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MISSIONARY REGISTER

OF THE

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

Vol. 2]

APRIL, 1851.

[No. 4.

Some Missions:

NEW PRESBYTERIAN CHURCH.

We are happy to learn that the Presbyterians on Wallace River have resolved on erecting a church in that settlement. The size agreed on is about 40 feet long by 30 feet wide. About ninety pounds have been already subscribed. We take pleasure in noticing the liberality of Mr Chisholm of that place, who has given a convenient lot for a site, and subscribed twenty-five pounds in aid of the building. The Board of Domestic Missions will thankfully receive any contributions in aid of the undertaking.

The Divinity Students of the Presbyterian Church located in the vicinity of Truro held a missionary meeting in the village, on the evening of Wednesday, the 26th Feby., for the purpose of promoting the object of the society previously organised by the students attending the Hall. The meeting was numerously attended. Alexander Kent Esq., elder, occupied the chair. The meeting having been opened in the usual way, with praise and prayer, was addressed by Mr James Thomson and Mr Allan Fraser, students, and subsequently by the Rev. Messrs McCulloch, Wadell and Baxter. At the close of the proceedings, a collection was taken, which, including two subsequent donations, amounted to £3 15s 6d.

They held also another meeting in Onslow for the promotion of the same object on the evening of Thursday the 13th inst. which was very respectably attended.

The Rev. Mr Baxter occupied the chair. The meeting was addressed by the students already mentioned and Mr Baxter. A collection was taken which amounted to £1 13s.

The annual session of the Literary and Philosophical Department of the Presbyterian Church of Nova Scotia's Seminary for this year, commenced on the 5th March, at West River. The proceedings were opened by prayer from the Revd. George Patterson, and a very able address was read by the Professor, the Revd. James Ross, on the different Schools of mental Philosophy, and their influence upon Science, Legislation and Religion. The Revd. Messrs McCulloch, Bayne, McGilvray, and Mr Robert Grant, Preacher, were also present, and severally addressed the students in suitable words of encouragement, warning, and advice.— There will be eighteen Students in attendance during the term, besides the eight who attend the Theological Hall.

MISSIONARY APPOINTMENTS.

Mr Robert Grant has been transferred to the Presbytery of Pictou.

We regret that Mr Honeyman has been laid aside for a time from public labor by a severe attack of illness.

Mr McCalby will in all probability be transferred to the Presbytery of Pictou.

Foreign Missions.

Extract from Mr Goddic's Letter, May 20th, 1850:—

We have still much encouragement in our work at this station. We have gathered a little society around us who have totally abandoned heathenism. Several of the natives observe family worship regularly. I have three natives whom I occasionally send out to converse with, address, and pray with natives wherever they can find them. For the last two months an inland chief has been in the habit of coming six miles to this station on Saturday and remaining till Monday for instruction; another chief came last week and remained with us three days for the same purpose, and returned to his own land delighted with what he heard. The natives who live in our family are often sent for to go and conduct family worship in the houses of those who cannot do it themselves. Things are in a very interesting state on this island, and we have much encouragement to go on. They are also favorable at the out-stations. But you must not suppose that we get on smoothly. The heathen party are yet the overwhelming majority in the island, and of course they are opposed to us. But the gospel will triumph in the end. Mr and Mrs Archibald are both well, though they have both had fever and ague. It is probable they will remain on the island until the John Williams returns. Mr A. assists at the printing and teaching at this station. How I long for another missionary! I will look for one by the return of the John Williams. I hope the interest of our church in the cause of missions is on the increase. I regret that I know so little about the movements of the church in this and other matters since I left Nova Scotia. I trust you will write every item of intelligence which you think will interest me. I am surprised at the silence of our many friends in America. I have learned more of human nature since I left Nova Scotia than I have done all the previous parts of my life. Could our ministers and churches see what we see, I am sure their hearts would not be cold in the cause of missions. With the exception of Mr Waddell's letters, neither Mrs G. nor I have received any from persons out of our own families.

Our cold season has set in, and we have fine weather. We suffer severely from

the cold in the evening. In the day time the heat is very oppressive, but after sunset we have a chilly damp atmosphere. We have become so accustomed to the heat that when the thermometer falls below eighty degrees we feel very uncomfortable. I do not know how I should stand the cold of America if I were to return.

ADDITIONAL EXTRACTS FROM MR G'S LETTER.

Bishop Selwyn takes a deep interest in our mission: indeed it was for our sakes he visited the island this time, as he knew it was the sickly season. He says he shall always visit us if it is at all practicable, when he is visiting the other Islands. This island he of course has no idea of taking up, or the adjacent ones. His wish is not to extend his own denomination, but to give the gospel to the heathen; and where missionaries of other denominations are settled he will not interfere. We had a visit from a man-of-war while the bishop was here. The captain called, but we did not see much of him, as their stay was short. The person I mentioned in my last as being injured by the Fecjeans is now able to attend to her household duties.—She has lost the sight of one of her eyes, and of course is not very strong; but she is quite sensible, and I think will regain her usual strength. The doctor of the man-of-war visited her, and was surprised to think she survived the dreadful wounds she had received: I can myself scarcely realize it.

I am writing this letter as usual in a hurry. The vessel that takes it to Sydney came in yesterday and leaves to-morrow morning; and besides writing the above letter to day I have kept my school, attended to my household duties, walked nearly a mile to see a sick woman, and have nursed baby a good deal. She is healthy now, and a good child; but she is teething, and has her cross days, and this is one of them.

Give my kind love to all enquiring friends: not one is forgotten. I shall henceforth expect to receive letters regularly, and shall feel slighted and disappointed if I do not. No person need plead want of time to me. If you cannot sacrifice pleasure, a little sleep, or even suffer the neglect of some household duties, to write me once in a while, you do not feel the same affection for me that I do for you. I can sincerely say, "absence makes

the heart grow fonder." Do not think I take no interest in my native land. Every thing concerning it is interesting to me. We have not yet heard from our dear Charlotte. I cannot express to you how I feel when I think of being obliged to part with her. I do not think I can go through the same trial again. When you write dear C., urge her to improve her time: I trust she will: and she has pretty fair talents if she only exercises them. I trust my dear relatives and friends are not wasting their precious time and talents on fashion and folly. Our time here below is too short to squander in this way, and how much more honorable and happy would they be to spend their allotted time in endeavoring to promote the cause of Christ."

Remarks on the foregoing by the Rev. J. Waddell.

