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THE MISSIONARY REGISTER.

OF THE

Presbyterian Church of Nova Scotia.

LORD, bless and pity us, shine on us with thy face,
That the earth thy way. and nations all, may know thy saving grace.—*Psalms lxxvii. 1, 2*

Vol. II.

JUNE, 1860.

No. 6.

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FOREIGN MISSIONS.

From the Reformed Presbyterian Magazine.

[A private letter has been received from Mr. Copeland, of date 2d December 1859. He states that the missionaries were in their usual health,—that Mr. and Mrs. Inglis left for their native shores on the 13th November,—that Mr. Geddie was erecting a large stone church,—and that he himself had just returned from a visit to Mr. Paton on Tana, whom he found quite well, and busy with the erection of a new house on a more healthy situation than that which he formerly occupied.]

Ancientum, New Hebrides, Aug. 26, 1859.

REV. AND DEAR SIR,—In a note of yours to Mr. Paton, received just before we sailed, you asked him on arriving in the mission field to correspond with you, and to tell me that you wished me to do the same. From the way in which my time has been occupied, I have hitherto written such letters only as could not be postponed. I am only sorry that, now when I do make the attempt, it will tend so little to your edification. As I have not yet properly any station of my own, in writing you I must either tell you what you already know, or trespass on the province of others. From the Magazine you will

have been made acquainted with the most of our movements since we left Scotland. Our voyage to Melbourne was tedious, but as we were detained there for a short time only, our passage taken as a whole was performed sooner than could have been anticipated. We left Greenock on the 17th of April, and landed on this island on the 30th of August. We found the members of both the mission families in the enjoyment of good health. Mr. Matheson from Nova Scotia had arrived fully a month before us in the "John Williams," and was staying on this island waiting our arrival. As the brethren here did not expect us so soon, having had no information about our movements till a few weeks before our arrival, they were hardly prepared for us. Mr. Inglis was busy making an addition to his premises, and a part only of one house had been prepared and set up at Port Resolution in the way of preparing for our settlement. As the "John Knox" is laid up every year in December for the hurricane months, it was concluded that not more than two stations could be opened before the months of April and May. Without delay we began and prepared the frame of another house upon this island. About the middle of September, Mr. Inglis and Mr. Paton

went to Port Resolution, on Tana, to finish the house there, the skeleton of the other being meanwhile taken over in the schooner. About the middle of October the work was so advanced that it was thought proper to occupy the stations, and a meeting of the mission was accordingly held to arrange about our location. Mr. Paton was appointed to Port Resolution, Mr. Matheson to Umairarekar, about fourteen miles distant, and I to both places for the hurricane season. As dwelling-houses only had been erected at both places, it was necessary for us to put some other buildings to serve as storehouses, workshops, &c., and to put the ground about the premises into order. In work of this kind, and in doing what little we could to impress the natives favourably toward us and our message, the early months of this year were passed. All went well, till some time after Mrs. Paton's confinement. About three weeks after that occurrence, in the end of February, she began to suffer from diarrhoea, and to manifest occasional delirium. These affections continued to increase till her death, which took place very suddenly, the immediate cause apparently being the rupture of a blood-vessel. Her infant lingered till the 20th of March. About this time Mr Matheson's health, which had been precarious even in Nova Scotia, became much worse. About the middle of April the "John Knox" resumed her visits, and returned to Aneiteum without delay with the sad intelligence. Messrs. Inglis and Geddie lost no time in coming to Tana to comfort the bereaved, and to remove Mr. Matheson. At a meeting held at Port Resolution at that time, I was asked to take the superintendence of Mr. Inglis's station during his absence in England for two years, to carry the New Testament in this language through the press. At first I was quite at a loss what answer to return. After being allowed time to think over the subject in my own mind, and to speak on it with my brethren, I consented,—more with the hope of doing good indirectly than directly. I know how much the Church desires a visit of Mr. and Mrs. Inglis; and I judge from the interest manifested in Mr. Paton and myself, that great good is likely to result both to the Church and to the mission. I am not ignorant of my unfitness for the work I have undertaken, and of the respon-

sibility of the place that I am to occupy. Perhaps it may at first sight seem to be a waste of time to spend two years in acquiring a language and becoming acquainted with a people, and then to leave and go to strangers speaking another tongue. I have, however, no scruples on this point. The language of this island is a sort of indispensable acquirement in the missionaries here.—Wherever you are settled, you will have natives of this island with you, who will be comparatively valueless without a means of communication between you and them. Should I ever be spared to make a translation of a part of the word of God, or to assist in doing this, the version of this island will be of considerable value. In accordance with the above arrangement, I left Tana about seven weeks ago, and have been since living under the roof of Mr. and Mrs. Inglis. From all that I have seen of them they are worthy of the high opinion entertained by the Church and yourself regarding them. Their hearts are in the work, and their love for the Church that has sent them forth has not cooled by their residence at a distance. Mr. Inglis is a thorough Scotchman,—cautious and persevering. He does nothing of importance without remeditation, and never jumps at a conclusion. He is slow in his deliberations, but full of life in the execution, doing what he does with all his might. He is naturally of a happy and buoyant turn of mind, and disposed to look more at the bright than the dark side of events:—in this way his presence has a cheering effect on all about him. He is pre-eminently a man of order, having a place for every thing, and every thing in its place. His mind is well stored with a most exact knowledge of religious and other subjects. Though for many years he has been far from home, and his sources of information are not the most complete, he is not ignorant of what has been doing in Church and State. He can read human nature, and adapt himself to all with whom he has to deal, whether white or black.—He is an agreeable and instructive companion, one whose example stimulates those who see it to imitation, and in all respects a model missionary. In her own department Mrs. Inglis equally excels.

The "John Williams," in which they intend going home, accompanied by one

of the natives to act as pundit, was expected here this month, but by H.M.S. "Cordelia," now in the harbour, we have learned that she did not leave Sydney till the end of June, and consequently cannot be here before the beginning or middle of October. If prospered they will probably reach London about the beginning of June.— If spared, I am certain a hearty reception awaits them. Since I came from Tana, Mr. Inglis and I have visited the schools on this side of the island, in number between thirty and forty; for the purpose of ascertaining the state of education, becoming acquainted with the natives, and distributing a fresh supply of books. Recently we have been engaged with the translation of a part of the New Testament into this language. I sit by and observe how the ideas in the original are expressed in this tongue, as a means of becoming acquainted with it. The work of a missionary here is both abundant and diversified. At sunrise the school for teaching reading assembles, continuing for rather more than an hour. Medicine is dispensed every day at noon, except on Sabbath. For eight months of the year, the teachers' institution meets, for instruction in reading, writing, and arithmetic. On Wednesday afternoon we have two meetings, one for those who are candidates for Baptism, and the other a prayer meeting for the public generally. On the Sabbath there are two services, a Sabbath school, and family worship, with the natives living near. The Lord's Supper is observed twice in the year.— Fourteen elders and as many deacons were appointed recently. The mortality on this side of the island has been great during this season; although on Mr. Geddie's side, the number is not greater than on former years. On this account, and also considering the state of the mission on Tana, and on Aniva (where one of the Aneiteum teachers was killed last spring) it has been thought proper to hold a fast on this island on Wednesday next—the first day of the kind that has been observed here. In addition to the proper work of the missionary, there is always more or less manual labour. As there are no workmen on this group, the missionary must be a kind of fact-tum. If he is fervent in spirit serving the Lord, it will be also true of him, that

he is diligent in business. It is not with matters that concern religion only that he has to do.

