disastrous a state! Wakefully apprehensive of such a danger, must we manfully set ourselves to repel it. And to do this, what an energy of spiritual life is needful for us, that we may not only preserve in our own hearts the high beating impulses of a holy affection, amid the deadness and coldness that may be around us, but may communicate warmth and enkindle life in hearts whose best emotions have been smitten with the chill. For such a service no common measure of the life-giving spirit will suffice. Most earnestly must we wrestle for His abundant outpouring. The fire must burn upon the altar; it must never go out."

Miscellaneous.

TURKISH MISSIONS.

At Jerusalem, Nablous, Nazareth, and other towns in Palestine, Protestant communities have been formed, and large schools. At Nazareth, the number of avowed Protestants is 200, though, eight years ago, there was not one. At Hasberza, on Mount Hermon, is a considerable Protestant community, composed of seceders from the Greek and Greek Catholic churches, and Druses. The native pastor in connexion with the Armenian Mission is a son of an Armenian bishop, one of the earliest converts. At Sidon, Beyroui, Damascus, Tripoli, and various villages in Lebanon, there is much to encourage diligent labour. At Beyroui, there is a congregation of 80 to 100, and thirty in church

fellowship. There are flourishing Day and Sunday schools, a seminary for the education of promising females, and an extensive printing establishment. At Abbaye, in Lebanon, is the seminary for young men. On Mount Casius, ten miles from Antioch, is the Armenian village of Kessah, at which a deeply interesting work has become developed within the last four years. In a population of 2,000, more than 200 are avowed Protestants, and there is a church of some 38 members, entirely the fruit of native agency. At Aleppo, Killis, Tarsus, and other places in the ancient Cilicia, there is a marked movement, and in the two former places churches are formed. Three days' journey north of Aleppo is the town of

Antioch, one of the most important stations in the field of the Armenian Mission. In a population of 30,000, there are 10,000 Armenians. A few years ago, the place was merely known as a town on one of the leading post routes in Asiatic Turkey. The first Missionary who visited it was stoned. But now there are three missionary families, a congregation of eight or nine hundred Protestants, and a church of 117 members. During one year, as many as 30 of these were voluntarily engaged as town or rural missionaries, leaving their families and business at much personal inconvenience and sacrifice. Marash, in Cilicia, was eleven times visited by these devoted men, and eleven times they were repulsed, beaten and stoned. On the twelfth attempt they succeeded in obtaining a firm foothold. Another station visited by them is Oorfa, (Ur of the Chaldees,) on the road from Amtab to the Tigris. It contains 8,000 Armenians and 1,000 Jacobites. It was visited for some weeks last spring by Armenians, who report that there is much discussion in the houses respecting the Gospel, and encouraging audiences. At Diarbeh, on the Tigris, the congregations are comparatively large, from two to three hundred. At Mosul, Nineveh, three Armenian missionaries are stationed, one of whom is a physician. There is some movement among the Nestorians in this region. The principal seat of the Nestorian mission is, however, in the mountains of Koordistan, and in the Valley of Ooroonicah, on the Persian frontier. The Nestorians have shown more regard for the Word of God, and less for tradition, than the other oriental sects; and, as the Missionaries are allowed to preach in all their churches, and to superintend the schools, and as the people renounce the adoration of pictures and relics, together with other anti-Scriptural usages and dogmas, there is some hope that the reformation may continue to extend from within the church. At Erzeroum, the capital of ancient Roumelia, and at the port of Trebizond, Siras, and Marsovan, evangelical churches are formed. Missionaries are stationed also at Tocat, Cæsarea (in Cappadocia), Arabkir, and many other places in the interior. At Arabkir, near the upper waters of the Euphrates, a Missionary has been stationed only one year, and yet reports that on some days as many as fifty enquirers, and that as many as 500, among whom are leading individuals in the place, incline to evangelical views. They are said to be a "remarkably active, enterprising, thinking and reading people." In one village in this district, a priest and his whole flock have come over. There is a whole band of native evangelists, who are mighty in the Scriptures, and easily vanquish the Armenian priests. They have extended their visits to numerous towns which, a year ago, were in midnight darkness, but now rejoice in the light of the gospel. The people on all sides are earnestly entreating for more teachers and more books. There is work for many laborers. At Smyrna there is a little church, composed chiefly of Armenians from the interior. At the Greek village of Akhissar (the ancient Thyatira) a colporteur is stationed, and there are more than twenty avowed Protestants. The head quarters of the Armenian Mission are at Constantinople, which has been occupied for twenty-three years. There are six Missionaries, four native preachers, and six assistants, eleven stated preaching places, two seminaries, a free school, and three evangelical churches, with upwards of 100 members, two of which have native pastors. There are probably from 400 to 500 Protestants in the city, and the spirit of earnest inquiry increases notwithstanding the war, which, indeed, has produced a chastening influence, and there never has been apparent so much deep emotion among the pupils in the seminaries, and the members of the Mission churches generally. There is a strong contrast between the present state of things and what prevailed twenty years ago. A Protestant service was then only tolerated in the British Embassy, and an average congregation of eight to ten. Now, including prayer meetings and Bible classes, there are forty meetings held each week in Armenian, Turkish, Greek, German, Spanish, Italian, Spanish, Italian and English. The native Protestants are much bolder than heretofore in preaching the Word, and none more so than the students in the Belbek Mission Seminary, who devote the vac-