The letters from which these, and the extracts in the last month's Register are taken, were addressed by Mr and Mrs Geddie to their immediate relatives and friends; but have been kindly forwarded to me to extract for the information of the church such portions of the intelligence they contain as may appear generally interesting. Mr G.'s letter was miscarried in the transmission, or extracts would have been furnished in last month's Register. The summary was drawn up from recollection, without comparing with Mr A.'s previous correspondence. It may be that I have taken passages that were not expected to reach the public eye; but they will all be read with much interest; and all taken together suggest many important reflections.

1. God has dealt graciously with our missionaries, whereof we are glad. Mrs G. has escaped without suffering from the sickly season. Mr G. was but slightly affected by the disease, and was in a great measure recovered, while Mr and Mrs Archibald, who had been more severely visited, were well.

2. The Lord of the harvest is giving testimony to his word at the mouth of our missionaries, and the good word seems to be falling into the ground, from which an abundant harvest may confidently be anticipated. Missionary enterprises of far greater pretensions and much more likely in human estimation to succeed in extending the knowledge of the Saviour, have not secured so much of the divine countenance as has been vouchsafed to our little band of pioneers in the New Hebrides

Islands. Let us thank God and take courage. It is no small token of the good will of him that dwelt in the bush, that we have native houses, houses of prayer, and native agency employed in the work of the Lord.

3. The work, though favorably commenced, is but begun. "A great door and effectual is opened unto" our missionaries, "and there are many adversaries." "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

4. The circumstance of Mr Geddie mentioning that Mr and Mrs Archibald would probably remain till the return of the John Williams, does not authorize the conclusion that they will then leave the mission. Before that time they will in all probability ascertain that our Board of Missions has cheerfully concurred in Mr Archibald's withdrawal of his resignation, as stated in his letter published in the July No. of the Register of last year. Instructions to this effect were forwarded soon after the receipt of Mr A.'s letters, and though there is reason to fear that our letters may have been miscarried, they can hardly fail to obtain a knowledge of our views upon the subject, before, or at the latest by the return of the missionary ship. For fear of the miscarriage of former letters, we have written very lately, and the Register is regularly sent. It would seem that Mr A. was waiting to hear from our Board to decide the question whether he should remain, and we have done every thing to encourage his heart and strengthen his hands in the work. His salary has been increased, and we have recommended that he be ordained a missionary, as soon as practicable and for edification. He expressly says, I have now resolved to remain as long as it is the pleasure of the Board to retain me, or at least until as many ordained laborers can be obtained as will absorb the funds of the mission.

5. While the friends of our missionaries and missions should listen favorably to complaints for lack of letters and intelligence from home, and, write at least occasionally; it may be gratifying to know that letters from various quarters have been forwarded, and probably only delayed in Sydney. The like remark will apply to the various boxes of clothing, &c., which have been despatched, and which when received will supply to Mrs Geddie

in abundance the very things which she needs for her school, as well as give our missionaries themselves changes of flannel garments, which the state of the weather in the cold season seems to make desirable if not necessary.

6. The energy, activity, and zeal displayed by Mrs Geldie in her arduous undertakings, while they illustrate her admirable fitness for the work in which she is engaged, should operate as a stimulus to persons more favorably situated, to greater devotedness in the service of the Lord; and her counsels and admonitions coming so far back should be received with peculiar interest and attention. How affecting is it that, while we are sending the gospel to heathen lands, these lands are sending back to us the admonition to profit by the privileges which we enjoy. Let us not have to say—"they made me keeper of the vineyards, but mine own vineyard have I not kept."

7. The self denial of our missionaries in parting with their child in order to give her an education, should excite our sympathies, and induce us to do what we can to mitigate to the utmost the trial of their separation. It will no doubt be most gratifying to the parents to find friends at home endeavoring to promote the interests of the child; and to the child herself it

will be a source of cheering encouragement, that she is thought of and cared for by others when her father and mother are far away. "Feed my lambs."

Belle Vue, March 13th, 1851.

MY DEAR MISS GEDDIE.—This note accompanies a contribution to your little fund for the maintenance of your niece at Walthamstow. It was collected soon after we heard of the sacrifices of personal property by our missionaries, to pay in part for their passage from Sandwich Islands to Samoa. It was intended to replace a watch which Mr. Geddie sold for that purpose, and was retained in fund for the coming of the John Williams. In the mean time, I wrote to Mr. Geddie that we had it for that object and he declines receiving it that way. Having consulted with the donors I am directed to hand it to you as above stated. It is made up of Juvenile contribution in my own congregation to the amount of £2 11s. 1½d., a similar collection at Carriboo Meadows 14s. 5d., and a contribution from Mr. Geddie's former congregation, in Cavendish and New London forwarded by Mr. John McNeil £5 7s. 5½d.

I am my dear Miss G.

very sincerely yours,

JAMES WADDELL.

Miscellaneous.

THE NESTORIANS OF KOORDIS-TAN.

There is much in the religious condition of the Nestorians to awaken our interest. They possess the Scriptures in the ancient Syriac, in which all the books they have are written, and in which, though a dead language, the best educated among them conduct their epistolary correspondence, and are able to converse with fluency. Their vernacular language, it may be remarked, is a modern dialect of the ancient Syriac, much modified and corrupted by the admixture of Persian, Turkish and Koordish words,—these corruptions varying with the locality in which they occur. It is an interesting fact that the only portions of scriptures which are wanting in their copies are the book of Revelation and two or three of the shorter epistles, which do not appear to have reached them when their canonical books were completed.—These they were furnished with by the American missionaries; and upon the tes-

timony of other christians, and the internal evidence of their authenticity, they readily received them. Their most ancient copies of the scriptures they regard with much veneration, and preserve with much care; being kept in envelopes, and reverently kissed when taken into the hand, as very hallowed treasures. There are copies of the New Testament among them, written some on parchment and some on paper, which date as far back as six hundred years. Besides the canonical books, they have the apocryphal book of *Ecclesiasticus* or the *Wisdom of Sirach*; and a work purporting to be *The Revelation of Paul*, consisting of an account of what he is supposed to have seen when he was caught up to the third heaven. In addition to the books which relate to the services and the laws of their church, they have some of the writings of the fathers, traditions, books of martyrs, and commentaries on all portions of the scriptures, some of

which are very interesting and instructive, while others are frivolous and puerile.*

