

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

MISSIONARY REGISTER
OF THE
PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

Vol. 2]

MARCH, 1851.

[No. 3.

Foreign Missions.

INTELLIGENCE FROM ANELTEUM.

Private letters have been received from Mr. and Mrs. Geddie, to date May 2, 1850. All the members of the mission except Mrs. Geddie, had been attacked by the fever of the country: but were recovering. Five of the native teachers stationed on Tanna had died. The Bishop of New Zealand had visited the mission and displayed much friendly interest in it. Many encouraging signs appeared in the conduct of more of the natives, and an inquiring spirit seemed to be arising. There appeared however, reason to fear that Mr. Archibald would be obliged to leave on the return of the John Williams.

The mission is now on the whole in an encouraging condition; but it demands more than ever the watchfulness and aid of its friends, and especially that some person of like spirit and ability with Mr. Geddie, should be sent to his assistance. The missionaries complain much of the want of private letters from their friends in this country. The following is an extract from Mrs. Geddie's letter.

"If you have received our letters written early in April, you will see that we have been visited by sickness, but I am happy to say that we are all now enjoying pretty good health. Mr. G. has not yet recovered his strength, and has had two or three slight attacks of fever and ague, but on the whole he is pretty well; indeed we have great reason to be thankful that we have suffered so little in comparison to the foreigners residing on the island. The dear children are very sick; dear Lucy is constantly making enquiries

about Nova Scotia and her friends there; she says she will go to see them when she gets "big." I am happy to say we have encouragement in our work. I have again been obliged to relinquish my school or I should rather say I had to do so some time ago as there were preparations making for a feast, and the women and girls were kept busy fattening pigs for the occasion; but they are again beginning to attend, and I trust that I shall soon have such an influence over several of them, that they will not easily be induced to absent themselves. I have two very promising girls under instruction, one of them is a chief, the only female chief on the Island—the other is her cousin a very smart, clever girl. I feel very much attached to them and I trust that the instruction we are endeavouring to impart may be blessed to them. I have a Sabbath class which is generally well attended. Many of the natives do not cook any food on the Sabbath, and they call Saturday the Ma Sheat-o-netta, that is, the day for preparing the food. I am very anxious to keep a few girls about me constantly, but I cannot make the trial unless friends at home will give me assistance, and this they might do by sending me cloth, needles, thread, thimbles, &c. I would rather have the materials than the clothes ready made. I am now quite out of materials for my girls to sew. We had the pleasure of a second visit from the Bishop of New Zealand, and we enjoy his visits very much he is such an amiable and pious man, and also so liberal. We expect him again in four months—it is about a month since he left; he was on a missionary voyage as usual.—

Poor man, he spends little of his time in the bosom of his family, and must suffer many privations. The little vessel in which he performs his voyages does not afford him many comforts, and to save the society expense, he lives while at sea in the most economical manner. When here, he kindly took a trip to Tanna to bring back a number of natives of this Island that had been taken there some month previous by a vessel. The Bishop insisted on Mr. Geddie accompanying him (as he, Mr. G., was just recovering from illness) for the benefit of his health."

Extracts from a letter from Rev. Mr. Jennings to the corresponding Secretary of Board of Foreign Mission, dated Toronto Jan. 21st., 1851.

My Dear Sir,

With much pleasure I sit down to write my annual letter, and to send to your Mission fund our usual sum.

We held our annual Missionary Meeting last week, and unanimously voted Ten pounds. The draft will be for Eleven pounds; one pound from the U. P. Congregation of Eramosa, under the pas-

toral charge of the Rev. William Barrie. I wish I had received more to send you. Our Synod has passed the *resolution* to support your Mission. I trust soon to see our church here giving you efficient aid. I thank your Board for remembering me by sending the Chronicle and Register. I am glad to read such good accounts, on the whole, from the Missionaries. They are sowing the handful of seed; we must wait for the harvest. It will come, no fear of that. I thank God for giving me and my people the privilege of helping to sow the seed, tho' in *this* world we may not rejoice at the in-gathering. Part of the work is being done; we have God's promise for the rest of it.

What about the ship? My children laid the keel of it—fairly put it on the stocks, and I hope your young people will not let it stick. Some of your congregations did nobly, tho' the whole sum raised as far as I have seen is below what I expected.

With best wishes for the success of the mission, which I beg you to present to the mission Board, &c. I am, &c.

Miscellaneous.

THE NESTORIANS OF KORDIS-TAN.*

Inclosed among the most inaccessible mountains of Kordistan,—hemmed in by the barbarous and lawless tribes, and surrounded on every side by the followers of Islamism, are to be found at this day a small but venerable remnant of the ancient and once influential sect of the Nestorians; a remnant whose history and condition present, in not a few particulars, a striking analogy to those of the

Vaudois of the Alps. They are, indeed, the Waldenses of the east.