tions to colportage in the Khans of the city and in the country villages. The evangelical movement continues among the Greeks at the capital and in some of the out-stations. At Adrianople and Rodosti, in European Turkey, at Nicomedia, Adarbayas, and Broosa, in Asiatic Turkey, native pastors and teachers are laboring with much success. The little church at Broosa has lately sustained a severe trial in the destruction of the chapel and school house by fire, towards erecting which an earnest appeal has been made by the missionaries. The following is an extract from the English edition of Dr. Dwight's most interesting work, "Christianity in Turkey," just published by Nisbets:—The number of evangelical Armenian churches organized in Turkey up to the beginning of 1854 is fifteen, besides two others composed partly of persons from other races. Several more will be organized in other places, where the preliminary steps have already been taken. Besides there are five other churches in connexion with the Missions of the American Board in the Turkish empire, though not within the limits of the Armenian field. The aggregate number of communicants in all the churches attached to the American Mission is about 400, while the number of native Protestants regularly enrolled is about 2,300. The number of Protestants not enrolled, but still in connexion with the American community, of course cannot be accurately known; but we have reason to believe that it is large." Mr. Layard's testimony, in the House of Commons, is thus fully borne out, "that, mainly through the teaching and influence of American Missionaries, scarcely a considerable town exists in Turkey in which there is not the nucleus of a Protestant community."—*Rev. Cuthbert Young.*

Morris, Ill., Dec. 15, 1854.

The Sacrament of the Supper was dispensed at Amherst on the 24th of September. Mr Clarke preached the action sermon from Rom. viii. 32: "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" He spoke of the Gift, the Giver, to what he was given, and for whom. The sermon was long, and the application pointed

and soul-stirring. I was particularly struck with some remarks in the distribution of the elements. In my journal I find the following: "Mr C. was fine at the tables, particularly the last; spoke home to my heart; as strong an appeal to sinners as I have ever heard." On Monday the sermon was preached from Matt. iv. 17, last clause; "Repent! for the kingdom of heaven is at hand." After this, the services were concluded by the pastor in an appropriate manner.

Amherst is but a part (and I suppose I might say, a small part) of Mr Clarke's field. He has—well, I scarcely know how many places of preaching. He has not confined his labors to any one region, but has been evangelizing—preaching wherever, God in his providence, seemed to open a door. This was peculiarly necessary when he was alone (and this lasted many years) in that country; and it is in some sense necessary yet, from the fact that the field is large. "The harvest truly is plenteous, but the laborers are few." Here is a sentence we heard drop from the venerable pastor's lips, which has in it a volume. He was, at the time, thanking God that ourself had come up to his assistance: "To strengthen the hands, long ago feeble, and cheer the heart, a thousand times discouraged."