In the church services of the Nestorians, the reciting of the psalms forms the principal portion of their worship. The gospels are also read—and, though less frequently, the Old Testament and the epistles. The Nicene creed forms part of their liturgy, and is repeated by them at the close of their services, as often as they meet for public worship. The Sabbath is kept with more attention to decorum, than is to be found among the Papal, Armenian, or Greek christians of the East—and particularly, in the interior of the mountain districts, where their customs have not been injuriously affected by intercourse with Mohammedans. Dr. Grant, describing a Sabbath which he spent in one of these districts on his first visit, says:—"A thin piece of board was struck rapidly with a mallet, to call the villagers to church at the rising of the sun. Each person, on entering the church, put off his shoes, and testified his reverence for the sanctuary of God, by kissing the door-posts or threshold, and passed on to kiss the gospels lying on the altar, then the cross, and, finally, the hand of his religious teacher. The church, like all I saw in the mountains, was a very solid stone edifice, with arched roof, and might stand for ages. Others that I saw, had stood for more than fourteen centuries, according to their ancient records. For the narrow door (which would not admit a man without much stooping), the usual explanation was given—"straight is the gate," &c.; a truth of which they wished to be reminded when entering the sanctuary. The prayers, and the singing or chanting, of the psalms, were all in the ancient Syriac language, and quite unintelligible to the common people; but one of the priests read a portion of the gospels, and gave the translation into the vulgar Syriac spoken by the Nestorians—and this constituted the preaching. Sometimes the reading is accompanied by some explanations or legendary stories of which they have many. It was a sacramental occasion, and the bread and wine were consecrated in the Sanctuary or "holy place" of the church, and then brought out by a priest and a deacon, while each mem-

ber of the church went forward in rotation, and partook of a small piece of the bread from the hand of the priest, who held a napkin to prevent any particles from falling, as he put the morsel into the mouth of the communicant; and then he drank of the wine, which was held with great care by the deacon, so that not a drop should be spilled. But there was none of that idolatrous adoration of the host, so characteristic of the mass of the Romanists, and of other oriental churches. On the contrary, there was almost a scriptural simplicity in the observance of this solemn ordinance. There was a great stillness and propriety of deportment in the congregation, and all retired without noise or confusion. Several of the people then went to the house of the church steward, and partook of a plain repast, retiring soon after to their houses, or calling upon their immediate friends. The day was observed with far more propriety than I have seen among other christians of the East. There was a general stillness throughout the village, such as I have noticed in few places in more highly favored lands. There was no noisy merriment—no attention to secular business; and the social intercourse of the people was nothing more than was practised in the ancient Hebrew church.**

From these statements, however, too much must not be inferred. Though they possess the scriptures which their forefathers have handed down to them from a remote antiquity, the copies are rare; so much so that Dr Grant found but a single Nestorian, and that one the patriarch, the spiritual head of their church, who possessed an entire bible, and even that was in half-a-dozen volumes. A priest, by whom Dr. Grant was kindly entertained, and who was reputed to be the most learned of the Nestorians living, and had spent twenty years of his life in writing and reading the books which compose their scanty literature,—had not an entire bible. Five or ten volumes are considered a large library for a village, or even a whole district; one individual having in his possession the pentateuch—another the psalms—another the gospels or epistles. The proportion of those who have thus access to the scriptures in the ancient Syriac, and who can read them in that language, is small. Many even of their bishops and priests, though they are able to chaunt them in church service, are un-

*See article on the Nestorians in American Biblical Repository, Jan. 7, 1841. By Rev. J. Perkins, missionary at Ooroomiah.

**Grant's Nestorians, pp. 60-62.

acquainted with the language; and, consequently, can neither receive nor communicate instruction through that channel.—Among the females none are taught to read. In such a state of things it is not surprising that ignorance and superstition should characterise the people. We learn, accordingly, that they are, to a great extent, under the influence of childish traditions; and that they attach great importance to their periodical fasts, which are about as numerous as in other oriental countries—often to the neglect of purity of heart, and even of external morality. Such is the state of knowledge amongst them, that, according to their views of geography, the earth is a vast plain, surrounded by the ocean, in which *leviathan* plays around to keep the water in motion, and prevent it from becoming stagnant and putrid; and this *leviathan* is of such enormous length that his head follows his tail in the circuit of the earth! In several of their customs, too, they are closely allied to Barbarism in its worst features. Such is the law of retaliation, for instance, which obtains amongst them, and which prompts them, in every case of injury, to make reprisals to the full extent of the evil which has been sustained. Dr. Grant relates, as an example of this, that at a social party, a person, in exchange for some supposed insult, with less formality than is used by some of our “men of honor,” plunged his large dagger, such as every one wears, into the breast of another; and that the brother of the slain, as the legal avenger of blood, closed the tragical scene by laying the murderer dead at his feet. Many features of their character, however, are of the most hopeful kind; and such as to justify us in anticipating the best results from the efforts which may be made for their intellectual and religious improvement. They are warm-hearted—generous—hospitable.—Among the mountains the hungry Nestorian will divide his last piece of bread with a stranger or an enemy. They are desirous of being instructed. Many of the clergy long for the elevation of the character of their people, the establishment of schools, and the circulation of the scriptures among them, in a language which all understand. When the plodding priest, already referred to, was told of the power of the press to multiply books, his expressive eye was lighted up with a new brilliancy; and, far from regretting that his occupation as a copyist would be gone

were it introduced, he expressed a fervent desire to see it in operation among his flock. He anxiously requested that he might be furnished with a copy of the whole scriptures as well as of the gospels, which are the only portion of the Syriac bible that has, as yet, been printed in the Nestorian character, and seemed electrified at the prospect of a power being employed for their benefit which could do his twenty year's work in a less number of days, and at a far less expense than what he had paid for his paper and parchment. By all classes of the Nestorians, from the patriarch and his clergy to the humblest of the people, the American missionaries have been hailed as their best benefactors; and, besides, that the mission at Ooroomiah has received their entire confidence, they encouraged the formation of an additional mission amongst the Tiyary tribe, which had been commenced under the most favourable auspices, when the recent storm burst upon these ill fated mountaineers.

