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MISSIONARY REGISTER

OF THE

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

Vol. I.]

JUNE, 1850.

[No. 6.]

THE FAITH OF THE EARLY CHRISTIANS AT ROME.

"I thank my God," says the Apostle Paul, in the epistle to the Romans, "through Jesus Christ, for you all, that your faith is spoken of throughout the whole world." We have no account of the introduction of the Gospel into the Imperial City. The probability is, that the truth was first made known there by converts to Christianity, resorting from the Provinces. It is not impossible, that some of those who were present at Jerusalem on the day of Pentecost, or even some who had enjoyed our Saviour's personal ministry, might have carried back the knowledge of the Gospel. Their number, of course, would soon be increased, by the constant confluence of strangers from the Provinces to the Capital. At all events, it is evident, that at the time the epistle to the Romans was written, there was a flourishing church there, the piety of whose members was widely celebrated. "Your faith is spoken of throughout the whole world." "Your obedience is come abroad unto all men."

It is evident, from these statements, that they had not only embraced the gospel, but that they had reached a high standard of christian attainment—that as a body, they were distinguished by works of faith and labours of love. We need scarcely remark, that their conduct is an example to Christian Churches in every age. Too many professed Christian Churches have little better than a name to live, and instead of their faith and obedience being

known abroad, are scarcely distinguishable, except by their profession, from the world around them. Instead of this, there is always a call upon us, to go on toward perfection. The expression of the Apostle shows, in a remarkable manner, the purity of the Roman Church at this period. "I thank my God, through Jesus Christ, for you all." Of how few churches, in the present day, could the Apostle have said this.

The situation of Rome, as the Metropolis of the Roman Empire, and the centre of the world, gave the Christians of that city greater prominence. Their faithfulness would thus bring greater honor upon christianity, and their unfaithfulness deeper reproach, than if they lived in more obscure localities. Their influence, too, would be more widely diffused. By their faithfulness, their brethren throughout the world would be encouraged, and the word more widely disseminated.

In like manner, some churches, from their position, have a more extensive influence than others, and of course their responsibility is greater. But every church in its own sphere is a light amidst surrounding darkness. It is a city set on an hill, that cannot be hid; and it should be the aim of all its members, that the savour of their piety should be diffused around—and that by their harmony and love to each other—their attention to the ordinances of religion—their liberality on behalf of schemes of benevolence, and their abounding in all the exercises of piety, they may make their light so to shine

before men, that others seeing their good works, may glorify our father, which is in heaven."

Whatever attainments we may have made, either as christians or as a church, let us beware of self elation. What have we that we did not receive. By the grace of God we are what we are, and him let us praise for any degree of faithfulness to his commands, we may have been enabled to exhibit. "I thank my God, through Jesus Christ, for you all."

It is lamentable that the character of this church should so soon have changed, and that instead of the virgin purity of its early condition, it should have become the cage of every unclean and hateful bird. Let us hope, however, that God has yet in store good things for that city, and that a Church shall yet be founded there, whose "faith shall be spoken of throughout the whole world." We may here mention that there have been for some time two Protestant places of worship in Rome, one for English residents and the other for Germans. The English Chapel, which is capable of holding five or six hundred persons, is generally well attended in the winter season, or rather from October to June, during which time many English and Americans visit Rome. The service is that of the Church of England. The German

Chapel will hold from two to three hundred persons, and has in general a considerable attendance. We observe also, that arrangements have been made for the opening of another, in connexion with the United States Consulate. But there is no Protestant worship for the natives of Rome. A few months ago, there was the prospect of soon seeing a flourishing Church there. By the labours of Dr. Achilli, a large number of copies of the Word of God were put in circulation, and it was evident that a taste was being awakened for its truths. But by the destruction of the Roman Republic by the French arms, these hopes have been for a time blighted. The intrepid bible distributor was committed to the tender mercies of the Inquisition, his recent release from which has excited the rejoicing of Christendom. But there is yet hope for that city, over which Popery has so long thrown its darkest shade. Dr. Achilli assures the people of Great Britain, that he has left there brethren of the same faith and hope with himself; and though the spiritual despotism of the Romish Church has been again established, yet God has written the doom of that gigantic system of delusion, and already we see the signs of the gathering storm, which will raze it from its foundations.

Some Missions.

MEANS OF COUNTERACTING ROMANISM AND PRACTICAL HEATHENISM.

A great struggle is going on in our day, between light and darkness, and it is not easy to determine, which is on the whole in the ascendant. On the one hand, missionaries are labouring successfully in many heathen lands, and the bible is making inroads in the domains of Anti-Christ. On the other, we see many nominal christians, in the lands where the gospel light shines most brightly, being seduced back into popery; and great masses of practical heathenism remain untouched in the midst of professing christian lands. There can be no doubt that Satan and his emissaries are now especially active

in the countries where the gospel has been most clearly preached, and most extensively received. It is therefore the duty of christians, to be especially watchful, and active, that they may be able to withstand this (perhaps the last) great struggle of the adversary, to re-establish his shaken kingdom.

The chief danger to the cause of Christianity in these Provinces, appears to be in the Emigration from the Old World. Annually, large numbers of the votaries of Rome, and of those who are destitute of any form of religious belief, are landed on our shores; and they are fast rising to numerical importance among our population. Are we prepared contentedly to acquiesce in this increase of false religion or no,

religion. If so, there is great danger to the cause of gospel truth, great neglect of dark and perishing souls. If we are not, are we doing all that is in our power to diffuse the light of truth among these strangers perishing for lack of knowledge. It is plain that the larger schemes of our Church have little bearing in this direction. These people do not attend the regular ministrations of the gospel in our churches. They are scarcely reached by our travelling preachers or missionaries. Are there not other departments of missionary exertion, which might be brought to bear upon them. We wish to commend a few of these to the attention of christians.

1. Much good may be done by the circulation of tracts, bibles, and religious books. The tracts of the London or the American Tract Societies may be easily obtained. Individuals may engage in the work of circulating them, or local associations may be formed for the purpose of harding them round from house to house. It is best to lend them, and call for them again, since this tends to insure their being read and preserved. Our Bible Societies and Sabbath Schools might also (some of them already do so) send round deputations to distribute the Scriptures where they would be received, and to induce the children of the careless and the indigent to attend the schools. Such efforts, pursued in a spirit of christian love, have often been blessed to the effecting of much spiritual good. We know that tracts are thankfully received and read, in quarters where this could scarcely be expected.