As was to be expected, we have been getting our false notions about our work, and the subjects of it, corrected. There is a popular idea in the minds of some good people to the effect, that the savage lives a happy life, physically considered. Perhaps the statements of travellers may have given rise to it. Seen in certain circumstances, he does seem to be happy, and to have the advantage over those that are called civilized. But if you trace this savage in his wanderings and doings for some time, and contemplate him in different circumstances, you come to a very different conclusion. You look out on a morning, and see him marching along the beach in high health and spirits, with a firm but graceful step. His mind seems to be free of care. He need not dread famine, as his land with a little care flows with milk and honey. His thirst can be quenched by the cooling cocoa nut. As for clothing, he requires not to spin.— All that can be called property is about his person, and goes with him where he goes; he need not, therefore, fear the approach of the thief. His body is not bent and crushed with hard work. If he feel disinclined for work one day, it can be done on the following. He is his own master, and spends his time as he pleases. When the sun pours down his mid-day rays, he reclines under the shade of the cocoa-nut or bread-fruit tree, and there with his companion discusses that which is now, fanned by the refreshing breeze. If inclined, he may cool his limbs in the stream or the glassy sea. As he digs the paternal soil, or trains the yam, one thinks of the days of the golden age, and as he skims along the placid deep in his canoe, his happiness seems to be complete. Or again, to witness him after his easy toil is over returning home, carrying his evening meal, some fish, or a yam, or kara, from which to express his favourite beverage, one naturally concludes that savage life has many enjoyments. Civilization may bring with it burdens, but these are amply compensated by the additional comforts it secures. Did health and youth continue always, and were this world free from vicissitudes, the savage and he that is civilized might be nearly on a level. This savage is not free, he is confined to a small

part of this island. At no great distance from his habitation are boundaries he dare not pass: he lives in constant terror of his neighbours, is the slave of tobacco and kara, and is tormented by an insatiable desire to possess. When the temperature has been suddenly lowered, he is pinched with cold—his scanty fire affords him but little warmth, and the chill winds seek through his frail habitation. Prostrated by fever, there is no skillful physician or powerful remedy to aid the powers of nature.—His friends neglect him and leave him, to die or live. He seldom attains to old age, and if he does, he finds it possessed of no comforts; a new generation has arisen around him; he has not strength to dig, and no means of husbanding his sinking strength; he dies, is buried, and straightway forgotten.

I was glad to learn by letters received about a month ago, that your health was good, and that you had no interruptions during the session of Hall 1858. I hope that in the present session (1859) you feel equally strong, and that upon you all, teachers and taught, rest on the influence of the Great Teacher. I was glad, moreover, to learn that the congregation have called your son, and that he has accepted. May the relation between you, of colleague and successor long exist.

By the arrival of the "John Knox" yesterday, we have learned that Mr. Paton is suffering from the island fever, and that one of the Aneiteum teachers with him had died very suddenly. We seem, as a mission, to be passing at present through a course of trials. May they be sanctified. Mr. and Mrs. Inglis desire to be remembered to you all. If convenient, a few lines will be acceptable.—I am, yours, &c.,

JOSEPH COPELAND.

Professor Symington.

Aneiteum, New Hebrides, Aug. 27, 1859.

MY DEAR MRS. SYMINGTON,—I wrote you about seven months ago, which letter I hope you have received; but as an opportunity for sending letters has just occurred I embrace it to write you a few lines.

I am happy to say we are both well at present, but this has been a very unhealthy season. Mr. Inglis has had two different attacks of fever and ague this year, the first he ever had; but he

has been quite well again for some time past. We have had not only a great deal of sickness, but also a great number of deaths on this island this year. We have lost some of our most valuable natives. No less than four of the girls that formerly lived with me, and were married have died within the last four months. Nansilla, Samuel's wife, died about three weeks ago. She was a very valuable help to me in the work, and we meant to leave her and her husband with Mr. Copeland. She could do all kinds of house-work, and was very quiet. Until she took her illness, she was a great assistance to me in teaching. She took fever and ague, which hung on her for some months.—She was confined with her first child, which was born in the seventh month, and she never rallied, but died when the child was about a month old. It is a little girl, and its friends are nursing it with goat milk, which they get from us night and morning. Nansilla suffered great pain, but she said she was trusting in Christ, and was not afraid to die; but she felt for Samuel and the child. She was a candidate for baptism, and would have been admitted at next communion.

About a fortnight ago Jane, Sabatiao's wife, died. Her illness was very short. She was ill only a week, and it was not more than two or three days that her illness appeared dangerous.—She was never delirious, but she had excruciating pains in her head; and after one of these paroxysms, she asked them to turn her, which they did. She lay quiet, and they thought she was asleep, but when they looked at her face, she was quite dead.. She was the first native girl that came to stay with me. For some time before we came here, she had lived with Amosa, the Samoan teacher. She was one of our first female members. She has been married for about five years. She has left one little boy, about two and a half years of age. Her father was a high chief, and on that account, and still more on account of her own prudent and consistent character, she was held in great respect by all the native women. She was very conscientious. If I only shewed her that anything was her duty, she was sure to do it. The night before she died, she said to her husband, that great was the pain in her body, but she did not think of that; it was good

for her to die, and go to Jesus. These two will be a great loss to the mission. But it is the will of the Lord and he does all things well. In consequence of the prevailing sickness and mortality, it has been agreed to observe Wednesday next as a public fast over the whole island. There has also been a great deal of sickness at Tana. Mr Paton says that Port Resolution has been like an extensive hospital. Mr Matheson is still on this island. His health is a little better, but it is not so that he can go back to Tana. It is just a year since our missionaries came to this island.—Our hopes then were bright, but the Lord has seen meet to darken them much. O may he send light after the darkness!

And now, with very kind regards to yourself and the Doctor, in which Mr Inglis unites, I remain, yours affectionately,

JESSIE INGLIS.

LETTER FROM REV. JOHN INGLIS.