Their ecclesiastical organization, it may be remarked, is essentially episcopal.—The head of their church, styled Patriarch, though possessed of only spiritual power, is virtually also chief magistrate—his influence extending to secular and civil affairs. At the same time it must be remarked, that before the late invasion of their territory, those tribes which were not subject to the Koords were nominally governed by *Meleks* (literally, kings or chiefs), chosen from their own people by the popular voice, though, usually, the office was confined to the same family.—The present patriarch is Mar Shimon, whom Dr. Grant describes as a person of intelligence and dignified demeanour.—“Were it not,” he says, “for the youthful fire in his eye, and his vigour and activity, I should have thought him nearer fifty than thirty-eight. But his friends assured me that the hoariness of his locks and beard was that of care and not of age. His situation is a difficult and responsible one. To preserve harmony, and settle differences among the various tribes of his spirited mountaineers, and with the Koords by whom they are surrounded, is a labour that would tax the wisdom and patience of the greatest statesman, and I could hardly wonder that the hoar-frost of care was prematurely settling upon his locks. It was quite evident that his anxiety extended not less to the temporal than to the spiritual wants of his

flock, as his first inquiry related particularly to their political prospects, the movements in Turkey, the designs of the European powers with regard to these countries, and why they did not come and break the arm of Mohammedan power, by which many of his people had been so long oppressed, and for fear of which the main body of them were shut up in their mountain fastnesses. He is pacific in his disposition, and carries his rifle in the anticipation of an encounter with the brown bear, the wolf, the hyena or wild boar of the mountains, rather than with the expectation of fighting their enemies the Koords, with whom they are sometimes brought into collision on the borders of their country.* His residence previous to the recent disasters, was at Dika, about twenty miles from Julianah, in the Harkary district, one of the most inaccessible parts of the Koordish mountains. He presides, on important occasions, in the judicial assembly of their elders; and he inflicts punishment for civil offences, by the several forms of excision or excommunication which were in use among the Jews—cutting off the offenders, not merely from the privileges of the church, but from civil society, and all the rights of citizenship.† Under him there are eighteen bishops, four of whom reside in the province of Ooroomiah, where there is a considerable Nestorian population; and even by the Nestorians of that locality, among whom the control of the patriarch is much more limited than among the mountain tribes, his office is regarded with veneration, and a considerable sum is annually raised as a contribution to his revenue. The income which he was wont to realize from the offerings of his people was moderate; and his mode of living was simple and patriarchal. His household, when Dr. Grant was his guest, consisted of two brothers; a sister who superintended his domestic affairs, and five or six servants, male and female.— Celibacy and abstinence from animal food are required of the patriarch and his bishops as a consecrated class of Nazarites.— The latter derive their income from the contributions of their people; but the inferior clergy, like their flocks, are exceedingly poor, and generally obliged to labour with their hands to procure a subsistence.

*Grant's Nestorians, pp. 81, 82.
 †Ibid, p. 197.

SYRIA.

AINTAB.—The readers of the Journal of Missions will be glad to learn the following facts in respect to this interesting place. They are communicated by Dr Smith in a letter dated October 10, 1850.

Aintab, the field of my principal labors, is a city of some 30,000 inhabitants, about seventy miles north of Aleppo. The Christian population of the town numbers from eight thousand to ten thousand, all of whom are accessible, to an extent unknown at any other station in this empire. An official enrolment completed in June last, gave the number of males who were then regarded as Protestants as 286, and the number since that time has been constantly on the increase; so that we may consider our congregation to number at present, male and female, not far from 600. Thirty four of these belong to the church, and we regard a few others as candidates for admission. Besides church, and other meetings of a less public character, five preaching services are held each week, the average adult attendance on the Sabbath being about three hundred, and on week day evenings about two hundred. Upwards of a hundred children (some months over one hundred and fifty) are taught in our schools, and about the same number of married women are receiving instruction in reading at their houses. This last statement, viewed in connection with the great debasement of the sex, and the fact that only two women in this whole city (and they not understandingly) could read, when I came here three years ago, is one calculated to awaken the liveliest encouragement to hope that this whole people is to be delivered from the darkness which has so long brooded over them. The fact that our women voluntarily lay aside their gold and silver ornaments (in accordance with 1 Tim. ii. 9 and 1 Peter iii 3) while all Armenians without the Protestant ranks are peculiarly wedded to them, is another encouraging evidence of the practical working of the gospel in their sex. In respect to the men, their activity in the work of propagating evangelical truth, may be mentioned as evincing their love and devotion to the cause of truth. Five men are now abroad laboring as colporteurs, and four of these in their zeal have left their families to enter upon this work. Seven others have been abroad since the first of January, and are now at home—it being our plan to have them absent only three or four months at a time.

ARMENIANS.

NEW CHURCH FORMED.

The organization of the second Evangelical Armenian church of Constantinople, took place in the chapel in Pera, Nov. 1. The occasion was one of much interest. The brethren who were to unite in this church, had with much prayer appointed a committee of two of their best men, to be associated with one of the pastors in having personal conversation with each one in regard to the present state of his soul, and his views and purposes in this new organization. This was their own measure. The service was performed, apparently with great faithfulness. Several meetings were also held by them, which were characterized by confession of sin and of faithfulness, and by seeking the Lord in earnest prayer.

CHANGES IN TWO YEARS.

Mr. Dwight perceives that there has been very marked progress in the interior of the country, since he left two years ago. Protestants in greater or less numbers are found every where. They are protected by the government, and permitted to worship God according to the dictates of his own conscience. In the capital the Armenians are showing many signs of drifting loose from their church, without giving equally strong evidence that they are preparing to embrace the truth. This mission needs to be strongly sustained, and above all to receive an abundant effusion of the Holy Spirit, that the many who were convinced of the worthlessness of their old system, may be brought to receive the gospel.

THE PROTESTANT COMMUNITY RECOGNIZED.

Mr. Dwight, under the date of Dec. 4, writes that a *firman* has just been procured by Sir Stratford Canning, regularly incorporating the Protestant community of Turkey. This gives all the stability and permanence to their civil organization that the older Christian communities there enjoy. In this document they are distinctly declared to have the privileges of building churches, holding burying grounds, &c., that are granted to the other rayahs, (persons not Mohammedans, who pay the capitation tax.) A Turkish pasha has been appointed to attend to their affairs; and they are to appoint a *wakeel*, or agent from among themselves, as their organ of transacting business with the government;

and a council, or committee, to decide upon the civil affairs of the community.

On the occasion of his procuring for them this charter of rights, thirteen of the leading Protestant rayahs, at his request, called on Sir Stratford Canning; and he addressed them on their new obligations and responsibilities with great tenderness and power, exhorting them again and again to act in all things, according to the principles of the gospel. "Their hearts were all melted, and their countenances betrayed the deep and strong emotions that were struggling within them, so that the ambassador himself was moved almost to tears, and expressed to them his high gratification at the interest they manifested in his counsels and warnings. The scene was a truly affecting one, and will long be remembered. How admirable are the ways of Providence, in putting into such a post, such a man, for such a time!"