2. Local missions, similar to the city missions of the towns in Britain, might also be undertaken with advantage, at least in the towns and villages, and we think also in the poorer and more scattered settlements. Almost every congregation has within its limits many families not connected with its communion, who might be benefited by the visits of a local missionary, and who can scarcely receive much attention from the minister or elders. Every congregation has also outlying and neglected spots, where prayer meetings or Bible classes might be held by a missionary, and would be attended by many, who are seldom

seen in a place of worship. Are there not some faithful and zealous men, who might be employed in this way by the wealthier congregations and the Board of Missions; and might not their agency be the means of gathering many, that appear to be outcasts into the church. A city mission was agitated by some of the congregations in Halifax last winter, we hope it will not be lost sight of.

3. The last means of aggression on Satan's kingdom, which we shall notice, is, the familiar intercourse of christians with their neighbors. We fear that this is a point on which much admonition is needed. There is too little of Christ in the conversation of most professors. Too little testimony against sin, too little zeal to save souls. Every christian should be in his own sphere a missionary. He is just as much called to this, as the Church collectively is. Too many lost souls may say truly, "We associated daily with christians, yet scarcely ever heard from their lips of Christ, and could not have learned from their conversation, that they were different from ourselves." We trust that christians will look to the employment of their opportunities in this matter; and that avoiding controversies that seldom tend to edification, they will endeavor to set the truths of the gospel before the minds of the ignorant, whenever the ordinary intercourse of life permits them to do so.

We are persuaded that this is a department of missionary exertion too much neglected. Are christians ashamed of their master? They surely are not afraid of persecution. We fear that too many are asleep, not thinking that it is the day, and that they are called on to work; or that the good seed of the word is too much choked by the cares of the world.

Reader, is there any of these departments of usefulness in which you can engage? Have you opportunities of ministering to the spiritual wants of any of those who are perishing around you? Can you do anything towards the formation of such associations, or missions, as we have mentioned? If so, be doing, "the night cometh when no man can work,"—your time is now.

Foreign Mission.

THE MISSIONARY GOODS.—We are happy to be able to announce the receipt, by the Corresponding Secretary of the Board of Foreign Missions, of a letter from Rev. A. Tidman, informing him of the safe arrival in London of the cases of Missionary Goods, shipped from Halifax last winter. They have been re-shipped in a vessel for Sydney, New South Wales.

EXTRACTS FROM MR. GEDDIE'S JOURNAL.

NOTICE OF FATE, OR SANDWICH ISLAND.
(Continued.)

“July 23d. Sabbath. After leaving the large bay yesterday, we shaped our course for a large harbor, about 15 miles distant, which had not been visited before except by the Teachers. In addition to our former company, we had on board Mose and Lualo. After standing out to sea for the night we entered the harbor this morning. At the entrance of the harbor great numbers of canoes came off to trade, but Mose and Lualo told them that the day was *taboo*, (sacred) and so they left us. We beat up the harbor a distance of 6 or 7 miles. A more spacious and splendid harbor I never saw. In all directions, the scenery around is picturesque and lovely. When you are inside of the harbor it is land-locked, and you can scarcely tell where you entered. It extends beyond the place where we anchored, and seems to branch off in different directions. Our Sabbath morning services were interrupted by the bustle occasioned by the tacking of the vessel.

About mid-day, we came to anchor off a village which Mose had visited before. No canoes came off for a long time. At last, after many signals, one canoe ventured within speaking reach. As soon as the natives learned that Mose and Lualo were on board their fear was gone, and several other canoes came off. The shyness of the poor natives may be accounted for. At this very place, three Sandal Wood Traders arrived, towards the close of 1842; the “Sultana,” Capt. Scott, the “Ose

Ramond,” Capt. Deniston, and the “Sophia,” Capt. Henry. An officer of one of the vessels afterwards visited Samoa, and left there a written account of their proceedings, to which he appended his name. The Rev. J. Thomas, of the Tongan Mission, also collected information from some Tongans, who were connected with the expedition, and forwarded it to Samoa. The information furnished from these sources has been corroborated at Fate. It is stated that about 100 of the natives were killed by the Sandal Wood Traders. Fifty more, consisting of the aged and sick, together with women and children, fled and sought refuge in a cave. But they were pursued, and as soon as discovered, a fire was kindled at the mouth of the cave, and fuel heaped on, until the shrieks of the unhappy sufferers were silenced in death. Humanity shudders to think of such fiendish deeds. The natives of this place pleaded with the Teachers who visited them, that they also might have Teachers, supposing that their presence might prevent foreigners from firing on them.

This evening, Mr. Powell preached from 2 Cor. v. 14, “The love of Christ constraineth us.”

July 24th. This morning the chief came on board. He made a request for Teachers. We learned, however, that this district was unhealthy, but that a better place could be found a few miles distant. A difficulty now occurred, for this chief was at war with the district where it was intended to settle the Teachers. He saw, however, the reasonableness of the objection, which was made to their living with him, and consented, though with much reluctance that they should settle at the other place. He was told that the Teachers were designed for his people, as well as for the other district, and that they should visit him often. He assured us that the Teachers would not be molested in any way by the war. After receiving a present, he left us, greatly pleased at the thought of having instructors so near to him.

About mid-day, the anchor was weighed, and we sailed down to the place, where it was designed to leave

the Teachers, if the door should appear open for them. We had previously sent word to the chief of our intended visit, and requested him to come on board, when the vessel would heave to off his village. As we approached the place we saw the chief put off in his canoe, but he was afraid to come near the vessel. After all friendly signals failed to bring him, a canoe was lowered, and the Samoans were sent in her, with a request to the chief to come to us as we were his friends. He mustered resolution to board us after considerable delay. Our object was stated to him, and he was rejoiced at the prospect of getting Teachers. Mose and Lailusi, both Samoans, were chosen for this place. When the time for landing the Teachers arrived, Mr. Powell and I requested the Captain to allow us to accompany them on shore. We entered the long boat, which contained the Teachers, their luggage, and the chief of the place. We found a great number of natives on shore ready to receive us. All the men were armed with their bows and arrows, spears, clubs, &c., but this is common in all the islands where the gospel has not been introduced. After landing, we beckoned to the chief to lead us to the village, which lies about a quarter of a mile from the shore. The path led through a very thick bush. The village was unlike anything that I had ever seen. Every house stands in the centre of a little yard, surrounded by a fence of reeds, tastefully and beautifully interwoven. These little yards are kept constantly swept and clean. The houses are of an oblong shape, covered with thatch, made of the sugar cane leaf, with an open space in front, about 3 feet high and 8 or 10 feet long, which answers the purpose of door and windows. We walked through the village, much to the consternation of the women and children, who had probably never seen a white man among them before. The native who acted as our guide conducted us to the 'great house' of the village. It measures 120 feet in length, and 30 in width, and is of proportionate height. From the roof of the building, a vast number of bones were suspended by strings—bones of men, beasts, and birds. We could not learn the design of this, but we ascertained that the dignity of a