But, notwithstanding the hands have become feeble, they are still to work, (and it is a shame that they have so much of it to do;) and although the heart has often been discouraged, it still appears young—the spirit light, buoyant, and free.

Twenty-eight years of indefatigable labor, have not worn out that iron frame; difficulties and dangers, travelling often without road, and consequently without horse, have not daunted that manly spirit. We might remark, incidentally, that a history of the adventures of father C. in the provinces, would be interesting, not only to those who have been there, and enjoyed his hospitality. to the Church with which he stands connected, but to the world at large. We suggested this to Mr. Clarke while with him. We hope he will fall in with our suggestion, and thereby satisfy our desire, and do a favor to the church.

Thursday, September 28, was the day of fasting, humiliation, and prayer, at Chimoquee. Text: Acts x. 30, 31,

“And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.”

Although Saturday (the day of immediate preparation) was wet and somewhat stormy, a goodly number came out at an early hour to meet the session, for the purpose of connecting themselves with that “little band” of the followers of the Redeemer. Among these, was the man of hoary locks, and the woman of feeble steps; those of both sexes, in the prime of life, and the young, in the bloom and vigor of youth. We had the satisfaction of conversing personally with the majority of those who presented themselves for membership; and we were gratified with this fact, namely, that they not only knew but felt what they were doing. How often does it happen that this is not true, especially with the young. While they appear to know what they are about—the awfully momentous nature of the business in which they are engaged. While it is true that individuals are to be admitted to the privileges of the Church, on a profession of their faith, still it is desirable that they give evidence that they are not only professors, but assessors, of this faith.

The most affecting scene connected with the exercises of this day, was the baptism of three young women. We felt for them, but more for their parents, some of whom are still in the camp of the enemy, and we thought they felt for themselves.

The “great day of the feast” was one of interest—peculiarly so, as it struck ourself. The sermon by Mr Clarke was based on these words: “For ye know the grace of our Lord Jesus Christ; that, though he was rich, yet for your sakes he became poor, that ye, through his poverty might be rich.” 2 Cor. viii. 9. The audience was large and attentive, and things were done in a quiet and orderly manner.

The Chimoguee region is a fine field, stretching west from the church some ten or more miles, east something like the same distance, and south some fifteen miles. We have travelled considerable over the church—have been in

the best vacancies, as far as we know, in all the presbyteries; and we think we are safe in saying, that this vacancy is not more than second, if that, to any of them—that it will compare favorably with the best. Here is a field that, if cultivated, will yield an abundant increase. And why should it not be cultivated? Can any good reason be given why we do not send a man there? These brethren want a minister among them. I know they are desirous of this. They are able to support a preacher; and this is not all—they are willing—I know they are willing. If I misrepresent them, they can speak for themselves. And I would say, in addition, that they are as hospitable a people as I ever met. I do not think they can be exceeded in this respect anywhere on God’s green earth. I received kindnesses while there that will never be forgotten. This hospitality is true of them as a people. I do not wish to make any invidious distinctions; but I may speak for the house that was my “home,” (Mr. D. Murray’s,)—Here I received nothing but kindness during my stay. If any one has a disposition to doubt this, let him go and try it for himself. But the question is, who will go? Is there no one?

We are, as a church, about to send two more missionaries to India, and this is all right; we do not wish to say a word against it; but why can we not, at the same time, send one to N. Brunswick? Here the “field is white already for the harvest.” J. A.

MISSIONARIES IN SLAVE STATES.

The missionaries of the American Missionary Association in Kentucky and North Carolina, in addition to their labors in preaching, are engaged in lecturing and debating on the subject of slavery, showing its sinful character and destructive influence, and the duty of the Christian Church in relation to it.

Our colporteurs in Kentucky are engaged in distributing Bibles to slaves and others, and religious and anti-slavery publications to the whites, and are for the most part well received.