Ancientum, New Hebrides, April 19, '59.

MY DEAR SIR,—I duly received your kind letter of April 4, 1858, enclosed in the box brought out by Messrs Paton and Copeland. The box, I am happy to say, and everything in it, reached us in safety, and in as good order and condition as when it left Glasgow. Will you please to convey to the contributors our best thanks for their considerate kindness. I am happy to congratulate both you and the congregation, on account of the new relation, which, in the providence of God, has been formed between you. My prayer and hope is that this connection may open up a long and extensive career of usefulness to you, and may be a source of great spiritual benefit to them; and thus prove a cause of much comfort and happiness to both. Since ever I had any conception of the nature of ministerial duties, I have been decidedly of opinion, that our city congregations ought, as a general rule, to call ordained ministers,—men who have spent ten or twenty years in less public spheres of labor. I signed Dr Bate's call. I drew up a petition to the Synod, which was sent from the Rotheasy congregation, in behalf of Dr Symington's call to Glasgow, and because I can do no more, I add my pray-

ers and best wishes in behalf of Mr M'Dermid.

I prize your box for its moral, much more than for its money value, although that is considerable. Such a display of missionary spirit in a congregation so recently organized augurs well for the future. "*Ex pede Herculem.*" "The boy is the father of the man," "Learn young learn fair," say the proverbs. "In the morning sow thy seed," saith the Scripture. It was not the gift of a few wealthy individuals; the contributions, as I understand, came in from many different sources. These are the boxes I like. We have thus secured the sympathies and prayers of many. I am also further delighted to learn that the female members of the congregation have had the principal hand in getting up the box. In many quarters, in the present day, there is a mock chivalry in behalf of the ladies, a disposition to administer to them the incense of flattery in allopathic doses. With such I have no sympathy. But the value of female agency, when properly directed, in carrying on the activities of the Church of Christ, it would be difficult to over estimate. In the wilderness, the offerings of the willing-hearted women and the labours of the wise-hearted, are specially recorded in connection with the erection of the tabernacle. And in the New Testament history, special mention is made of the Marthas, and Marys, and the other women who ministered to Christ, and who were the last at the cross and the first at the sepulchre.—And in every age, and in all countries, when a spirit of activity has been awakened in the Church, her female members have always been found in their place. Women owe much to the gospel. Wherever the gospel has come among the islands of the South Seas, it has found the female population one-fourth less than the male. I have once, if not oftener, mentioned that already, on this island, the gospel has been the means of saving the lives of one hundred females. But for the gospel, one hundred widows and female infants who are now alive would have been cast into the sea, and been devoured by the monsters of the deep. People must live in heathen lands to know the full value of the gospel. My wife desires me to thank you for the dress so kindly sent to her in the box. You will please

also to convey my thanks for the copy of Dr Livingstone's book. Dr Livingstone is a man such as God raises up only once or twice in a century, and that for special works. The ordinary work of the Church must always be carried on by ordinary men. There are few, if any, missionary communications I like to read so well as those of Moffat and Livingstone. The characters and habits of their natives are so like ours here; there is also a frank fearlessness about their statements; they are not afraid about the whole truth, bad as well as good, being known; and there is a healthy joyousness about their spirits which sits well on men who go forth as the bearers of glad tidings. They live always on Israel's side of the cloud. Henry Martyn, on the other hand, though a man of deep fervent piety; yet, perhaps from physical conformation, seemed constantly to be enveloped in a cloud of melancholy.* There is perhaps some danger in a testimony-bearing Church like ours, looking more at the Egyptian side of the pillar, than on that which looks toward Israel; but now that she is girding up her loins to the great duty of extending, as well as

defending the truth, the evangelical prophet is perhaps the best method she could follow. He gazes without dismay upon the dark thunderclouds of judgment that are hovering over the guilty nations; and without faltering, he utters the warning voice; but he looks with intense and increasing delight to the rising glory upon the hill of Zion. As he gazes, he sings; the daughter of Zion responds to his song; angels join in the chorus; and the music is wafted by the breeze, and heard far, far away, among the isles of the sea!

With very kind regards to you, Mrs M'Dermid, and your son, whom I baptized, and in whose welfare I feel much interest, in which my wife cordially unites,—I remain, yours very sincerely

JOHN INGLIS.

To the Rev. John M'Dermid Glasgow

* No doubt the impression respecting Martyn is so prevailing as to be almost universal. See however, a recent article on the lives of Marshman and Carey, in the "British and Foreign Evangelical Review, where on the contrary, it is affirmed that in his general habits of mind he was a serene and cheerful Christian.—E. R. P. M.

OTHER MISSIONS.

DR. ALEXANDER HATTIE.

Letters dated Damascus, January 16th, 1860, have just come to hand from this medical missionary of our church in Syria. It will be a matter of regret to many, to learn that his health is not good. He is however devoted to his work, and it is gratifying to notice in the following extract, how high and excellent are the views, which he entertains of the duties and bearings of his profession in a city like Damascus:

"With regard to my practice it was never so large since I came to Damascus, as during the last autumn, as long as I was able to attend to it. But instead of being constantly employed with merely the practice of medicine, a missionary physician should devote his time mainly to other duties, such as teaching, meeting with the people for religious instruction, conversation and prayer. The practice of medicine

should be a secondary consideration, and altogether subservient to the great work of saving perishing souls. In this way a physician may be a most valuable missionary, as the mere fact of his being a physician, gives him greater freedom of access to the people."

We trust this brother will be remembered in common with all his fellow-laborers, in the foreign field in all the devotions of the friends of missions and of Christ throughout the Church.

Letters dated March 6th have come to hand from this brother. He has devoted himself closely to his work in Damascus. From a severe attack of sickness some time since he has never entirely recovered, and deeming it advisable to take a short respite, he set out for Egypt on the 6th of February. After a tedious journey of five days he reached Beirut, and on the 16th embarked on board a French steamer for

Alexandria. After a few hours, an accident occurred to the machinery, and for nine days he and his companions were floating at the mercy of the wind and waves. At length he was safely brought into Beirut again, and though he had suffered much from sea sickness was greatly improved in general health, and is now on his way again to Damascus and his labors.—*Phil. Instructor.*

ALEPPO.

PROPOSED MISSION TO THE ARABS.