chief may be estimated by the number of bones in the *great house*. Our guide next conducted us to the public dancing at the outskirts of the village. It is a circular piece of ground in the midst of a dense grove, and contains about an acre of land. In the centre of this spot there are about 50 logs of wood placed in the ground, in an upright position. They are arranged in an orderly manner, with passes between them. On the logs of wood a variety of figures are ingeniously carved and stained with different colors. Our ignorance of the language did not enable us to ascertain, whether these figures were designed for ornament or objects of worship. The dancing ground appeared as if it were much used for its unhallowed purpose. It is usually in the night season that dancing is practised among the heathen, and it may be literally ranked among the "unfruitful works of darkness." By the way, no dancing missionary should ever go forth to the heathen world, as this amusement is one of the evils, with which the faithful servants of Christ have to contend. After seeing all that was to be seen we returned to the house of the chief, where we found the Teachers and their luggage. By this time, a large concourse of natives had assembled—all armed as usual. As it was now time to leave, we concluded to have prayer with the Teachers before parting with them. Lualo, who had also come in the boat, told the natives that we were now about to offer prayer to the true God, and requested them to kneel down and be quiet. In an instant all were squatted on the ground. Many of them covered their faces with their hands, and their appearance at first was most grave. In a little time a titter was heard here and there, which at last increased into loud laughter. Next commenced a chatter of tongues, and by the time the prayer was over, the sound of our voices was scarcely audible. Such conduct as this, however, is not to be wondered at—it would excite surprise if it were otherwise. I trust that the time to favor this poor benighted people has at last arrived. May God bless the labours of the Teachers among them, and in his own time send more efficient help to them. We now bade adieu to the Teachers, and walked to our boat. After we had pushed

off from the shore, several natives ran to the bush and plucked green branches, which they waved to us as an emblem of peace, until we rounded a point of land which concealed us from their view. We returned to the vessel, delighted with what we had witnessed, but our pleasure was a little neutralized when we found that we had overstepped the bounds of the time allowed us.

July 25th. Another interesting day. God has smiled on another attempt to settle Teachers on Fate. This morning, the vessel hove to at the mouth of the large harbor. The Captain and Messrs. Furner and Nisbet, went on shore, and brought off the chief. He had heard before of Teachers being left at the large bay, and wished some for his land. Iona and Simona, both Samoans, were set apart for this place. As both of them were ignorant of the language, Lualo kindly consented to remain with them for two months. The Captain, who is extremely careful of all under his charge, had so much confidence in this people, that he again permitted Mr. Powell and me to accompany the Teachers on shore, as we were anxious to go. I shall long remember the visit. We found a large number of natives ready to welcome us. No sooner had we stepped on shore, than they crowded around us. Their joy at our presence seemed to have no bounds. As many as could get near us had their arms round our necks and bodies, and those who could not get near enough for this, grasped our arms or hands. For a time we were complete prisoners. It would have been quite as agreeable to receive the congratulations of our new friends in some other form, but it would have been cruel to repress so generous a display of feeling. After the first burst of feeling was over, we were subjected to a more minute examination. My coat was taken off, vest unbuttoned, and breast of my shirt opened. To please the natives, I had also to take off my shoe and sock and expose my bare foot. My shirt sleeve was likewise rolled up, and bare arm exhibited to the public gaze. Many of them felt my skin, to satisfy themselves that I was like them, composed of flesh and blood. I cheerfully submitted to their scrutiny, for though notorious cannibals, they had thorough-

ly won my confidence. Every thing appeared to astonish them, and they gave vent to their surprise in the loudest and most noisy exclamations. As soon as the curiosity of the natives was satisfied in a measure we left the beach, and walked a short distance inland to the village. After viewing the village, we bade adieu to the Teachers and returned to the boat, and came on board the vessel.

The propriety of occupying Fate with missionaries at the present time, was again made the subject of serious and prayerful consideration. It was agreed, on all hands, that it would be inexpedient and hazardous to land at the large bay, and though things were favorable at the harbor now, the natives were still untried. Our only alternative was to return to Aneiteum, where the door, as far as we could judge, was open, and the demand for missionary labours imperative. The field at Fate, however, appeared so inviting, that it was our united opinion that it ought to be entered at the earliest possible moment. The large bay has already been visited by the priests, and they informed the Teachers of their danger to return again. They would have remained at the time, but were afraid to land. If these emissaries of Rome can be preceded by Protestant Missionaries, so much the better.

Fate, is an island about 120 miles in circumference. It is the loveliest island that I have seen in the Pacific Ocean. Most of the islands in the Pacific are of volcanic origin, and appear like the tops of rugged mountains rising out of the sea, with ridges of table land around their base. On Fate, however, there is much level land, and the scenery is agreeably diversified by gentle ridges of mountains in the interior. The whole island is likewise indented with splendid bays, harbors and rivers. Nothing can exceed the luxuriance of the vegetation. It comes up to the idea that a lively imagination is apt to form of a tropical climate.

(The above extracts conclude Mr. Geddie's Journal, until the settlement of our Missionaries on the Island of Aneiteum. Some notices have been already published of their proceedings there; but we trust that before the issue of our next No. we shall be in possession of intelligence by the "J. W.")

Miscellaneous Intelligence.

SPAIN.

Most of our readers are aware how completely this country has hitherto been closed against the Gospel. We observe, however, that the Rev. Jas. Thomson, who lately visited this country as the agent of the British and Foreign Bible Society, and whose interesting addresses are yet fresh in the memory of many of our readers, is now laboring in that country, on behalf of the cause of Bible circulation. Interesting communications from him have appeared in late numbers of the Evangelical Christendom. Our readers, we are sure, will thank us for the following extracts from one of his letters, published in the April No. of that periodical.

“INDICATIONS OF AN INCREASING PREPAREDNESS FOR THE RECEPTION OF THE TRUTH.”