Rev. John G. Fee, in Kentucky, has been providentially called to lead in the missions; disinherited by his father, who is a slaveholder, on account of his anti-slavery principles and action, he has

given himself to the missionary work. The Secretary read a letter from Mr Foe, detailing an account of a recent public debate, between himself, a lawyer and a judge, in Campbell county, Kentucky, on the slavery question. It lasted four days, and was conducted with great decorum and undisturbed interest. Other missionaries are preaching in Kentucky, one of them having appointments in thirty places. They state that the distribution of anti-slavery publications increases the number of their congregations.

In Kentucky and North Carolina we have four missionaries and three colporteurs. In Kentucky eight churches, and six in North Carolina, are formed on the principle of non-fellowship with slaveholders. The "United Brethren" have twelve churches in Kentucky of the same character.

It is now proved that in some at least of the Slave States a free and pure gospel may be preached, and the sin of slave holding can be rebuked. Christians who love the souls of the slaves, of their masters, and of the great mass of the people, who are not slaveholders, must aid freely in this glorious work. It is by such missions that we are ultimately to give the Gospel to the millions of slaves at the South. In view of the increase of the slaves, at least 70,000 souls a year, and the terrible condition of the slave population, destitute of the Bible and denied the use of letters, are we not, as Christians and as anti-slavery men, bound to give them the Gospel as well as to seek for them the enjoyment of liberty?

CHINA.

There are now 100 evangelical missionaries in China. Five ports, of which there is a connected population of 10 000, 000, are accessible to them, and where, but a few years ago, the attempt to proselyte was a capital offence. The Chinese language has been mastered, (Dr Morrison having completed a compendious dictionary of the language,) and portions of the Bible are now sent from Nankin'g all through the empire, bearing the Imperial imprimatur, as well as printed forms of prayer, which might be read with propriety and edification in any community.—Numbers are already converted.

PATAGONIAN MISSION.—*Sailing of the Allan Gardiner.*—On the 24th ult., at an early hour, the Allan Gardiner left Cum-

berland Basin, Bristol. Several clergymen, Lieut. Justice, R. N., and other gentlemen of the Committee, and a party of ladies, were on board, and accompanied the mission party down the beautiful river Avon, as far as King's road, when a farewell service was performed. The whole crew joined most heartily in the hymn, which was one composed by the late devoted servant of Christ, Allan Gardiner. The friends of the mission then disembarked. Three cheers from the deck and two reports from the guns told them that the Allan Gardiner was gone, not on a voyage of commerce, nor on one of discovery, nor to the scenes of war and bloodshed; but in obedience to the great captain who said, "Go ye into all the world and preach the Gospel to every creature." Her destination is the island of West Falkland, on which colony the British Government has granted 10,000 acres for the use of the mission.

The Presbytery of Falkirk, United Presbyterian Church of Scotland, met on the 3d October, Rev. Dr Jeffrey, moderator. Letters were read from the Clerk of the presbytery of Stirling, transmitting letters from the Rev. A. C. Rutherford, late of Falkirk, and a memorial, purporting to be a memorial from the Rev. A. C. Rutherford, to be transmitted to the Synod of the United Presbyterian Church, in which memorial he acknowledges the justice of the decisions of presbytery and Synod of the Secession Church, by which he was suspended from the ministerial office—recants the errors which he has held, and preached, and published for the last twelve years—declares his belief that the doctrines exhibited in the Confession of Faith, and Catechisms, Larger and Shorter, are in accordance with the Word of God—expresses his deep regret for the injuries done to his brethren and the cause—and craves the removal of his suspension by the Synod, that he may be free to labor as a minister of the gospel in connection with any body of evangelical Christians to whom he may apply for fellowship and support. It was moved and seconded, That the presbytery agree to ask a conference with the presbytery of Stirling regarding these papers. It was also moved and seconded, That the presbytery agree to transmit all the papers *simpliciter* to the Synod. The latter motion was preferred, and the clerk was instructed to send the

papers to the Presbytery of Stirling, together with extract of minutes embodying their decision regarding them.