In the *Record* for January we gave an account of the Arabs residing in the Great Desert near Aleppo; stated that Mr Skene, the British Consul, who has been chosen by them as their Emir or chief, and who has prevailed upon a tribe to settle down at a place called Dirhafax, and begin to cultivate the soil, had proposed to our missionary, the Rev. R. Grant Brown, to commence missionary operations among them, and that the Committee on Foreign Missions had granted him authority to do so. As the proposal of a mission to the Arabs, in circumstances so peculiar, is deeply interesting, we deem it right to state that the trial has not yet been made, on account of the necessary official absence of the Consul. Hence, Mr Brown says, 7th January: "It is with a deep and solemn joy that I receive the command of the committee to seek to open the fountain of life to the wandering tribes of the Desert. I thank God that they have so promptly and heartily resolved to enter on this work, and rejoice in the assurance, that the prayers now ascending for the Arabs to our faithful God, will in his own, that is the best time, be answered. But I rejoice with trembling because you call me to this great and untried work. Mr Skene is at present absent from Aleppo; but as soon as he can go to Dirhafax, I hope to accompany him, and to report what I see." And in a letter, dated 7th February, he says that the Consul was still absent on a journey, with Mr. Alison, the secretary of Legation, or, in other words, the Vice-Ambassador at Constantinople, and adds, "I am sure that the prompt attention of the committee will encourage him much, and that he will be delighted with the enthusiastic interest taken in the poor Arabs."

A letter from Miss Whately, the daughter of Archbishop Whately of Dublin, given in *Evangelical Christendom* for March, would seem to indicate that this movement with respect to the Arabs, may be regarded as the result of prayer. Miss Whately had seen an extract from Mr. Brown's letter, given in the January number of that periodical, and she thus writes:—

Palace, Dublin.

"I see in your last number, in a paper headed 'Opening among the Arabs of the Desert:' 'Thousands of petitions ascend daily for Israel, but none pray, 'Oh that Ishmael might live before thee.' I beg to state that this is, thank God, an error of the writer. For more than six months, a tiny band, united in heart, though far asunder, pray every Saturday evening for the Bedouin Arabs. I had the privilege of starting this union, and therefore mention it."

The mission which was thus preceded by prayer originated in Ireland, is also, we are glad to say, accompanied by the prayers of the Lord's people in England, as the following minute of the London Committee of Council of the Evangelical Alliance shows:—"16th December. Sir Culling Eardley laid before the committee a letter from the Rev. R. G. Brown missionary to the Jews at Aleppó, concerning a remarkable movement among the Arabs under the influence of Mr Skene, H. B. M.'s Consul at Aleppo; also a letter on the same subject from the Rev. Dr. Somerville, Secretary of the Board of Missions of the United Presbyterian Church of Scotland, with which Mr Brown is connected, which having been read, it was,—
"Resolved, That the subject of the missionary efforts, among the Arabs referred to in these letters, has the warm interest and sympathy of this committee; and that they cordially recommend the efforts now being made for these remarkable descendants of Ishmael to the prayer's of God's people at home and abroad; and that the substance of these letters, together with this resolution, be published in *Evangelical Christendom*.—*U. P. Record.*

MOVEMENT AMONG THE JEWS IN ALEPPO.

In several of his letters, Mr Brown mentioned that an interest was being awakened in the minds of some of the

Jews, especially among the young Jews, but that they were restrained by the fear of the Hacham Bashi. It would seem, from the following notices, that matters are coming to a crisis. On 7th January, Mr Brown says: "I may mention that several young Jews have informed me that the reason why they visited me less frequently is, that the Hacham Bashi summoned them: to his presence, told them that he possessed the names of all who called on me, and severely threatened them if they continued their inquiries about Christianity. He said their names had been given him by one of themselves. I suspect this was a falsehood, designed to create mutual distrust among them." On 26th January he says: "You will be cheered to hear that more Jews have this week taken the decided step of declaring themselves Protestants. Finding that the Hacham was taking decided steps to prevent any spirit of inquiry, and punish or intimidate all those who came to visit me, they wisely resolved to separate themselves from his jurisdiction by an open profession of Christianity. They have, however, passed this week in a state of great excitement, dreading every hour that they would be seized and banished, without having time to obtain justice. Thus far no accusation has been made against them. On Saturday week I had the largest Jewish congregation—or rather audience—I have had for some time.—I went out to the open country—for here the flower-fields and roads have no fences—expecting to meet and hoping to converse with Jews. About twenty young men were playing at ball. . . . I sat down on a large stone, and they all crowded round me. Very soon we were in warm discussion about Christ and the prophecies. I asked them to visit me; and, about half an hour after, my little study was filled. If the Hacham Bashi is unable to injure or draw back those who have declared themselves Protestants, I trust I shall have henceforward very free intercourse with the Jews." And on 9th February he says: "You will be rejoiced to hear that two more of my inquirers have openly avowed themselves Protestants, in addition to the two mentioned in my last. The great Herim or curia has been laid upon eight of those who came to me.—This forbids all Jews to speak to them, or to give them food. Two of them have

been imprisoned for two days, but have been liberated. As they are Persian subjects, and were imprisoned, at the request of the Hacham Bashi, by the Persian Consul, one of the Jewish family Picciatto, in the Consulate, I do not know what to do for their protection.—If they were Turkish subjects, it would be easy. It is said that the Hacham asked him to banish or bastinado the young men for coming to me; but that he declined to do more than shut them up for two days, in a tolerably comfortable room, very different from the horrible prison at the Pasha's palace.—This Josef Picciatto is also Swedish Consul. His superior, Mr. Von Lennep of Constantinople, brother of a missionary, asked me to watch his conduct, and report to him. Perhaps a hint of this fact may make him desist altogether from persecution. I am sure you will pray that these young men may be enabled to be steadfast, and to seek the Lord Jesus till they find him as a personal Saviour."—*Ibid.*

MISSIONS IN TURKEY.

The friends of missions will be interested in the following extracts from a letter written by a lady who has resided a long time in Constantinople, to a relative in Baltimore. Her letter first remarks upon the late conspiracy against the Sultan, and the probable change to our missionaries, which would have occurred, if that conspiracy had succeeded in placing on the throne his brother, who is a bigoted Mussulman, and not at all likely to be at all tolerant to the missionary cause. She then proceeds as follows:—

"The missionaries have had for a long time upwards of a thousand Turks in their schools, studying both the old and New Testaments. Some of these occasionally visit our mission station, and I have had opportunities of knowing that they can quote the New Testament better than many Christians could. Some, also, have visited there lately who have never conversed with a Christian until about two weeks since, when they came to Mr D., and others in their office. These Turks say that they believe in the inspirations of the Scriptures, in the Trinity, in Christ as the promised Messiah and the Son of God. They believe in the Holy Spirit, who

has inspired them to believe in, and to understand the Scriptures, as they have had no other teacher, nor even conversed with a Christian until they saw Mr. D.

"The Bible has been translated into the Turkish, Armeno-Turkish, Greek, and others of the most important languages of the East, and extensively circulated, and these are some of the results.