“The communications I have already addressed to you will have shown your readers that, hopeless as they have perhaps considered the religious condition of Spain, there is a field for evangelical operation there, and no inconsiderable degree of preparedness for the casting in of the good seed.—Many illustrations of this I could give, which have come under my own notice among different classes of the people. I found it among the peasantry, some of whom read with eagerness the books I gave them and lent them to their friends; and I found it even among the priests. The conversion and subsequent efforts of two of them to enlighten their countrymen I have mentioned in former letters—I mean Dr. Gomez, now laboring in Lisbon, and Mr. Calderon, the editor of the recently commenced Spanish journal, entitled, *Catolicismo Nelo*, I will now proceed, with your permission, to mention other interesting circumstances, all tending to show that many are seeking the truth.

In October, 1847, when I was traveling from Madrid to Granada, I had for one of my companions in the dili-

gence a Spanish colonel. I found him communicative, and after we had got fairly into conversation, the low political state of Spain, and its lower moral and religious state, were subjects discussed by us. How to raise the country followed, and I ventured to state that nothing could, in my opinion, raise a country in religion and true morals, but the extended use of the Holy Scriptures. He agreed, and with a readiness of manner that surprised me. I followed up my statement by mentioning what the Bible had done for us in England, and I further stated that being convinced of its beneficial influence, we were laboring from year to year to extend the Scriptures more widely among us. This led my friend to say that he had some knowledge of our movements in these matters, for that he had, under a period of political banishment from his own country, spent some years in London, and then he went on to relate as follows:—

“I lodged in Somers Town, and one day a gentleman called, and talked with me some time in a very friendly manner, and then asked whether I should like to have a Bible? I thanked him for his attentions and his kind offer, and said I should be obliged to him for one. He called again, and brought me a Spanish Bible, which I read, and was much pleased with it. A short time before I left London, this same friendly gentleman again called, and knowing that I was about to return to Spain, he asked whether I should have any objection to take a few Bibles and Testaments with me, and to give them to my countrymen as I might see occasion. I said to him I should really do so, as I was convinced of the great value of the Scriptures, and knew that my countrymen were destitute of them, and hence were in a very low condition as to religious knowledge and morals. Soon after, this same gentleman called once more, and brought me some Bibles and Testaments which I brought into Spain with me, and gave on my arrival to various friends with recommendations to read them carefully.”

I may here seize the opportunity of stating what are the present existing hindrances to the diffusion of the Scrip-

tures in Spain. The first difficulty is, that all books printed in Spanish abroad, that is, out of Spain, are prohibited entrance, and the ground of the prohibition is that printing in the country may be encouraged. It is a protection law simply that acts, and is not a law against the Bible, for Roman Catholic books are alike prohibited as are the Bibles. There are hopes of getting this law altered, and efforts have been made to that effect, but hitherto they have not proved successful. The hindrance, on the other hand, to the printing of the Scriptures in the country, is that a licence must first be procured from the ordinary to that effect. To print the Bible with the usual notes a licence could be easily obtained, but not so as respects the Bible without note or comment. Endeavors have been made also, though unsuccessfully, to have this law of the press amended, as it affects all books on religious subjects as well as the Scriptures. For other books no such licence is required.

In Seville, through means of a bookseller, an effort was made to obtain such a licence, and, I believe, the archbishop was favorable to it, but his legal adviser intimated to him that this was untrodden ground, and might bring trouble; and so, after waitings and hopings, a negative was given to the petition sent in.

Whilst this petition was pending, a priest, who had heard of the application, and knew the bookseller who had made it, called on him, and expressed his great satisfaction in the prospect of a large edition of the New Testament being printed, and in a manual, cheap form.

"You will, no doubt, he said, sell many, and I shall be your first purchaser. You know," he continued, "that it is commonly said among us, that the New Testaments printed in London are falsified, and contain alterations and mutilations rendering them different from the true text. I wished to ascertain the truth of this, and made out a petition to my superior for leave to read this London New Testament. My petition was refused. However, after the lapse of a good while, I made a new representation of the case, and succeeded. I read this New Testament through carefully, and I found it

perfectly correct in everything,—not a letter or a point was wanting."

I shall now give extracts from letters written by a Spaniard, in which he gives his views of the nature and condition of the religion which exists in that country.

"Amidst the great demoralization and unenlightened atheism of the people, an effort has been made to bring about a re-action in religious matters, rather to keep up the inveterate abuses, forms, shows, pickings, and farces of the church, than to give an impulse to the cause of true religion. A new saint has just been imported from Rome. Altars have been raised to it in several churches, and processions and festivals have been set on foot for this new idol which has already wrought the most wonderful miracles. So fashionable and popular has this *santa* become, that the most of the female children born within the last six months have received her name. Thus the priests exert themselves to regain their influence, and to bring back the former superstitious of the people, both materially shaken by the last convulsions.

"I suppose you are aware of the late general jubilee granted by the Pope to all the Spanish people. By confessing twice in a fortnight during the jubilee, and submitting to some other ceremonies specified in the Pope's Bull, *all past crimes and sins* have been washed away. I leave you to judge of the pernicious influence such a jubilee must have upon our present state of corruption.

"Under such circumstances, the British Bible Society and philanthropic men at large have rather a rough field to work upon. But something might be done, if support were afforded to their efforts by philanthropic, intelligent and enlightened Spaniards.

"I would observe, that in many cases the Bible could not be expected to produce those results we could desire. In the first place, the schoolmasters and parish priests, being entirely unacquainted with it, cannot be expected to preach it to the children. Much less could the high clergy be expected to do so, as they are under the immediate influence of the church of Rome, and will oppose the circulation of the Scriptures,

and the more so when coming from a foreign Protestant society.

"Our nobility and gentry are so ignorant and dissipated that they show a remarkable indifference to religion and religious matters. Intoxicated in idle pursuits, pleasure, and dissipation, they feel reluctant to devote any of their leisure time to the reading of instructive books, whether scientific, moral, or religious. Their favorite reading, when they do read at all, is that of novels, and those of the most popular or immoral kind. Most of them are apparently attached to the forms and ceremonies of the church. They hear mass, many occasionally confess, *pro forma*, and all of them encourage priestcraft. Very seldom do any of them omit the *absolution* of the priest when on the bed of death, dying like the best Catholics, and more especially if they leave in their will something to the priests for masses. To such parties as these, the reading of the Bible would be intolerable, and I know it from experience of what I have seen.