OBJIVE MISSION.—**DISTRESSING INTELLIGENCE.**—We have received the very distressing intelligence that Mrs Spencer, wife of Mr D. B. Spencer of St. Joseph's Station, was fatally shot at the mission, by the Sioux Indians, on the night of the 29th and 30th of August. The report first reached us in a brief newspaper paragraph, but it has since been confirmed by a letter from Mr Spencer, dated St. Joseph, September 2, which we shall publish next month. The Sioux and the Objive Indians are deadly hostile to each other, and it is supposed that those who shot Mrs Spencer thought they were firing either at an Indian or a half breed, not being able to distinguish persons as seen through the window curtains. The fact that Mr Spencer was at this time living in a log house, such as many of the Indians occupied, contributed to their delusion. It is not supposed that they had any enmity either to Mrs Spencer or any of the missionaries. The event is one of those secret providences which we seek in vain to comprehend. We hope the friends of missions will unite with us in prayer that even the affliction may be blessed to the furtherance of His cause and the conversion of the Indians to God.—*American Missionary.*

CHRISTIAN MISSIONARY SCHEME FOR CHINA.—The Rev. Mr Roberts, who is said to have been the Christian preceptor of Tae-ping-Wang, the head of the new Chinese dynasty, has circulated a letter amongst the foreign residents in China, the object of which is to propound a plan

for the more efficient missionary operations in that country. He proposes a committee of co-operation, to consist of all male foreign missionaries, either from Germany, France, England, or the United States, to co-operate with one another and with Tae-ping-Wang and his Chinese converts. He states that the grand design is to leave every member free, "feeling the full weight of his responsibility to God." In other words, Mr Roberts' intention is to free the members of his committee from the superintendence or control of any mission society at home. They are to be answerable to none but God and the committee itself."

OPENINGS FOR THE GOSPEL IN THE EAST.—One of our Missionaries at Constantinople, who has enjoyed years of experience and observation in that important field, thus writes to a relative in this city:—"A new day is opening for the East. A Bulgarian gentleman, educated in Europe, a man of wealth and character, called yesterday to say that now is the time and now the hour to save the six millions of Bulgarians. Russia has been so watchful in her protectorate, that to this time little could be effected. But now Russia is down, and, he says, Bulgaria lies at our feet. If we do not take it up, Rome will; for the people have begun to hate the Greek Church, and to show signs of revolt. I have long contended that the Bulgarians are the most hopeful people in Europe for a speedy evangelization. Now, what will the Christian world do? We want hundreds of Missionaries, with all the means necessary to go up and take possession of the land."—*Congregationalist.*

Notices.

SALM CHURCH SOCIETY FOR RELIGIOUS PURPOSES.—This Society held its Annual Meeting January 2, when addresses were delivered by the Revs. George Walker, George Patterson, and Professor Ross. The sums collected during the past year for purposes beyond the congregation were as follows:—

Foreign Mission,	£6 12 6½
Home do.	5 10 6
Synod's Seminary,	7 8 8½
Bible Society,	6 9 11
Chinese New Test Fund,	12 0 0

£38 1 8

Amo. brought forward,	£38 1 8
Synod Fund,	2 10 6
Miomao Mission,	2 13 10
Protestant Churches of France,	2 13 10

£46 0 0

Besides some small sums from the Ladies' Societies in the different sections of the congregation.

The Board of Home Missions will meet at Green Hill, on Tuesday, 27th March, at 11 o'clock.

The Presbytery of Pictou met at Merigomish on the 30th ult. The congregation, according to summons, appeared by their commissioners, and showed that they had fully paid the £100 of Salary for last year, and were prepared to promise the same sum for the future. The pastor of the congregation upon these terms promised to devote himself exclusively to the work of the ministry. The Presbytery, finding the terms of their former resolution so far complied with, were satisfied to allow the relation to continue between pastor and people which it was at one time feared it would be necessary to dissolve.

Robert Smith, Truro, acknowledges the receipt of the following for the

FOREIGN MISSION.