"While visiting for a few days at the house of one of our missionaries in Bebec (one of the villages on the Bosphorus), I saw a young man who two years ago aided in stoning a native Protestant preacher out of his village.— This very act afterwards awakened his conscience. He began to read the Scriptures, and his heart was changed. He came to our missionary at Bebec, and is now a preacher of that faith he once condemned. The incident was talked over in my presence.

"There is now a Christian Turk living at Bebec, who, with all his family have embraced the Christian faith. He is now a preacher, and goes freely over Constantinople, and every where, to preach, without being molested by any one, although he is well known. Turks come to him daily to hear the Bible explained, and his son is studying for the ministry.

"I think Mohammedanism has received a blow it will not survive. A Turk was employed by the missionaries to sell Turkish Bibles and Testaments, which were bound so as to resemble Turkish books. This man seated himself on the bridge (a bridge of boats across the Golden Horn, which divides the city of Constantinople proper from the European quarter), and one of our missionaries seeing him, stationed himself at a little distance, to watch his success. He saw Turks of every class buying of him, as soon as they looked at the books.

"It seems to be that the time for the regeneration of the Turks has come. It is God's work, and it will prosper."
—*National Intelligencer.*

INDIA.

LODIANA MISSION.

[The following account of the Lodiana Mission, which has been kindly written, on the spot, for the *News of*

the Churches, will be perused with much interest at the present time, when the name has become so familiar to the church throughout the world.]

It is just now a quarter of a century since the Lodiana Mission was first commenced by the Rev. J. C. Lowrie—now Dr Lowrie, and Secretary of the Board of Missions in New York—under the management of the General Assembly of the Presbyterian Church in the United States. It takes its name from the place where missionary operations were first commenced, but it now includes nine stations, extending in a north westerly direction from the Doab at Rurkee far up into the Punjaub.— The following is the order in which the stations were occupied: 1. Lodiana; 2. Saharanpur; 3. Sabathu; 4. Jalandar; 5. Ambala; 6. Lahor; 7. Debra; 8. Rawal Pindee; 9. Rurkee. It has been thought by some that a brief account of this mission may not be uninteresting to the Christian world.

There are two other missions connected with the Presbyterian Board in India. One called the Furruckabad mission, commenced in 1838, including stations at Futtehgurh, Agra, Mynpoor, Futtehpoor, and Allahabad. The other is a mission to the Affghans located at Peshawur. But these missions may be left to report themselves at some future time.

When the pioneer of this mission arrived in Lodiana, there were no other missionaries in all this extensive region of country, nor for hundreds of miles below, so that in commencing our labors among the heathen of India, we were not about "to build on another man's foundation," or to interfere with the labors of the missionaries of other societies, but to cultivate a wild waste, where Christ had not before been named, and to evangelize a people in utter ignorance of the true God, and the way of salvation by a Redeemer. The field was wide, rough, and unbroken. The people were full of bigotry and superstition. The distorted views they had obtained of Christianity led them to entertain towards it a bitter hatred. Their prejudices were all enlisted against the truth as it is in Jesus, although entirely ignorant of it. The arrival of even the third party of missionaries in 1836, of which the writer of this was one, produced the utmost excitement as they passed through the

neighbouring towns, the people gathering in thousands on the tops of their houses to witness the procession, as if it consisted of as many wild beasts! At Saharanpur a school could not be commenced until a tent was pitched for it at some distance from the mission house. With almost every pupil, the family Brahmin was sent to watch most carefully lest an attempt should be made to break his caste by violence. On commencing to open the school with prayer, every pupil that had been collected left, as if fire was about to consume them! The same thing took place on the introduction of Christian books and religious instruction. On another occasion, the school was almost entirely broken up, and the majority left under protest, when a boy of low caste was admitted.

All these and many more difficulties had to be met at the commencement of missionary labours almost at every mission station; but now, in a great measure, they have been overcome. Our schools, at present, are well frequented, and in a flourishing condition. The pupils not only read the Christian Scriptures and religious books, but commit to memory catechisms and epitomes of the most important theological truth, and attend our preaching in Hindustani on the Sabbath. Many young men educated in our schools are now filling important posts under Government, and it is believed the principles in their education make them far better, and more faithful and liberal-minded men than others who have not had such advantages. Those pupils who have left our schools, and are now scattered over the country by hundreds, though not in all cases professing Christians, they are favourable to Christianity, and have lost nearly all respect for Hinduism. Some also of these, we know, are not far from the kingdom of heaven, and are only prevented from making a public profession of their faith and belief by the trammels of caste and the ties of relationship. The good that has been effected by educational efforts in India generally, will only be fully known to future generations. It may also be stated here, that a number educated in our mission schools, have, by the blessing of God on the instruction imparted, been convinced of their need of a Saviour, and pro-

fessed his name publicly before the world.

But the members of this mission have not given much of their time and strength to teaching in schools, even when that instruction has been of a strictly religious nature, or on subjects calculated to sap the foundation of the Hindu Shasters, or to expose their gross absurdities. Their chief object has been to preach the Gospel of Christ, and to point the deluded millions around them to the only Savior. For this purpose daily, and often in several places, the gospel is preached in the bazaars and chapels to all who assemble around them, and books and tracts are distributed to those who can read, and are likely to make a good use of them.—Long itinerancies also, for the same purpose, are made every cold season, so as to reach the rural population in their villages. In this way, for hundreds of miles around, and to many thousands who would not otherwise hear the message of mercy, the gospel has sounded out to “the regions beyond,” and multitudes have been made acquainted with the way of life and salvation. Thus gospel light has been diffused, not only in our immediate localities, but in distant and destitute parts of this immense and populous country.

Attempting to comply with the command of the ascending Saviour, in imitation of apostolic and primitive practice, and trusting in the promises of our heavenly Master for assistance and success in the discharge of the great and solemn trust committed to us, the members of this mission have endeavored to make known the name of Christ, and to hold forth the word of truth to the ignorant and perishing—to the selfwise and selfrighteous heathen and Mohammedans in the bazaars of their crowded cities, villages under the shades of the spreading banyans in front of their chaupars, at religious melas or fairs, and amid the hundreds of thousands of deluded pilgrims from all parts of India, congregated around their polluted shrines at Haidwar, Jawala Mukhi, and elsewhere. In all these ways—in public debates and private conversations—in the house and by the way side—with simple minded farmers, and wily Brahmins and pundits and malawis, we have tried to preach the gospel so as to arrest the attention of

the thoughtless multitudes and lead them to the only Saviour.