To this interesting people, long lost sight of by the Christians of the west, the missionary labours of our American brethren have of late directed general attention. Information has been supplied respecting them in the communications which have appeared from the missionaries stationed at Ootoomiah by the American board; and especially in the recent work of Dr. Grant, who explored their territory, and resided among them for a considerable period.

* The above is principally abridged from a course of articles which appeared some time ago in the United Mission Magazine.

The sect of the Nestorians, of which these mountaineers are the only remnant, is the most ancient christian sect now ex-

isting. It took its rise in the fifth century. Nestorius, from whom it derived its name, was a native of Syria, and was made bishop of Constantinople, A. D. 428. Having warmly opposed the Apollinarian heresy, which lost sight of the distinction between the divine and human natures of Christ, and represented his divinity as occupying the place and performing the functions of a human soul, and having espoused the views of those who, maintaining that the divine nature of Christ was not confounded nor blended with his humanity, scrupled to apply to the Virgin Mary the epithet of *Mother of God*, he provoked the jealousy and opposition of the ambitious and turbulent Cyril, bishop of Alexandria, at whose instigation he was arraigned for heresy. It is not, perhaps, to be questioned, that Nestorius was chargeable with speculating too boldly upon these mysterious themes, in regard to which the human mind must be content to know the *fact* as revealed by inspiration, without inquiring as to the *manner of the fact*. Still, for ought that appears, there is reason for believing that his views were correct in the main: and the motive by which he seems to have been actuated was entitled to the highest commendation,—a wish, namely, to check the growing superstition of the age, and to prevent idolatrous homage from being offered to a departed mortal. The truth is, he did not even plead guilty to the charge of being unwilling to apply the above title to the Virgin, if it was properly understood. He said, “I have often declared that, if one more simple among you, or any others, is pleased with this word, I have no objection to it, so be that he make not the Virgin God.” And with reference to the other charge which was brought against him, of holding that there were not only two natures, but two persons in Christ, (though even this language might possibly have been used in a sense which would not have implied any serious heresy), he distinctly denied it: and he continued to do so to the end of his life. To Cyril, his enemy, he wrote thus:—“I approve that

you preach a distinction of nature in respect to the divinity and humanity, and a conjunction of them in one person.”—And to another prelate he said, “of the two natures there is one authority, one virtue, one power, and one person, according to one dignity.” The opportunity, however, for humbling the occupant of the see of Constantinople which had begun to eclipse its patriarchates was too good to be lost; and, accordingly, insufficient as were the grounds for proceeding against him, he was, through the influence of Cyril, condemned by an *ex parte* council without being heard in self-defence, excommunicated, hurled from the patriarchal throne of Constantinople, and banished to Arabia Petræa; whence, after a four year’s residence near Antioch he was transported to one of the Oases of Lybia, and died in Upper Egypt. It is instructive to look back upon the subtle and metaphysical distinctions on which the ecclesiastical censures of that age were grounded: and not less melancholy to discover that the unhappy contests which disturbed the church at that early period of its history, and led to the most calamitous consequences, rather proceeded from motives of jealousy, and ambition, than a sincere and disinterested regard for the truth. “Many, nay the greatest part of writers, both ancient and modern,” says Mosheim, “after a thorough examination of this matter, have positively concluded that the opinions of Nestorius, and of the council which condemned them, were the same in effect: that their difference was in words only, and that the whole blame of this unhappy controversy was to be charged upon the turbulent spirit of Cyril, and his aversion to Nestorius.”

As might have been supposed, the excommunicated bishop of Constantinople was regarded by thousands as an injured man. The doctors of the church in Syria,—many of whom had, like him, been disciples of Theodorus of Mopsuestia (from whom Nestorius is supposed to have imbibed his opinions), participated generally in his views; and after his

condemnation openly declared their adherence to them. In the celebrated school of Edessa (the modern Orfa) in Mesopotamia, where many christian youths, belonging chiefly to Persia, were educated, the cause of Nestorius was warmly espoused, and every effort made to secure the extensive diffusion of the principles of the new sect, now separated from the general church. It spread rapidly in all directions, and multiplied its adherents by thousands. Before the close of the fifth century, about sixty years after the date of the Council of Ephesus, by which Nestorius was deposed and banished, it had become the dominant christian sect in Persia; and so numerous and influential were its adherents, that when the Episcopate of Selucia became vacant, they nominated the successor to that office, who declared himself thenceforward Patriarch of the Eastern Church.