From Mrs Robt Rutherford, Stewiacke,
4½ yds. Flannel, value £0 6 0
Cash from Economy, per Rev. James
Thompson, 6 5 7½
Do. from Miss Carlisle Mountain, 0 5 0
Do. from Mrs Henry Blair, Onslow, 0 5 0

HOME MISSION.

Cash from Economy, per Rev. James
Thompson, 1 19 9½
Do. from Five Island Bible Class, 1 6 3
Do. from Miss Carlisle, mountain, 0 5 0

SEMINARY.

Cash from Economy, per Rev. James
Thompson, 3 10 3

MISSIONARY REGISTER.

Cash, per Rev. John I Baxter, 2 0 0
Do. from Robert Johnson, merchant,
Brookfield, 0 17 9

Monies received by Treasurer, from 20th Jan.
to 20th February, 1855.

FOREIGN MISSION.

Feb. 10. From James McDonald, Bar-
ney's River, £0 5 0
20. Ladies' Penny-a-week Society,
Prince Street Church, western dis-
trict, for printing materials, 2 0 0
From First United Presbyterian
Cong., Toronto, Rev. J. Jennings:—
Congregational Miss. & Benev. Soc.
£10 13s.; Sab. School Miss'y Box.
£1; Master Maxwell, stranger's
miss'y box, 3s 9d.; a friend to
Aneitum mission, £1 5s.; A. Hon-
derson, Esquire, 10s., 13 11 9
21. United Presbyterian Church,
Paris, C. W. 2 10 0
23. Mr George Roy, Pine Tree Gut,
per Rev. Geo. Walker, 1 5 0

SEMINARY.

Feb. 10. Jas. McDonald, Barney's Riv. 1 0 0

SPECIAL EFFORT FOR SEMINARY.

Feb. 10. William Matheson, Esq., 100 0 0
John Falconer, Green Hill, 5 0 0
John Arthur, do 1 0 0
Mrs. O'Neil, Pictou, 1 5 0

REGISTER.

Feb. 16. From Agent, 10 0 0

The Board of Superintendance of the Seminary of the Presbyterian Church of Nova Scotia will meet at the Class Rooms, on Wednesday the 7th day of March, at 11 o'clock a. m. The Classes will be opened by a lecture by Professor McCulloch.

On the day previous the Board will meet at the same place and at the same hour to receive application, and examine candidates for admission to the institution.

Wm. McCULLOCH, Convener.

Truro, Jan'y 17th, 1855.

SPECIAL EFFORT FOR THE SEMINARY.

ADDITIONAL DESCRIPTIONS.

James McLenn, Esq.,	£ 6
John McKenzie, (deacon) G. Hill,	2
E. McLeod, W. River,	6
James Reid, Green Hill,	15
John Falconer, do,	6
Finlay McDonald, do,	3
Daniel McLeod, W. River,	4
John Fraser, W. River,	2
Robert McLenn, Green Hill,	4
Anthony Collie, Middle River,	5
Hugh Hurray,	1
Jas. Stewart	10

PRESENTATION TO THE REV'D. JAMES WADDELL.

REV. AND DEAR SIR:—

I feel myself privileged in being authorized by a committee of ladies in this congregation, to request your acceptance of the accompanying seal-skin fur Coat. We wish you to consider it a token of our esteem—an evidence of our interest in your labors, and a proof of our concern for your health and comfort in the performance of your arduous duties.

I am, Rev. and dear Sir, very sincerely yours,
JESSIE HENRY.

REPLY.

MY DEAR MRS HENRY:

Please accept, for yourself, and convey to the ladies whose representative you are, my cordial thanks for your very handsome present. Valuable in itself, it is doubly so as a token of your esteem. It will, I trust, quicken me in the labors in which you testify your interest, as it will materially aid me in their performance.

While I enjoy the 'comfort' which your bounty is designed and fitted to confer, let me have your prayers for the blessings which will make "arduous duties" easy and delightful to myself and profitable to you.

Be assured of my sincere interest in the present and future happiness of you all, and that "I cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

I am, my dear Mrs H., your affectionate pastor,
JAMES WADDELL,
Mrs. John Henry.