Mr. Dwight hopes that the effect of this arrangement of their civil affairs will be to give relief to some who are suffering in deep poverty, and to stir up the brethren all through the country to renewed prayer and efforts for the spiritual regeneration of the whole population. Indications are already seen, in Constantinople, that a few are more earnestly wrestling with God in prayer; and Mr. Dwight confidently expects that this spirit will spread in the churches till the blessing shall descend.

ADVANCE AT AINTAB.

The religious interest in Aintab and the vicinity continues. In Aintab the audiences on the Sabbath amount to three hundred adults; and there is always good attention and much tenderness of feeling. At Killis, containing an Armenian population of from 1,600 to 2,500, a Protestant community has been formed, which has a school and regular weekly meetings. At Oorfa, where there is a Christian population of from 8,000 to 9,000, truth is beginning to spread. In Aleppo, the Protestant community is on the increase. Much opposition to the truth was first made in Kissah, but now it is very obvious that there also the Lord has begun his work. In all these places laborers are wanted. There are those connected with the Protestant community in Aintab who might be employed if the means of sustaining them were not wanting. Shall these means be withheld? Besides, God is evidently fast preparing the surrounding

country for preachers of the word. The calls upon us are likely to be redoubled. And who would have it otherwise? Who would not participate in the privilege of helping forward a work, from which so much praise is likely to redound to the Saviour?

CHINA.

ALARMING CONSUMPTION OF OPIUM.

Opium, says Dr. Ball, of Canton, is becoming a very serious obstacle to the successful progress of the gospel. We do not know how far back into the country it has found its way, but there is reason to fear, that it is well known and used to a very great extent along the sea-coast and up the large rivers. I am more and more convinced that we have as yet but a limited knowledge of the fearful ravages which this demon is making with the happiness, the property and the lives of the inhabitants. There is very good reason to believe that the smoking couch, (the Chinese recline when they smoke opium,) the pipe, and other smoking apparatus, are found in many of the trading-houses and shops, and in the dwellings of the rich and indeed of all ranks. In other words, these things are becoming fashionable.—There are, besides, multitudes of smoking shops, where the smokers meet by day and by night to refresh themselves with the fumes of this exhilarating, stupefying drug, to pass a merry hour, or to drown their sorrows and their cares in a profound stupor. If those who are engaged in producing and vending this destructive poison and are making their thousands out of the lives and property of these people, could pass through these streets and see the withered, smoked, walking skeletons; (the smoker never, I believe, becomes more fleshy by the use of the opium,) could they go to their dwellings and see families wretched and beggared by drugged fathers and husbands; if they could see the multitudes, who have lost house and home, dying in the streets, in the fields, on the banks of the river, without even a stranger to care for them while alive, and when dead left exposed to view till they become offensive masses; if those who are directly or indirectly engaged in this trade could but witness such scenes, their souls would rise in indignation against a traffic so vile, so destructive to the lives, property and happiness of their fellow-creatures. They would abominate

it and abandon it. The common feelings of humanity would prompt them to do it, for many, if not the majority, concerned in this trade are men from the better walks of life, and by no means destitute of the common sympathies of our nature.

THE MORAL WEAKNESS OF THE VICTIM.

When it was ascertained that ardent spirits were killing annually in the United States thirty thousand persons, a universal cry was raised against the fell destroyer. Combinations were made of all classes, even of the manufacturers and vendors, to stay his progress and rescue from his grasp his deluded victims. But the Chinese have not the aid and influence of such efficient associates. The most of them do not see the evil, at least do not feel it, till it is too late to recover themselves.—When the victim reaches the borders of the grave, completely prostrated, often without cash or any means to procure the drug to satisfy his raging appetite, he then frequently desires most sincerely to reform; and if there were a specific for such persons, a remedy that would at once destroy the tormenting desire and relieve them from the death-like debility that follows, when the regular use of it is omitted, a California fortune could be easily realized. The applications for such a remedy during the year have been numerous. The smokers themselves have sought for it frequently. Fathers, mothers and wives have earnestly begged for it for their children and their husbands.—The smoker will profess any thing and do any thing to get his favorite drug. He will squander his patrimony and his own acquired earnings, will sell or pawn his own clothes and those of his family, will beg, steal, will sell his own children, and it is said his concubines and even his wife, to satisfy this appetite!

THE OPIUM-SMOKER A HYPOCRITE.

They are among the first to offer to assist the missionary and profess discipleship. Some who think the distribution of books and the preaching of the doctrine is a kind of trade, that can be learned and carried on too, by one about as well as another, without reference to religious character, apply for employment. I have had many such applications. Others, more shrewd and perhaps understanding better what is required, offer themselves as inquirers, sincere seekers of the new religion, and eventually ask for admission

into the church. Yearly experience and observation tell us the sad tale, that not a few have made a profession of religion who are and have been desperate opium smokers. One of the most animated, pointed speakers among the Chinese that I have heard, was and is still an opium smoker. He is now excluded from the church, and so have been several others. Still, there are yet those in connection with it, whose appearance betrays the sad fact that they are addicted to the practice. It is not possible to tell when and how this evil is to be stayed. Arrangements have been made, as it appears to increase the imports of the drug this year one-third above those of the preceding year. The consumers of it no doubt are on the increase. Tens of thousands may be cut off yearly, and will not be missed from the millions of China. The government itself is too weak to put a stop to it by enforcing legal enactments; or if it had strength, it would perhaps not be thought best to put it forth, in the face of such formidable power combined to carry on the trade.

SAMOAN NEW TESTAMENT.

Our Missionary brethren in Samoa on the completion of their important labours in the translation and revision of the several books of the New Testament, forwarded the manuscript to this country, to be printed under the auspices of the B. and Foreign Bible Society. The Committee of that institution, with their accustomed liberality, undertook the expense of the issue of a large edition, which was accordingly carried through the press by the Rev. J. B. Stair, whose services, in England, were specially retained for the purpose. We have the pleasure to announce that the completed edition, consisting of 15,000 copies which was shipped for the islands in August of 1849, arrived safely in Samoa, and is now in the course of distribution throughout the different islands of the group.—[Missionary Chronicle.

ITEMS.