"As to the middling classes, many of them are free-thinkers or atheists, partly from a false conviction, and partly from fashion or indolence. Many, however, are sincerely attached to the Roman religion, yet very few are domineered over as formerly by the priests, whose immorality they deplore. The former,—the free-thinkers and atheists, could not be easily brought to read the Bible, for being disgusted with priestcraft and its impositions, they believe nothing, and will hear of nothing. As to the latter, many of them will read the Bible without scruple, and understand it, but others would not, for fear of infringing the priests' prohibition. It should also be borne in mind, that true, but unenlightened Catholics, are very apt to consider Protestants as heretics, and judge therefore that the Bible coming from their hands must be received with fear or suspicion.

"As to the lower orders, the distribution of the Bible among them would be time and money lost, as very few of them can read. Moreover, it is as easy to convince them that the book is a bad one as a good one, and in the former case, the priests and their adherents have the advantage on their side.

"Many reflecting men among us con-

sider a reform in our religion and clergy as indispensable, and do not think it a very difficult task. I am of the same opinion. Spain is at present better prepared for such reform than England was in the time of Luther. Indeed, the impositions and abuses in the Spanish church, and the corruption of the clergy, are now much greater and better known than they could be at the time of the Reformation, and, moreover, the church of Rome has lost the *prestige* she had among the Spaniards. It is a fact which no one well acquainted with the religious state of the country will deny, that Spaniards, generally speaking, neither want nor respect the Pope as in former times. It is the French policy and influence, a portion of our aristocracy, and the retrograde party, who are forcing that scourge upon the country. It still brings to the treasury from twenty to thirty reals (£200,000 or £300,000).

"The discipline of the Spanish church is in so complete a state of relaxation that the higher clergy neither can nor dare correct the disorders of the priests, the former being more corrupt than the latter. The people are not ignorant of these evils.

"Our circumstances have greatly changed for the better since the formation of the Ministry of *Public Instruction*, which has *entirely deprived* the clergy of their former influence in these matters. By the last Plan of Studies, the minister has designated the books that ought to be used in the elementary schools, in the colleges, and in the universities, for the instruction of youth. I should not wonder if in time an enlightened and unprejudiced minister would recommend the Bible to these establishments. British influence *well employed* might greatly contribute to the attainment of this important object. Such a circumstance would at once destroy the secret and strong opposition of the priests to the circulation of the word of God. Convinced, as I am, of the immense good that must result to the Spanish people from the propagation among them of the Holy Scriptures, I beg you to believe that I shall be ready, at all times, to contribute to the realization of the philanthropic views of the Bible Society."

The notices communicated in this letter are valuable in two respects:—

first, as to the descriptions they give of the actual and evil state of religious and moral concerns in Spain; and secondly, as they show that all are not alike blinded and involved in it—but, on the contrary, deplore it, and are most anxious to use means for bringing about changes for the better.

I remain, yours faithfully.

JAMES THOMPSON."

HUNGARY.

This country has of late attracted much interest, by the noble stand which its people have made for their liberty. It may be new to many of our readers to hear, that there is a large Protestant Church in that country. But it has suffered much from the recent convulsions of the country. The following extracts are from an appeal by Dr. D. Aubigne, on behalf of an institution, set on foot by a pious pastor, for training those intended for the work of the Ministry.

"SORROWS AND WANTS OF THE HUNGARIAN PROTESTANTS.—BY REV. J. H. MERLE D'AUBIGNE, D. D.

"Hungary has attracted, during some months, the attention and interest of Europe. All were astonished to see a nation which, for so long a time, had scarcely been spoken of, courageously make head against the formidable forces of two powerful empires.

But it is not sufficiently known that Hungary has especial claims to the interest of evangelical Christians. Four millions of Protestants are found among the Magyars, and, but for unheard of persecutions, nearly all Hungary would be Protestant. The misfortunes of Protestantism in France, the cruel laws solicited by the priests, granted by the civil power, and executed by the dragoons in different parts of this kingdom, have long since attracted the attention of evangelical Christendom. But if the history of Hungary were known, the misfortunes which our fellow-believers have endured in these remote countries, would, perhaps, surpass in interest those of the Huguenots, under the houses of Valois and Bourbon.

Joseph II. restored to the Hungarian Protestants, by the edict of toleration, their pastors and their churches, but the oppression under which they had groaned for more than seventy years rendered this benefit almost illusory. It was necessary to procure, on a sudden, nearly 3000 pastors. They accepted all they could find, and put at the head of new churches men who were unworthy. At a latter time they founded at Vienna, a deplorable theological college. The Rationalism, the worldliness, the sensuality of the majority of the pastors, did more harm to the evangelical churches of Hungary than persecution itself. The schoolmasters were still worse than the ministers; and if a peasant had a child who was good for nothing, he devoted him to these functions.

In this state of things a pious pastor of Hungary, animated by that faith which worketh by love, asked from God a remedy for the miseries of his people. He thought the first thing to be done was to procure for the Protestants of Hungary the Word of God. The holy Scriptures were so scarce there, that when a father of a family died, the brothers, who easily came to an agreement on the division of the worldly property, were often seen to dispute for the Bible, and even to carry the affair before the tribunals, which usually ordained that the Bible should make the tour of the family, remaining three months in each house. The Magyar pastor at first brought Bibles from London, but the second convey was stopped at Vienna. "We do not want remittances from foreign societies," said the minister of the Emperor to our brother. "Ah, well," said the latter, "there is one way of arranging this affair; it is to print Bibles and Testaments in Hungary itself." The Minister consented; a printing press was founded, and henceforward (for about ten years) 20,000 copies of the holy Scriptures have been printed, under the direction of our friend, in six different languages, and have been scattered among the several Magyar nations.

Still, the wants of the children and of the schools spoke loudly to the heart of our friend. He resolved to do something to remedy the deplorable state of elementary instruction, and

founded an institution for schoolmasters. One Christian work gives birth to another. The pastor earnestly desired power to do something towards training young Christian ministers capable of doing good to the Protestant churches of his own country, and already, by the goodness of God, some of the young men trained under his direction desire to consecrate themselves to the ministry of the Word.

We will not mention here all that the Magyar pastor has done for his countrymen. There is scarcely a branch of Christian philanthropy in which he has not rendered some service.

But it is the present state of the Magyar institution that we desire to make known. The misfortunes which have overwhelmed Hungary have fallen upon it also, and more than once, in the course of this year, 1849, its pious directors have thought their work about to be destroyed, but the Lord has come to their aid. In the month of July last, twelve pupils, who had finished their studies, had been dismissed from the establishment to commence their work.