RECEIPTS FOR REGISTER.

John Gibson, Parrsboro, 5s; James McCallum, Brackley point 2s 6d; A. B. Fletcher, Londonderry, 2s. 6d.; J. H. McKeon, Mabou, £1; Rev. A. P. Miller, 12s 6d; Miss E. Geddie, 4s 6d; Sheet Harbor, per Rev. R. Grant, 10s 3d.; James Grant, Esq., East Riv., 7s 6d.; Rev. James Byers, Tatinagouche, 15s.; George Grant, Scotch Hill, 7s 6d.; Rev. Jas. Smith, Stewiacko, £5 15s

And 1s. 6d. each from James Redpath, Hiram Blanchard; James Marshall; James Allan; Mrs. Johnston; Mrs Arthur; Henry Lowden; Alexr. Murdoch; James McPherson; James Dawson; John Foster; Mrs Fisher; John Grant; Israel Stiles; Miss M. Reid; Paul Foster; Mrs W. Brown; George Redpath; Miss Catherine Fraser; Thomas F. Patterson; John Calhoun; George Grant; Benjamin Cassidy.

By the Letter from Dr. Bates which appears in our present No., it will be seen that the appeal to the young men of our church from Mr. Baxter, which appeared in our last, is no longer necessary. In fact, a note was sent to the printer not to publish it, but it unfortunately miscarried, and did not reach him in time.

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.

FOR RELIGIOUS OR MISSIONARY PURPOSES.

I hereby 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 the 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 meet the wishes of the Testator.

J. & J. Yorston acknowledge the receipt of 20s. cash, from Magnus Arthur, Green Hill, for the Foreign Mission.

The Treasurer of the Mission Education Fund acknowledges the receipt of Ten Shillings and Five Pence, from Alexr. Fraser, Esq., New Glasgow:

FOREIGN MISSIONARY WANTED.

The Board of Foreign Missions having been directed by the Synod to endeavor to secure the services of Two Missionaries to labor in the South Seas, are now prepared to receive applications for that service, from ministers and Licentiate 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, Secretary of the Board, Pictou.

BOARDS AND COMMITTEES.

Board of HOME MISSIONS—The Rev'ds. Professor Ross, Patterson, Watson & Walker, and the Presbytery Elders of Green Hill, West River and Primitive Church. Rev George Patterson, Secretary.

Board of FOREIGN MISSIONS—The Rev'ds Baxter, Keir, Roy, Walker, Bayne, Waddell, Watson, and Ebenezer McLeod & Daniel Cameron, West River; Alexander Fraser, Esq., N. Glasgow; John Yorston & J. W. Dawson, Pictou. Rev. James Bayne; Sec.

Educational Board—The Rev'ds Smith, McGregor, Campbell, Ross, Bayne, and Messrs Abram Patterson, Charles D. Hunter, Adam Dickie, Isaac Logan, John D. Christie, James McGregor, John Yorston, Anthony Smith, J. W. Carmichael, and J. D. McDonald. Ex-Officio members, the Moderator and Clerk of Synod for the time being. John Mc Kibby Esq, Secretary.

Seminary Board—The Professors ex-officio, Rev'ds McCulloch, Bayne, Christie, Mc Gilvray, Watson, G. Patterson, and Daniel Cameron and James McGregor. Rev. Wm. McCulloch, Convener. Rev. J. Watson, Sec.

Committee of Correspondence with Evangelical Churches—The Rev'ds. Patterson, Walker and Bayne. Rev. G. Patterson, Con.

Committee of Enquiry respecting the best locality for the Seminary—The Rev'ds Murdoch, McCulloch, McGregor, G. Patterson, Sedgewick, and James McGregor, Esq.

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

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

Receivers of Contributions to the Scheme of the Church—James McCallum, Esq, P. Island, and Robert Smith, merchant, Truro.

General receivers of Goods for the Foreign Mission—J. & J. Yorston, Pictou.

General Agent for the Register, FRANK BRATTIE, Junior, Pictou.