INTERESTING FACT.—We give below an incident related by a gentleman who went from this city to California. It is a pleasing evidence of the good, which, by God's grace, our missionaries have accomplished in China. The gentleman alluded to, a practising physician in

California, thus writes home:—"The other day a pleasing incident occurred. When I state it you will easily imagine the feelings brought a tear to my eyes. I was attending a gentleman at one of the hotels, and the Chinese servant, whom I had frequently seen going about, was taken sick, and I was requested to see him. The boy spoke English pretty well. One day I sat by his bed-side, and was asking him questions relative to Canton, his native place. After a while he mentioned the name of Dr Parker, who attended him on one occasion. I then asked him if he knew Mr Shuck, and others; He started up, looked me steadily in the face, and then said: 'Mr Shuck is a good man—I know him well—he baptized me—I am a Christian.' He knew Yong Seen Sang, and spoke of him, and all, with lively interest, his countenance brightening up with animated joy. We had a very long conversation, and he very often comes into our store to see me."—[Commission.

SUPPORT OF IDOLATRY BY THE BRITISH GOVERNMENT.—In the city of Ahmednugger are 26 idols, which receive an annual income from the government treasury, of 1,131 rupees. In other parts of the Ahmednugger collectorate, 165 idols receive 33,597 rupees from the same source. Thus in this single collectorate, 34,728 rupees, or about \$17,000 are paid from a treasury of a Christian government, for the support of one of the most massive and corrupt systems of idolatry that the world has known. The sums received for the idols vary from one rupee to three thousand nine hundred and thirty-six. The same principle is acted upon all over India.

MEDICAL MISSIONS.—It is a part of the regulations of all the missionary hospitals in China, that religious services should be attended both on the Sabbath and during the week. None of the patients have been found to object to this regulation, and they conduct themselves in an orderly manner during the exercises. In one of these hospitals the average daily attendance in 1849 was one hundred and fifty.

ARAWAK INDIANS.—This is the most numerous of the tribes near the coast of British Guiana. Some reasons exist for supposing them to be of the same race as those first discovered by Columbus.—There is, for example, a great resemblance between the few words which have been preserved of that race, and those now spoken by the Arawaks, some of them being identical; they regard the Spaniards with strong aversion, as “a people who hunted their forefathers with dogs;” they are of a remarkably mild and gentle disposition, affording a striking contrast to the ancient ferocity of the Caribs, of whom they have ever stood in the highest dread, and who now like themselves are the inhabitants of the mainland, and are reduced to a few hundreds in number, though once the terror of the islands and the masters of the coast. The gospel is having much success among them.

HOW THE LABORERS BECOME DISABLED.—A missionary, in riding to one of his places of meeting, was drenched with rain; and then there was no house for him to go to, no one to give him a supper or a bed. He prepared his evening meal in a log school house from his saddle bags, and slept on a bench. There was no way to avoid this; such exposure must be hazarded, or the work not go on. Yet he says, “Life is sweet, and labor for the Saviour is sweet.”

HOW ROMISH PRIESTS INSTRUCT THE PEOPLE.—Culporteurs in Lower Canada, on their errand of mercy distributing Bibles and tracts, were asked by the deluded inhabitants to strip their feet to show whether or not they had a “cloren hoof.”

The London Tract Society has circula-

ted books and tracts in 110 different languages.

THE GOSPEL AS AN ELEMENT OF PROGRESS.—The sons of Chinese peasants could read and write, when the Princes of England were ignorant of both. China has since made no advance; while England has reached a height of civilization, that no one at that time could have formed any idea of. England has had the gospel, China has been without it. This accounts for their relative change of position.

MOTIVES OF THE ROMISH RELIGION.—A missionary in making a tour through New Mexico observed hanging on the wall at Te Zuke a cruel whip, having the appearance of much use; and on inquiry, found that it was kept for the purpose of flogging those who refused or neglected to make the sign of the cross.

MORALS OF THE SANDWICH ISLANDERS.—In 1847 there had been among them but five executions, and these for three murders, for ten years. No one since that time has been convicted of murder. Rarely is a native seen intoxicated. As a nation they observe the sabbath, and attend upon the means of grace; and read the Bible and seek God with their families.

POPULATION OF CHINA.—Every foot of arable land in this country, needs to be cultivated to give food enough for the inhabitants; and yet notwithstanding they are the most industrious and economical people in the world, there is great difficulty in supplying their necessary wants. Some idea of the crowded state of the population may be formed from the fact, that a farm of forty or fifty acres which in this country supports a family of six persons would in China support fifteen or twenty such families.

Quoth's Department.

THE FIRST SIBERIAN WHO LOVED JESUS.

Continued from page 46.

In the summer he went to his uncle's to spend his holidays. But English children

would think a Siberian holiday very strange; for, instead of playing and doing what pleases them, the Buriat children were obliged to work very hard. This was the time when hay was cut for the

winter, and the children thought it a great treat to help their parents to make hay, and collect it into stacks. Bardu's uncle lived across the river, near the missionary house. As it was not far, he could come back every Saturday to spend the Sabbath with those he now loved very much, and worship God among them. One Saturday he was missing. Sunday passed on, and Burdu did not come. But, just as the sun was setting, he came, looking cheerful and happy; but in a short time, when he saw all dressed in their Sabbath clothes, and looking solemn, his countenance changed and became sad. Now he discovered his mistake: he thought it was Saturday. In England it is not easy to make such a mistake; but the Buriats count their days by the moon and have no weeks. Poor Bardu! He had been working all day, and that grieved him, and he was also grieved because, he had missed the worship and company of his Christian friends. But he was told that God looked at the desire of the heart and not only at the thing done; and that, as he had not willingly broken God's law, but had worked because he had mistook the day, God would not be angry with him. He could not sleep much, however, that night, for thinking how he could remember the Sabbath day next week; and he suddenly thought of a plan. He got up in the morning, took a smooth chip, bored seven holes in it, and tied a string into one hole. He went quite cheerfully to worship that morning, and, as soon as it was over, he told the missionary his plan, and how he would keep the stick under his pillow at night, and how, when he awoke every morning, he would change the string into a fresh hole, and when it came to the last hole, he would know it was Saturday. He never missed another Sabbath.

In the winter some news reached Bardu which made him very sad. He heard that his mother was dead. She had been bitten by a mad dog, and had died in a state of madness. How he grieved to think that he was not near her—he, who was her only child—he, who might have

taught her the way to heaven! Many very sad thoughts crowded on his mind, and he wept bitterly; but what he thought most about was her soul. Whither had it gone! She had never heard of Jesus. Bardu hoped, when he went home, to teach her the sweet truths which now comforted his own mind, that "Jesus Christ came into the world to save sinners;" but this he could not do now. His heart was filled with fear and sorrow. For many days he was silent and very thoughtful. One evening, he went to the missionary for instruction and consolation which were freely given, and which soothed, though they did not quite satisfy him.