This mission has also employed the printing press as a most useful and efficient auxiliary, and an instrumentality of great power and importance. The great paucity of missionaries among so many millions, render it necessary to adopt some method by which the gospel may reach the masses, who can never hope to hear it from the living voice. The printed page, in a measure, supplies the lack, in the present age, of the gift of tongues. The press has been the means of placing the word of life and religious truth, in the form of tracts, in languages, in the hands of thousands around us, and at great distances, who must otherwise have remained ignorant of the great salvation. During the last twenty-four years, about one hundred and fifty editions of works have passed through our presses at Lodianna, to say nothing of about a like number printed in the presses of the lower mission at Allahabad. These works printed at Lodianna comprise about a million of copies, and more than fifty millions of pages, in six different languages, viz., in Urdu, Hindi, Punjabi, Kashmiri, Persian, and English. Among these works, in addition to the gospels, epistles, psalms, and a portion of the Old Testament, are to be found the "Pilgrim's Progress," the "Way of Life," the "Dairy Man's Daughter," the "Westminster Catechism, and Confession of Faith," and many tracts on subjects suited to the wants of the people. About half of the above works—some original compositions, and others revised translations—have been prepared by members of this mission, and all before going to press pass through the hands of a publishing committee, who criticise and alter as may be found necessary. The annual expense of these presses and publications have been from six to ten thousand rupees, and the books published have been distributed gratuitously among the people. It is hoped that these leaves of the tree of life scattered plentifully abroad, will be for "the healing of the nations," and that "the bread thus cast upon the waters will be found after many days." Indeed, we know that such has been the result to some extent already.

At Saharanpur and Lodianna, orphan institutions have been established since 1838. The boys are kept at the former

and the girls at the latter place. The average number of pupils in such has been about twenty. They are taught first their own language, including Urdu and Hindi, with a little Persian, and afterwards the most promising are instructed in English. From these institutions a great many couples have been married, and are now engaged in various ways in promoting the missionary work. Four of these are ordained ministers of the gospel, several are catechists, Scripture readers, school teachers, and bookbinders, employed at different stations, and of great service as assistants in our labours. Some are prosecuting the study of theology, with a view of licensure in due time; and from this source, we hope to raise up a native ministry to carry forward the great work of evangelizing their benighted countrymen. We can here bear testimony that the Christian character and consistency of many of the young men raised in this institution would bear a favourable comparison with any in Christian lands.

At all the stations native churches have been organised. I am sorry it is not in my power at present to give the exact number of church members at the different stations; but there must be, at least, between one and two hundred at all of them; and as we were not in the habit of admitting any to the communion of the church who do not give evidence of a change of heart, we trust most of our members are true Christians. Some have departed in the faith, leaving behind them strong evidences of the supports and consolations of religion in their last hours.

It is indeed true that it is still "a day of small things" with us; but God does not despise the day of small things.—The spirit has not been copiously poured out upon us, as in some other places, yet a good beginning has been made, and much preparatory work accomplished, and we firmly believe that, if we faint not, an abundant harvest will yet be reaped to the glory of God, and Christ's blessed kingdom set up here on the ruins of Satan's empire, and where for ages past he has swayed an undisturbed sceptre over benighted millions.

We have an immense and populous field of missions all around us. Millions of immortal souls are depending on us, in a great measure, to show them the way of salvation, and millions must

perish in their gross idolatries before this can be accomplished. Last year we divided this field into large districts around each station, resolving, if possible, to visit every town and village included within these large tracts of country, during the next five years.— Many hundreds of villages were visited last cold weather, and we are now again engaged in this important and interesting work. The people assemble to hear the gospel as they never did before, and we entertain a hope that a brighter day is beginning to dawn upon us, and upon the poor deluded people among whom we labour.

But as extensive as is the field which we propose to cultivate as far as may be within our power, it ought to be remembered that vast tracts of country exist, beyond the bounds of our influence, where the gospel has never yet been proclaimed. God, in his providence, has fully opened up the way to the multitudes in these places, where the people are now actually "sitting in the region and shadow of death." Can the Christian world be guiltless of their blood if allowed to perish, when they possess both the *means* and *means* for their evangelization? What reply can evangelical Christendom give to this question? How long will she think over it before she arises in her might, or rather in the strength of her ascended Lord, and carry out his plans of mercy and love, and assert for him the right to reign and rule in these dark places of the earth still, the habitation of cruelty?

We cannot close this brief statement without acknowledging the good hand of God upon us, and his watchful eye over us, during the days of awful *mutiny* that have passed over us. Our brethren at Futteghurh were cruelly slaughtered, while the lives of all in this mission were spared. To God let thanks ascend, and the lives thus spared be consecrated afresh to his glory.

SAHARANPUR, Dec. 1859. J. R. C.

THE REVIVAL ABROAD.

Our letters and papers from foreign lands give us more evidence just now of the progress of the gospel, than at any other time to which we can refer.

Of Belgium, a country from which we have heard but little of revival, it is now said by a correspondent of the

News of the Churches, under so recent a date as March 19th :

I am happy to have good news to communicate, and I give thanks to God for it. The revival continues to assume every where a serious character, and to manifest fruits of a real sanctification. The churches of the Evangelical Society have taken an active part in the re-unions for prayer since the second week of January, and in many localities these exercises have been very much blessed. Our churches have equally responded to the appeal of the Society for the union for prayer. The conductors of the *Chretienne Belge*, after they received the circular, translated it into French, or rather made an abridgement of it, and sent it to all the faithful pastors, to be distributed among their congregations. Re-unions were immediately organized, and we have every reason to hope that at family, as well as public worship, the subjects indicated have been presented to the Lord with wide-spread and ardent importunity.

New places of worship have been opened this winter in many localities, through the exertions of the Belgium Evangelical Society. I may mention specially one chancel inaugurated at Liege on the 19th and 20th of February, in the presence of a great concourse of spectators, of whom a great part were Roman Catholics. This chapel is in a very unpretending style, but at the same time in good taste: it is situated near the centre of the town: the approach to it is easy, and it can, if necessary, afford accommodation to at least 700 persons. Many of our countrymen have contributed towards the erection of this modest building, which will be, I am convinced, the means of spreading the revival in the important town of Liege.

From France we have letters by a pastor in the interior, who states that revivals, in all essential features like those in America, are enjoyed in various churches, and the power of prayer is felt and seen in the remarkable answers for individuals and communities. A union prayer meeting is held in Paris by the English residents every Monday at 3 P. M., presided over alternately by ministers of different denominations or laymen, the numbers attending increase, and an earnest, solemn spirit is diffused among them.

But the most delightful and cheering intelligence is this from the Valleys of Piedmont :

It will rejoice the hearts of many of your readers to hear that the Lord has begun to visit the Waldensian Valleys with "times of refreshing from on high." In the month of December last." "The Table" addressed a letter to all the pastors, giving some account of the revival in America, Ireland, and Scotland, and entreating them to give diligence in prayer, and to direct the attention of their people to the subject. That appeal has been well attended to, and in many of the parishes a remarkable religious awakening has begun. I may specially mention, as having been brought to my notice, the parish of Pomarel, of which M. Lantaret is pastor, and the parish of Massei, under the charge of M. Turin. In the latter the elders have begun to hold prayer meetings in their districts, and night by night in these parishes; and I believe in others besides, the places of meeting are crowded to suffocation. Surely this is a token for good from the Lord towards the ancient Evangelical Church of Italy in such a crisis as the present. Let her friends be much in prayer for her.