Twelve new pupils have been admitted into the establishment; and, moreover, several orphans, who have lost their fathers on the battle-field, or on the political scaffold, have there found an asylum. But misfortunes have so abounded in Hungary, that succour has become very rare. The work of our brethren, deprived of the contributions which it once found among Hungarian Protestants, claims, for this year at least, the subsidies of foreign brethren. Shall it be in vain that Hungary has drawn on herself, in so high a degree, the general attention? Shall not we, the Protestants of Western Europe, hearken to the voice of our brethren? Shall we not look upon the Magyar church as a member of our own body—unknown, almost lost, until this hour, but which now throws itself upon us in the midst of such great sufferings? It is there, stripped, wounded with many blows, left half dead—shall we pass on the other side, like the Levite and the priest? Shall we not be touched with compassion—shall we not bind up its wounds?

THE POPE AT ROME.

Again, and at length, there is a Pope in Rome. After many projected plans

for his return, and slowly feeling his way homeward, as if tremblingly reluctant to appear among his beloved children, whom so recently he had chastised with French bayonets, Pio Nono ventured, on 12th April, to enter the gates of Rome. The French minister's dispatch speaks of unanimous and enthusiastic acclamations having attended his reception; but the proverbial exaggeration and mendacity of French despatches require that we wait for other accounts before we can suppose ourselves to know how the Pope was received by his Roman subjects. It is probable, indeed, that the object of their hostility is not the Pope himself, but the Jesuit cardinals who surround him; and the spirit—comparatively merciful and tolerant—which he has shown, in conniving at the escape of prisoners from the Inquisition, as well as in permitting the erection of a protestant church in Rome, at the solicitation of the American ambassador—a spirit somewhat like his former self as painted in the popular imagination—may have revived their hopes of finding him a liberal Pope. But in the same proportion as these things may have gained him some return of favour from the people, they must have embittered against him the dark-hearted Jesuit faction. It is from this latter quarter he has now greatest cause to fear for his personal safety.—[*U. P. Mag.*]

ACHILLI IN SCOTLAND.—This has been a festive month with the Scottish friends of the Evangelical Alliance. In Edinburgh and Glasgow, and in the principal towns of Scotland, they have been holding meetings to welcome Achilli, released by their instrumentality from the fangs of the Roman Inquisition. The largest places of meeting in the kingdom were found insufficient to contain the multitudes who pressed to see him; and the effect of his addresses, and of the speeches delivered by those who were the mouth of the assemblies in conveying him their congratulation, will be to deepen the public abhorrence of the system of which he was the victim, and the public gratitude for our country's exemption from the curse of dominant Popery. Dr. Achilli, in his addresses, spoke his native Italian, which an interpreter rendered into English, sentence by sen-

tence, after the manner of the apostolic churches, in preaching, however, he used the English language, reading his discourse from the manuscript. It is highly gratifying to find him so full of hope for his native Italy, distracted and down-trodden though it be, by priestly tyranny. He assures the Christians of Scotland that he has left at Rome a great number of brethren holding the same faith and hope with themselves. During the republic he had seen many reading the Bible in the different shops, and speaking of it; and his house had been filled with enquirers eager to obtain copies of the sacred Scriptures. In Rome they have a lit-

tle depository of New Testaments, of which 3000 were published. One half of these had been distributed during the republic. The rest were deposited, for safety, with the United States consul, who had refused to surrender them, though demanded by the priests. A society is now forming in Rome, called the "Evangelical Association," to which, in co-operation with his proposed Italian church in London, Dr. Achilli looks as the seed of a rich harvest of converts from Popery. May God crown with abundant success the efforts and the wishes of this eminent man!—[*Ibid.*]

Youth's Department.

HOW THE MISSIONARY PREACHES.

The Rev. C. C. Hoffman, American Episcopal Missionary in Western Africa gives the following account of the Sabbath services in one of the towns on that coast. If our young friends will read it all through to the end, they will find it very interesting.

"On Sunday morning, at ten o'clock the large bell rings, and all the children of the mission school get ready to go to the town with the missionaries. The girls have clean frocks on, but the boys are not dressed like little boys in America, for they only have about a yard of cloth around their waists, no hats or shoes—they do not want them, for it is very warm here. Their skins are clean and soft, and they look nice. All the children walk in procession two and two: the girls first, then the little girls, then the boys, and the little boys, then come native Christian men and women. The missionary and his wife are in front. They come to the native town and look very pretty winding through the huts; little naked children will come out and run after them, and their mothers will put their heads out of the doors of their huts to look at the children as they pass. At last they come to the large hut which the missionary has had built to preach in. He goes to the desk, and the scholars sit down on seats before him. On one side of him are the little school-girls in their nice clean frocks, but on the other side of

the desk are the poor little heathen children; they have no clothes, and are seated on mats on the floor like the school-girls. These little native children behave well too, or, should they make a noise, their mothers, who sit near, will not let them stay in the house. Sometimes a mother will bring her little baby to church tied on her back in a sort of basket. And the men will come too; their seats are behind the school-boys. Old men, grey-headed, and leaning on a staff, they will come to hear the blessed gospel. The missionary gives out a hymn and prays, and all the school-children sing and pray; and then he preaches to them a sermon in their own language, and some of them have believed on God and are the followers of Jesus. After the services are over, then the natives shake hands with the missionary and thank him, and he and the children walk home again. It is a very pleasant sight to see these poor heathen gathered together on the holy Sabbath to hear the gospel. God has been very good to send it to them, and you must pray to God to give them new hearts that they may believe the gospel. A Sabbath here seems like the Sabbath. For the children of the school have been taught to keep this day holy. You do not hear any noise except the notes of the sweet birds, and the roar of the ocean waves. You see little children walking about with their Sunday-school books in their hands, and older boys with their Tes-

taments. Sometimes a few little boys or girls will sit down under the shade of a cocoa-nut tree, and sing hymns. Oh! how sweet to hear the children praising Jesus, children of heathen parents. My little ones, you hear about Jesus; may you love him, and sing his praise too, so that at last, you and these little children here may go to heaven, and sing his praise there. God bless you. Farewell."

HAPPY DEATH OF AN ARMENIAN LITTLE GIRL.