Shortly after this, there was an opportunity to try Bardu's faith and sincerity. He was sent with a message to a priest's tent not far from the mission-house. And there was danger in this; for as yet he was only a babe in Christ and had to grow and be fed, in order to become strong and brave in the service of the Savior. The north-west part of the priest's tent was crowded with tables for offerings, on which stood little brass cups, full of corn, water, and tea. There were also bells and timbrels, praying-machines and brass images, large books, and a box full of pictures of gods. Every person who went into the tent had to bow down, with the palms of his hands put together, to this table, and then to present his naked head to the priest, who patted it with a little book wrapped in red cloth, and blessed him. But when Bardu came in and said, "Mendu amor," (*Health and peace to you*), and only bowed politely to him, and not the tables, the priest stared and was very angry. He threatened to send his men into a wood that was near, for willows to whip him with; but Bardu stood firm, and only said that he worshipped the God in heaven, who was the only true God. This made the priest very cross, for he did not like any one to think that their religion was false, because they would then cease to give them cattle and clothes. But Bardu did not now care for the priest, and left the tent very hap-

py. God had given him strength to speak the truth, to confess Christ before men, and his heart felt joyful and full of peace. No one heard of what he had done and said at the priest's house, till, one day, his teacher, who knew what was truth, and yet feared to cast away his idols, called at the same priest's house; and when he went in, he felt timid, and bowed down to the idols. Was the priest glad? No! He looked still more surprised at him than at Bardu, and said, "Shagdur, do you still worship idols? Why; your scholar, Bardu was here a few days ago, and I could not make him do so." And then he told Shagdur all that had happened, and added, "I am sure you don't believe on the idols; you only worship because you fear men. Shame on you!" Shagdur was ashamed; for the priest's words struck his conscience, and a few days afterwards he burned his idols, in the presence of his father and wife and sisters, and became a true follower of Jesus Christ. Every one was talking of Bardu's becoming "an Englishman," which they thought was the same as becoming a Christian. One day, Bardu was about to cross the frozen river, that he might read the Bible to some people who lived on the other side. It was Saturday, a half-holiday, and instead of playing with his school fellows, he preferred to spend his time in this way. Just as he was coming down the banks, a young priest roughly asked where he was going, and what he was about to do? To which Bardu answered by telling the truth. The priest, young as he was, fancied he had power over every "common" man, who was not holy, like himself, and forbade him to go; and then beat him with a thick stick so severely on his head, that

Bardu fell senseless to the ground. I do not know how long he lay there on the cold ice, but when he recovered, he seemed to awake out of a long sleep, and felt very cold and very weak, for he had lost much blood. With some difficulty, he managed to get back to school. Soon he felt violent pain in his head, and was very feverish. He was bled, and medicine was given to him without delay; but he grew worse, and became so ill that, after two years' great suffering, he died. Oh! I remember that morning; a calm soft Monday in summer. On the Sunday before, he was very weak; but still he was able to hear some verses from the Bible read to him. It was part of the 12th chapter of Luke, where Jesus told his disciples not to care much about earthly things, because God, who cares for the lilies, and feeds the ravens, would take care of them. He loved this part of Scripture, and often said that he was ready to die; for he hoped, through Jesus' love and righteousness, that he should be saved. On Monday he was worse. The missionary and his wife, and several friends, were by his bedside, when the former asked him, where he thought he would go when he died.—He said, "To heaven." "But you are a sinner, Bardu." "Yes," he said; "but I trust in Christ's blood to cleanse me from my sins, and take me there." For a short time all was silent; then there was a momentary hard breathing—the limbs relaxed—the eyes were fixed, and the soul was with God!

What is suffering to Bardu now? He has the glory—the crown—the mansion—which Christ has obtained for all who love him.—[Juv. Miss. Mag.]

Gleaner.

STRIKING CONTRAST;

The friends of humanity have been often called to weep over the cruelties practiced by barbarians in the islands of the Pacific on shipwrecked sailors and others

who, like the lamented Williams, have voluntarily put themselves in their power. Such a case is narrated by the Rev Messrs Turner and Murray, who visited the New Hebrides in 1845.

The next was likewise a most disastrous occurrence, viz the massacre of the entire crew of the "Sisters," a cutter from Sydney in search of Sandal wood. She anchored at Uvelo on the south east side of Mart and about 12 miles from where our teachers reside. Uatinani is the name of the chief there. At this time their was a great feast at Uvelo, and many assembled from all parts of the Island. Yams were taken off for sale and while bartering, an unhappy circumstance occurred, to which we may trace much that followed. The principal Chief offered the Captain two yams, and wanted two pieces of hoop iron in exchange. The Captain only gave him one piece, and insisted on having the two yams. The Chief refused, and on this the Captain seized a rope and gave him a beating. The Chief then shouted to his people to be off and all the natives went on shore. That day they laid the plot to attack the vessel, and on the following morning went on board. They divided themselves into parties, each to lay hold of and kill one of the crew, and also! they were but too successful in carrying out their savage intentions. On the signal being given all on board, consisting of eleven individuals, were overpowered, and fell.— The bodies of four were cooked, those of the remaining seven were cast into the sea. None of the natives were killed. Then they plundered the vessel and set fire to her as they had heard the Isle of Pines people had done with the "Star." While turning over their treasures on shore they came upon a quantity of gunpowder; they began to amuse themselves by throwing small quantities of it into the fire; presently some sparks fell among the whole, and by the explosion, which blew the house to pieces, four were killed and many wounded. One of the four was an important Chief. The natives could not understand it; thought it was a judgement sent by white men and determined to be further revenged upon them on account of it.

Now see what a different reception the inhabitants of Samoa, who are blest with the light of the gospel give to the white man. The following account is from the

pen of Rev George Turner, of the London Missionary Society and details a shipwreck which occurred in January of the present year.