Of Turkey in Europe, a resident of Constantinople writes :

"The signs of religious progress in this country are increasing. There has been much more prayer than usual during the past winter, and although I am not able to announce to you any very marked and powerful awakening in any place, like those which have been enjoyed in Ireland, Scotland and America, still there is in many places an increased attention to the preaching of the word, and souls are converted to God. We have accounts of this sort from places distant from each other, and widely spread over this country, and we cannot but indulge the hope that God is preparing the way for a mighty work of his grace."

"The new religious movement among the Turks at the capitol is remarkable. There have been lately forty or more calls a week from Mussulmans, at a house where religious inquirers of this class are always sure to find some one to converse with them, under the direction of the American missionaries."

Within three years, more than twenty Mussulmans have been baptized in

Constantinople, mostly within a year; several have been baptized recently, and others are desirous of being so.—New cases of inquiry are constantly occurring. A short time ago the missionaries held a meeting for the purpose of examining a Turk who was desirous of professing Christ. He was an old man, nearly seventy years of age. He had been a Mollah and a Mohammedan priest, and till within a few months a bigoted follower of the False Prophet. But now how changed! He seemed to sit at the feet of Christ with all the meekness and humility of a child. The examination was conducted in Turkish, and Dr. Schauffler kindly interpreted the more important questions and his answers, which showed that he had good knowledge of the leading doctrines of the gospel, and the great plan of redemption by Christ alone. He was baptized, and is now identified with the followers of the truth.

The Madras Church Missionary Record records the recent ordination of eight native pastors, and says that "through the blessing of God upon the advanced labors of our Tinnevely missionaries, the number of native clergymen in that part of our South India Mission is increased from nine to seventeen, in addition to six others connected with the Malayalim districts of Travancore.

"It was remarked by the Bishop of Madras on the evening of the ordination, that 'never since the time of the apostles had a Christian Bishop been privileged to take part in so solemn and interesting a service.'"

The Bishop of Madras during a recent tour in Travancore, confirmed upwards of eight hundred, and in Tinnevely of two thousand natives, in connection with the missions.

These facts are full of encouragement. They are a few among the many that encourage us to believe that we are living in the midst of a glorious dispensation of the Holy Spirit, when it is pleasing God to visit the earth in great mercy, answering the prayers of his people and reviving his work.—*N. Y. Observer.*

PERSIA.

THE NESTORIANS.

"Innovations upon old customs are still going on among the Nestorians.—Mr Cochran wrote, September 30th :

Yohanan, one of our ablest and most promising young men, has recently been ordained as an evangelist, according to apostolic forms. It was arranged that Mar Elia, provided he should be willing to dispense with the usual mummeries and readings in a dead language, and join in a simple gospel ordination, should be invited to participate with us on the occasion. The good old man gave a hearty assent to the arrangement, saying, "Now you are doing well; I knew you would come to this." Mar Yohanan, pleading the example of Luther and the apostles, has abandoned his vows of celibacy, and was married a few weeks since. The step was one of his own choosing, and made in the face of many threats as well as imputations of unworthy motives; but he bids fair to survive the shock. The evangelicals almost universally approve of his course, and regard his marriage as one of the heaviest blows the old hierarchy here has received. . . . The thinking portion of the people understand, quite well, the goal to which all these things are tending. They have stoically resolved to submit to the inevitable destiny."

NEWS OF THE CHURCH.

To the Editor of the Presbyterian Witness.

BEAVER BROOK, March 27th, 1860.

DEAR SIR,—By inserting in your useful periodical, at your earliest convenience, the following documents, illustrative of the interesting proceedings which have this day taken place amongst us, you will oblige the subscribers and many of the readers of the *Presbyterian Witness*.

John Landison, Senr.
James Crow,
Joseph Longhead,
William Longhead,
Francis Forbes,
Robert Forbes,
John Crow,
John Alexander,
John Yuill, Esq.,
Theodore Forbes,
John R. Longhead,

} Committee.

We, the wellwishers of the Rev. John I. Baxter, are desirous of presenting him with an address, accompanied with a present; feeling it our duty to do so out of respect towards him as our pastor, and his labours amongst us for the past sixteen years.

Signed by the above committee and 69 other inhabitants who contributed to the purse.

ADDRESS.

To the Rev. John I. Baxter, Minister of the Presbyterian Church of Nova Scotia in Onslow.

REV. AND DEAR SIR,—

We, the subscribers, elders, mem-

bers and adherents of the Presbyterian Church of Nova Scotia in Beaver Brook and Old Barns, for sixteen years past forming a section of the congregation under your pastoral charge, now, with additions from neighbouring localities, formed into a separate congregation, cannot allow the friendly tie to be severed without some expression of our respect and token of our affection.—Aware of the extent of your late congregation, the extremes being over twenty miles apart with the head of the Bay intervening, we were not insensible of your strenuous efforts to compass the whole and do your duty to each family, notwithstanding the difficulties of your position and the inadequacy of your remuneration. To assure you of the appreciation of these services under the circumstances, as we have reason to believe that they have not been in vain, in addition to our humble efforts to fulfil our pecuniary engagements, (though your Master alone can fully reward you,) we beg your acceptance of the accompanying purse and appendages, amounting to fifteen pounds currency, as a small token of our respect and affection. In conclusion, soliciting an interest still in your prayers and your influence as our late pastor and a member of the Presbytery, to procure for us as soon as possible a worthy successor, who shall go in and out and break the bread of life amongst us. We cordially assure you that you and your interesting family will not soon be forgotten or

or cease to have an interest in ourselves.

Signed by HENRY HEWS,
JOHN BRADLEY, Elder,

And the above Committees and 139
Communicants and Adherents.

ADDRESS.