Little Mariam was born in Constantinople, and brought up in the midst of ignorance and superstition. Her parents were Armenians, and they, like their countrymen generally before the missionaries went there, were in a great measure ignorant of the true way of salvation through Jesus Christ alone. When Mariam was about twelve years of age, she was sent to the mission school in Pera, which is a suburb of Constantinople, and here, in a revival of Religion, her heart, as was hoped by her teachers, was renewed by the Holy Spirit. She was a diffident child, however, and it was exceedingly difficult to get her to tell her feelings to any body; so that the missionaries had no means of knowing exactly what was her state of mind. Her health began to fail, and she went to reside at the house of her brother-in-law, a pious man; and it soon became evident that her disease was the consumption, and that before long she must die. At first she seemed very reserved, and unwilling to express her feelings, and for several days, no one of her Christian friends could get any evidence that was fully satisfactory, that she was prepared to leave this world. At length, however, she sent for her pastor, about twelve o'clock one night, and told him her whole heart. She said that the Saviour had graciously made himself known unto her; and that she felt his presence in that room, and was sure she was soon to be with him in his kingdom.

From this moment, she seemed to have spiritual grace from above to overcome her natural timidity: and she declared to all who approached her, the delightful peace of mind she had, in expectation of so soon meeting her

Saviour. One of the missionaries who called, says he never saw a more angelic countenance. He asked her if she was happy in her Saviour? She replied, "Yes; to-day I am going to be with him in heaven." He inquired if she expected to go to heaven on account of her own righteousness? "No, but through the righteousness of Christ." The missionary then said, "You are still quite young, (not more than thirteen,) if it were given you to choose now, would you not rather live awhile longer in this world?" She replied, "I wish to die that I may go to be with Christ."

Her mother, who resided at the distance of two or three miles, and who was still living in darkness and superstition, was sent for; and when she approached the bedside weeping, Mariam said, "Oh, do not weep for me, my dear mother, but rather rejoice, for I am soon going to be with Christ in heaven." The mother was perfectly astounded to hear her daughter speak in this manner of death. She had never heard of such a thing before.— Thus little Mariam fell asleep in Jesus; and more than this, her mother has since been converted, and is now, we hope, preparing to be reunited to her daughter in the realms of glory. If missionaries and Bibles had not been sent to Turkey, both Mariam and her mother would have died in ignorance of the Gospel. How much of their pocket-money are our young readers ready to give, that other Mariams may be converted and saved?—*Dayspring.*

HOLDING THE ROPES.—When the Baptist Missionary Society was first formed in 1792, and their first missionary, Mr. Carey, chosen, the remark was made by some one of the gentlemen, "There is a gold mine in India, but it seems almost as deep as the centre of the earth; who will venture to explore it?" "I will venture to go down," said Carey to his brethren, "but remember you must hold the ropes." And they all engaged to do so.

"What did they and he mean? Why, by 'the gold mine' they meant there were many precious souls in India that wanted saving and setting high in heaven. By 'going down into the mine,' they meant going there to try to save and bless these souls. And by 'hold-

ing the ropes," they meant the work that those that were left behind at home would have to do, to help the missionaries that should be abroad; as you perhaps have seen a little lad going down into a coal-pit, and a great strong man holding a rope, by which to keep him from falling to the bottom and being killed."

Now, the missionaries want you to hold the ropes. They have gone into India, China, the South Seas, Africa, America, and many other parts, to raise precious immortal souls from earth and hell to heaven. But they look to us to "hold the ropes;" they expect us at home to take care that they are not allowed to fail for want of prayer, of money, of books, and of all they need. Little boys and girls can hold the ropes as well as grown up people; and though they are not as strong, nor as wise, nor as rich, yet, many little hands will do a deal, and perhaps as much as a few great and powerful men.—[*Miss. Newspaper.*]

LYING PRAYERS.—The native Christians of Polynesia have their Mission-

ary meetings as regular as the friends of the heathen in England or the United States. On one of these occasions, a dark-throated man rose up and said, "We have not hitherto collected much property, but let us add our prayers to that which we have given. The gospel cannot be conveyed to distant lands without means. This is the way; pray with the heart, and give with the hands. *To pray without giving is a lying prayer.*" Are there not many in Christian lands who show more zeal for the heathen by their prayers than by their alms?—[*Juv. Miss. Herald.*]

THE LITTLE BOY AND THE JACK KNIFE.—Last fall, while the friends of Missions, at the Rehoboth Association in Georgia, were contributing their mites for the perishing heathen, a little boy, who had listened to a sermon on missions, had his feelings of compassion so much excited that he said to his uncle, as the hat was passing near him, "Uncle, I have a jack-knife worth 25 cents; may I not put that into the hat for the poor heathen?"—[*Commission.*]

The Cleaner.

SCRAPS FROM THE NOTE-BOOK OF A MISSIONARY—Trials of a Missionary.—How little do they know of the realities of a missionary's life among the heathen, who suppose that his chief trials are those connected with separation from friends and home, and the discomforts of living in a strange and barbarous land. The fact is, these are trials which almost necessarily diminish from year to year, as he pursues his work; and as far as any danger to a man's piety is concerned, or any perceptible effect on his spirits, they are scarcely worthy of a moment's thought. There are trials, however, that are much more formidable. One of these I will mention.

In most situations among the heathen the missionary is constantly in danger not only of losing his interest in the people for whose spiritual good he has gone out to labor, but also of getting his mind soured, and showing habitually an impatient and fretful spirit in his

intercourse with them. They often possess very unlovely characters. The missionary has perhaps been unduly encouraged by their first appearance to believe that they were going to prove quite interesting and hopeful. He soon finds that they are idle, dishonest, hypocritical, ungrateful, heartless, impudent, insulting, and villainous. If he is a man of irritable temperament, he is greatly in danger of receiving a permanent bias against those whose firm friend he should be; and of loathing, even, when he ought to love. Or, even though his feelings do not carry him as far as this, yet without the greatest watchfulness and care, he will lose, in a great measure, his sympathy for the heathen, and of course cease to labor energetically for their good.—How can he feel interested in such uninteresting objects! How can he love those who are in themselves so unlovely!—[*Journal of Missions.*]

THE MISSIONARY'S MOTHER.—A godly woman, who felt deeply for the poor heathen who are perishing without the gospel, consecrated her son to God as a missionary, from the very period of his birth. She was one of the collectors for the missionary society in the town where she resided, and as soon as he was old enough, she used to take him by the hand and lead him about with her, on her collecting tours. This she did in order to familiarize his mind with the subject, and if possible give it an inclination towards the foreign missionary enterprise. He became pious, and went through a regular course of classical and theological study; and at length entered the foreign missionary field, under the direction of the American Board,—to the great joy and delight of his devoted mother. His health however failed him, and he was obliged to revisit his native land. On landing in Boston, he wrote to his mother announcing his safe arrival, that his health was so far recruited by the voyage, that he hoped by and by to return to his field. She promptly replied to his letter, saying that she was thankful to be informed of his safe arrival, and was relieved to hear that he expected soon to go out again as a missionary. Can any one suppose that this mother was any the less happy for having so cheerfully and entirely relinquished her claims upon her beloved son, in favor of Christ and his kingdom? Will her enjoyment be less when she sits down with that son and the heathen he has been the instrument of saving, in the house "with many mansions?" Christian mother, Christian father, go thou and do likewise.—16.