There is another affecting event just now at Apia. "They that will be rich fall into temptation and a snare." A fine large brig on the reef, going to pieces.— She drifted on last Saturday week as she was going out of the harbor, with upwards of seventy on board. She was from Sydney with all that crowd of passengers for California. She touched here unexpectedly for provisions. Mr Mills says it was terrific to see her rolling among the breakers, as if every lurch would carry away her masts by the board and upwards of 70 souls on her decks in distress. Most providentially, she at length rolled over, turning her keel towards the sea and her deck towards the land. Had it been the reverse, her decks must soon have been swept. The natives were off instantly, and exerted themselves to the utmost in saving the lives of the passengers and crew. Boats were swamped repeatedly among the breakers, but all were rescued by the natives. Many seeing it was vain to hope for safety jumped overboard, and committed themselves to the Samoans who, either by swimming or the aid of the little canoes, conveyed all in safety to the shore. The conduct of the natives was especially praiseworthy in the exertions which they made for the women and children. Some of the passengers were all but drowned, and, but for the natives, many of them must have perished. Well there these poor people are, with their gilded prospects all to the winds. All have lost much, and some have lost their all; and what to do they know not. Of course, those who are without any means of support will be attended to by the Consul of the nation to which they respectively belong. Surely some of them will learn, that it is better to get wisdom than to get gold. They had plenty to keep them comfortable in the Colony, but were not content with that; although now, many, I dare say would like to be there again."

A NATIVE HELPER IN SOUTH INDIA.—

An English Missionary thus describes the interesting course of one of his helpers, a Hindo convert, in the province of Tinnevely :

He is a man who can neither read nor write, having grown up to manhood in heathenism. Understanding and feeling the force of the gospel himself, he is desirous of doing good to others; and for this purpose he often carries about with him a tract or two. It might puzzle you to think how a man, unable to read, could use these tracts with advantage; but he finds a way. When he is waiting about the Cutcherry (a court of justice) upon business, he will sometimes take out of his girdle one of these tracts, and ask some respectable person, perhaps a Brahmin, to read it for him. The Brahmin deigns, perhaps, to take it, not from his hand, for that would defile him; but the man having placed the tract on the ground, and retired backward, the haughty Brahmin advances, takes it, and reads it to himself. This, however, does not satisfy our friend, who says, "please to read it aloud, sir, that I may have the benefit of hearing what it says." The Brahmin complies; but soon complains that he cannot understand such strange words as "Repentance, Pardon, Justification, &c.," of which he knows nothing. "Oh, sir!" says the convert, "though I cannot read, I think I can tell you the meaning of these words;" and then he begins to explain them to him, making the Brahmin, as it

were, read the text upon which he preaches. Others, too, drawn by curiosity, gather round, and become an attentive little congregation.

Permit me to mention what occurred one day between this man and a Brahmin, with whom he had been holding a discussion of this kind. The Brahmin, somewhat irritated, said to him, "Why, what presumption is this! A low caste man like you, who can neither read nor write, daring to tell me, a learned Brahmin, that your religion is true and that mine is false! How can you know that my religion is false, and that yours is true?" "I beg your pardon, sir," he said, politely; all the natives of India are polite, even the lowest classes; "I beg pardon if I have offended you; but, if you will permit me, I will answer your question by another." "Well, what is it?" said the Brahmin. "Why, sir, suppose that, when you sat down to dinner, two dishes of curry were placed before you; how would you know which of them was best?" "That is a foolish question enough: of course there is but one way of knowing that; I must taste them both." "True, sir," was the reply: "and permit me to say, that is the way by which I know that my religion is true and yours is false. I was a heathen once, and have tasted that religion; now I am a Christian, and have tasted that; and if you sir will only taste them both, as I have done, I am sure you will be of the same opinion with myself."

Finance, &c.

The Annual Meeting of the Poplar Grove Church Association, in aid of the Synod's Institution at the West River, was held in the basement room of the Church, on Wednesday evening, the 5th March, which was attended by a number of ladies and gentlemen belonging to the congregation.

After a few preliminary observations by

the President, and the reading of the minutes of last meeting,

It was moved by George A. Blanchard, Esq., and seconded by Rev. P. G. McGregor, and resolved unanimously—

That this Society, having learned, with much satisfaction, that our Seminary has been in useful operation during the past year, and has excited general interest

throughout the Church, desires to record its unabated confidence in the Institution and its managers.

It was also moved by Charles Robson, Esq., seconded by Hon. Samuel Creelman, and resolved unanimously—

That the members of this Society, believing it to be the imperative duty of the Church to provide the instruction necessary for the preparation of a well trained gospel ministry, again pledge themselves to support the Seminary to the full extent of their means, and to adopt active measures to enlarge the number of contributors.

The following gentlemen were then elected office-bearers for the ensuing year:

Mr William Boak, *President*;
Mr Eddy Tupper, *Vice Pres.*;
Mr Charles Robson, *Secy. & Treas.*;
Messrs C. D. Hunter, Thomas Bayne,
and William M'Kay, *Committee*.

The amount subscribed at the meeting was £18 2s. 6d., which sum will be greatly increased.

CHARLES ROBSON, *Secy.*

The Treasurer of the Board of Foreign Missions acknowledges the receipt of the following sums:—

Philip Lamont, Shubenacadie,	£0 6 3
Cong. of Prince Street Church,	11 14 4½
Hugh McDonald Esq., South River, Antigonishe,	1 0 0
Rev. J. Jennings, Toronto, C.W.,	10 0 0
Rev. W. Barrie, Eramosa, C.W.,	1 0 0

Some of the above sums were mentioned in the March No. as having been received.

Miss Geddie acknowledges the receipt of the following sum, originally contributed to replace a Watch. As it is not required for that object, the donors

wish their contributions to aid in the education of Charlotte Ann Geddie:—

Girls' Juvenile Miss'y. Society,	£1 0 0
A Friend,	1 0 0
Mission Box,	0 4 0

Miss Geddie acknowledges the receipt of 21s. 3d. from the Central Sabbath School, ten mile Farm, West River, towards defraying the expenses of Miss Charlotte Ann Geddie's Education.

A Meeting of the Board of Foreign Missions of the P. C., N. S., is requested at the Manse in Onslow, on Thursday the 17th of April, at 10 o'clock.
a. m.

JOHN I. BAXTER,
Convener.

Persons who have not yet received the January No. of the Register can now have it by applying at the Eastern Chronicle Office.

In making up the March No. of the Register to be forwarded to subscribers, a few copies of the February No. were sent by mistake. Parties who may have received them will please to return them to the E. Chronicle Office, where they will receive the March No. in exchange.

ERRATUM.—In our last the collection from Prince Street Church for the Foreign Mission should have been £11 14s. 4½d. instead of £11 14s 4d.

The Presbytery of Pictou, will meet in Primitive Church New Glasgow, on the 2nd Tuesday of April, at 11 o'clock. A. M.

The Presbytery of Truro will meet for Presbyterial visitation at Nine Mile River on Tuesday, 15th April.

The Board of Domestic Missions will meet next at Nine Mile River on the evening of Tuesday, the 15th April.