To the Elders, Members and Adherents of
the Beaver Brook section of my late Con-
gregation:

DEAR BRETHREN,—

Viewing the Address which you have
just presented to me as the cordial sen-
timents of your own minds under very
peculiar circumstances, I receive it with
great satisfaction, because it shows that
you can appreciate the trials and re-
sponsibilities of a minister of the gos-
pel. When these are considered, we
may well say with the Apostle—"Who
is sufficient for these things?" And
we must answer, *none*, but for that
other declaration of the same Apostle—
"Our sufficiency is of God." Through
the strength of divine grace here pro-
mised, I have endeavored, for the time
specified in the address, though with

much weakness, "to declare unto you
the whole counsel of God," and also to
visit the sick, and teach from house to
house. Hence it is very gratifying
thus to be informed that those difficul-
ties of my situation were not encoun-
tered and overcome without your obser-
vation and sympathy. I therefore
thank you cordially for your address
and its accompanying token of your
liberality and affection, which I prize
the more highly as they are the spon-
taneous effusions of your own benefi-
cence. Nor will they be less appreciated
by my family, which you have so kindly
noticed. You may rest assured that
you will not cease to have an interest
in our best wishes and prayers for
your temporal and spiritual welfare,
and that all my influence will be exer-
cised to procure for you, as soon as
possible, a worthy successor. "And
now, brethren, I commend you to God
and to the word of His grace, which is
able to build you up, and to give you
an inheritance among all them that are
sanctified."

(Signed)

JOHN I. BAXTER.

NOTICES, ACKNOWLEDGEMENTS, &c.

NOTICE.

The Synod of the Presbyterian Church of
Nova Scotia will meet (D. V.) in Prince St.
Church, Pictou, on Wednesday 20th June,
at 7 p. m. Sermon by the Rev James Smith
D. D., retiring moderator.

The Committee of Bills and Overiures
will meet at James' Cottage, New Glasgow,
on Monday, 11th inst., at 11 a. m. All
papers intended to be laid before Synod, at
its ensuing meeting, must be forwarded by
this date, unless special reason can be as-
signed to the contrary. JAMES BAYNE,
Convener.

The Treasurer of the Mission Education
Fund, acknowledges the receipt of £1 from
a friend.

Received from Mr William Fraser, Scotch
Hill, 2s. 6d., in aid of the general fund
Foreign Mission.

The following sums received by James
McCallum, Esq., P. E. Island, as contribu-
tions to the Home Mission Fund, having by
order of Presbytery been expended in Mis-

sonary operations on the Island have not
been reported in the Register.

Cascumpec,	£5	5	0
The Ladies of St Peters,	2	14	0
Cove Head,	7	12	0
Cavendish,	2	13	7
Bedeque	8	8	0
West St. Peters,	3	16	0
Balance from previous year,	8	10	0

Monies received by the Treasurer from
20th April to 20th May 1860.

Foreign Mission.

From New Annap Congregation	£2	8	1½
Lower Salmah Juvenile			
Miss Soc per Rev. J Currie	2	5	1½
Rockville do	2	5	1½
Mrs J Murphy Noel shore do	3	9	
Rich. Bay for 1858, P.E.I. cy.	8	4	9
do 1859 do	4	10	0
Princetown Cong. do	28	0	0
Special appropriation for			
Mr Geddio do	15	0	
do Mr Gordon do	5	0	
New London Section of Mr-			
Murry's Congregation do	7	8	10
Presbyterian Cong. Cascum-			
pec Rev Mr Fraser do	17	0	0
Master J. Campbell for J Knox	3	1½	

Juvenile Miss. Society James Church N. G.	6	16	0
Mr James Fraser Michigan Bluff per Rev. D. Roy	1	5	0
<i>Seminary,</i>			
Richmond Bay lot 14 P E I Currency	3	0	0
Princetown congregation	do	7	10
Cascumpoc Huntly	do	3	0
<i>Home Mission.</i>			
Collection taken Primitive Church	20	16	4
do Prince Street church	6	12	11
West River Cong. Rev G. Roddick	2	3	0

The agent acknowledges Receipt of the following sums for Register and Instructor:
 Abraham H. Patterson £0 3 9
 Wm Graham Esq. 2 10 0
 E. M. McDonald 5 0
 Daniel Cameron 5 0
 George Underwood 5 0
 Pictou, 21st May, 1860.

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

Foreign Mission.

From Ladies of Mr McCurdy's congregation 17½ yds Cloth,	£1	5	6
Mrs Robt. Marshall, 2½ yds cloth	4	4	½
Miss Rebecca Graham 2½ yds cloth and 1 pair stockings,	5	0	
Mrs Isaac Dunlap 7 yds flannel	8	9	
Mrs George Provost, print	3	0	
Ladies Sewing Circle, Old Barns for Mr and Mrs Geddie a parcel	1	5	0
Mrs Wm McNutt, 5 yds cloth	7	6	
Little Charley's legacy per Mr Baxter	1	10	0
Ladies of Onslow and Old Barns a box Clothing &c. for the Rev. G. N. Gordon valued	8	0	0
Ladies of Onslow, Books to the Rev S. F. Johnston, including a small present to Mrs Johnston and the other ladies of the miss. value	8	14	0
Collection at Old Barns on occasion of Mr Johnston's visit	17	3	
Lower Onslow, Ben Society	2	15	1
Onslow Ben Soc'y per J. B. Dickie	2	5	0
Missannah Archibald	3	9	
Thomas McCulloch	10	0	
Robert J. Hingley	1	5	0
Mrs Samuel Beattie, East Mountain	3	9	
Alex Baird Treas of Lower Onslow Ben Society per Rev Mr Baxter	2	15	4
Half of Thanksgiving col Truro con.	9	15	2½
<i>Home Mission.</i>			
From Lower Onslow Ben Society	1	0	0
Onslow Ben Socy J B Dickie	7	0	0
Thomas McCulloch	10	0	
Little Charley's legacy per Mr Baxter	0	10	0
Alex Baird Treas. of Lower Onslow Ben Soc per Mr Baxter	1	0	0
Half of Thanksgiving collected at Truro Cong.	9	15	2½
<i>Seminary.</i>			
From Alex Baird Treas. of Lower			

Onslow, Ben Soc per Rev J. Baxter	1	0	0
Onslow Ben Soc. per Mr J. B. Dickie	9	10	0
Omitted last year Wm. Fleming Londonderry	1	0	0
Isaac Faukner do	10	0	
Portapique Section, Lower Londonderry Special Effort per Mr Thomas Davidson	5	1	3

Mission Boat.

From Princetown Sabbath School	1	3	3
Prince County Lot 18 S. S.	8	0	

Seminary.—Special Effort of the second year, Stewiacke:

James Smith,	£3	15	0
Thomas Davidson,	3	0	0
William Fulton,	0	15	0
Barry Hamilton,	1	10	0
Hugh Graham Cox,	1	0	0
William Creelman.	1	0	0
Prescott Archibald,	1	10	0
James Miller,	0	10	0
Eleakum Tupper,	1	0	0
	£14	0	0

Rev. James Smith acknowledges above.

BOARDS, AND STANDING COMMITTEES, &c.

Board of Home Missions.—Rev. Messrs. Patterson, McGilveray, Walker and Thomson, together with Messrs. Anthony Collie, John McKinnon, David Fraser and Lawrence Miller, Ruling Elders. Rev. George Patterson, Secretary.

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