LOOKING BACK.—The rules of Christ's kingdom allow of no retrograde movement in religious duty, either in individuals or churches. On the contrary, the obligation to aim at constant spiritual growth, is every where enjoined in the word of God, and the heaviest curses are denounced against all those who, having joined themselves to Christ's people, turn back again to their former associations and pursuits. What then shall be said of those Christians whose interest in the spread of the Redeemer's kingdom flags, and who can satisfy their con-

sciences with offering less prayer, and giving less of their substance, for the salvation of the heathen now, than they did a year ago? Is not this "looking back?" and are not such persons in a fair way voluntarily to exclude themselves from all title to a name and a place in the kingdom of heaven?

Dr. Duff, Scotch missionary in Calcutta, forcibly exclaims, "Woe be to the man—woe be to the church, that, through want of self-denial, or any other Christian grace, will calmly and deliberately make up its mind to do less for God and his holy name than heretofore!" And a wiser than Dr. Duff has said, in a more authoritative voice, "*He that putteth his hand to the plough, and looketh back, is unfit for the kingdom of heaven.*"

DEACON GUERGIS' SWORD.—Deacon Guergis, the mountain evangelist, while on a tour recently in the Nestorian mountains, fell in with a Turk, who seized him, on supposition that he was a Koord, and would have put him in confinement. The deacon was unable to speak in Turkish, so that he could not explain his true character; but he showed the Turk his New Testament, which immediately procured his release; for it was plain that no Koord could be found in possession of that book, they being Mahomedans, and also using another language. Guergis remarks: "Had I been armed with a sword, I should have been detained; but the *sword of the Spirit* was the means of my release."

TESTIMONY OF THE NORTH AMERICAN REVIEW.—In a review of the able work of Gamell—the History of Baptist Missions—in the January number of the North American, we find some general remarks on the utility of missions to the heathen, and the certainty of their ultimate success, which are well worthy of attention. In answering the objection sometimes brought by opponents, on the ground of the imperfect success of Protestant missions thus far, the Reviewer very forcibly remarks:

"When we contemplate the agency, through a thousand channels of benignant influence, of a single christianized pagan, the house hallowed by prayer and made radiant by the offices of love,

the gentleness and courtesy extended through the complicated relations of social life, the shining through a narrower or wider circle of an example conformed to the divine pattern of the gospel, the self-multiplying power of goodness in all its forms and manifestations, we have no tolerance for any low estimate or depreciating regard of what has been accomplished under the least favorable circumstances, or in the least promising fields of missionary labor.

And in conclusion he adds:

We have entire confidence in the ultimate success of the missionary enterprise. Christianity triumphantly surmounted, ages ago, far greater obstacles than now lie in the way of its progress. Its whole empire has been wrested from the grasp of paganism, as degraded, as inveterate, as stubborn as the forms with which it now contends. Because we believe it the truth of God, revealed for man, and adapted in its form of communication to the nature, faculties, and wants of man, we doubt not that man under every mode of culture, may be brought to the intelligent reception of its truths, the practice of its duties, and the enjoyment of its hopes. We receive as from divine inspiration the predictions of the Hebrew seers and of the Christian apostle, which foretell the entire regeneration of the human family, and cannot but believe that man will yet re-write in history the brightest pages of prophecy.

INFANT CONSECRATION TO THE GOD OF MISSIONS.—*"I have consecrated this child to the service of God as a Missionary."* This was the language of the mother of Samuel J. Mills. This incidental remark, made in the presence of the child, was never effaced. Hence, when it pleased God to call him by his grace, the work of a missionary was his chosen employment; for he says to his father, in the first letter which discovered to that excellent man the change in his feelings, "I cannot conceive of any course of life in which to pass the rest of my days, that would prove so pleasant, as to go and communicate the gospel salvation to the poor heathen."

Was a mother's offering accepted? And will it not be written of her, "Blessed art thou among women," as the trophies of grace from the heathen world are laid at the Saviour's feet?—*Ibid.*

EXTRACT FROM THE MINUTES OF THE PRESBYTERY OF TRURO, MET AT ONSLOW, 14th May, 1850.—*Inter alia*—Heard the reports on Sabbath Schools, remitted from the Synod to the Presbytery, and thence to the Sessions; which not being complete, it was

Agreed,—"That a notice be inserted in the Register, requesting all the brethren to bring up their reports of Sessions on this subject, as well as on statistics, to the next meeting at Pictou, during Synod; and the Reverend Messrs. Bayne, Watson, and McCulloch, be a committee to receive and consolidate them to lay before the Synod."

JOHN I. BAXTER,
Clerk, pro. tem.

DOMESTIC MISSION.—Donation from Miss Agnes Smith, Truro, "having lived for some time in a place where the need of the Gospel was felt"—per the hand of Rev. J. I. Baxter, 10s.

RECEIPTS FOR FOREIGN MISSION.—From Children of Cascumpec, P. E. I. (Boat Fund,) £2 18s., P. E. I. currency. From Children of Princetown, (do. do.) £1 2s. 6d., do. In N. S. currency—£3 5s. 5d. From Prince Street Church £8 10s. 7d.

☞ The Synod of the Presbyterian Church of Nova Scotia, will meet in Prince Street Church, Pictou, on Tuesday, 25th June, at half-past six o'clock, P. M. Sermon by the Rev. James Ross, retiring Moderator.

☞ Sessions are reminded that their reports on the Report of the Committee of Synod on Sabbath Schools, are requested to be forwarded to the several Presbyteries of our Church, previous to the meeting of Synod.

☞ By late letters from Scotland, we learn that Mr. A. L. Wylie, the preacher alluded to in our last as coming to our aid, was expected to sail during the present month.