Though prior to the rise of the Nestorians as a sect, the gospel is believed to have been published, and churches are supposed to have been formed, as far as the banks of the Indus, they sought to push the triumphs of Christianity to remoter regions still. So early as the fifth century their patriarchs are said to have appointed and sent metropolitans to China, which implies the existence in that country of bishops and of numerous churches. Such was the success of their efforts, both while they were subject to Persian rule and to the authority of the Arabian caliphs, that previously to the overthrow of the latter in the thirteenth century, their churches extended from Syria to the wall of China, and from the Indian peninsula to remote Tartary.—The region which now forms the kingdom of Persia they occupied to the almost entire exclusion of other christian sects. Over its whole extent their churches were spread; while in Armenia and Mesopotamia, in Arabia and Cyprus, among the mountains of Malabar, and throughout the wide range of country which stretches from the shores of the Caspian to Mount Imaus, their adherents were numerous and influential.

It would be too much to say that the gospel which they published thus extensively was the pure gospel, unmixed with the superstitions and dogmas of men; and it must be allowed that the means which they sometimes employed for extending their cause, savoured too much of the spirit of the world. Still this much may be affirmed, that the Nestorian church presented during the whole course of its history, a favourable contrast to the other Oriental churches; that it never was tainted by such corruptions as the worship of the Virgin Mary, and of images and relics; by auricular confession, or the doctrines of purgatory and transubstantiation; and there is reason to believe that, if, as it now exists, it has departed in some of its religious principles and ceremonies from the simplicity of the bible standard, it adhered more closely to that standard at the period when its missions were most flourishing. Its purity and its activity, as will always be the case, acted and re-acted on each other. The Nestorian commentators of the sixth century, according to Mosheim, were the only expositors of that age who were worthy of the name, because they searched for the sense, and the native energy of the inspired words;—a commendation which shows that, when the theology of other departments of the church was becoming more and more vitiated by the mysticism of the schools and impregnated with error, the Nestorians recognised the scriptures as the fountain-head of religious truth, and, applying right principles to the study of them, used the best means of attaining soundness in the faith.

The conquests of Mahommedanism inflicted a death-blow on the Nestorian churches in Persia and Tartary. The exterminating sword of Sultan Mahmood, who occupied the throne of Persia in the commencement of the 10th century, and whose capital was Ghiznee in Cabul, converted millions to the faith of the Arabian prophet: and the persecutions which for several centuries afterwards continued to assail the disciples of the cross through-

out these regions, were consummated in the cruelties of the bloody Tamerlane. Ere the commencement of the 15th century, not a vestige of the Nestorian church existed in those countries, which were overrun by his victorious armies. And in the remotest east, the churches which had been formed were, by a series of persecutions, gradually destroyed. If we may credit the testimony of the Papal missionaries, who were sent into China in the 16th century, no distinct traces of a former christianity—no evidences that the gospel had formerly been proclaimed in that country, were to be found.

The only portion of the Nestorian church which withstood these destructive influences, was that which tenanted the mountains of Kordistan, situated between Mesopotamia and the north-west corner of Persia, and blocking up the direct passage between these countries. Shut up in their almost impregnable retreats, they bade defiance to the desolating storms of revolution which swept over the surrounding regions. The local situation of this people is indeed admirably fitted to accomplish the purpose which Providence seems to have contemplated in planting them among these mountain retreats; namely, to keep them distinct from surrounding tribes, and enable them to resist the aggressions of an invading enemy. Dr. Grant, when describing its physical features, says, "I found myself at the summit of the mountain, when a scene indescribably grand was spread out before me. The country opened to my enraptured vision like a vast amphitheatre of wild precipitous mountains broken with deep dark-looking defiles and narrow glens, into few of which the eye could penetrate so far as to gain a distinct view of the villages which have long been the secure abodes of the main body of the Nestorian church. Here was the home of a hundred thousand Christians, around whom the arm of Omnipotence had reared the adamantine ramparts whose lofty, snow-capped summits seemed to blend with the skies in the distant horizon.—

Here, in their munitio of rocks, has God preserved as if for some great end in the economy of his grace, a chosen remnant of his ancient church, secure from the beast and the false prophet, and the clangour of war." To equip himself for threading the difficult passes of the country, in which riding out on a mule is out of the question, he was obliged to exchange with the bishop of Duree his wide Turkish boots for a pair of sandals wrought with hair cord in such a manner as to defend the sole of the foot, and enable the wearer to secure a foot hold, where he might, without such protection, be hurled down the almost perpendicular mountain sides. The boisterous Zab roars and dashes along its rocky bed through the whole extent of the central defiles of the country; being often confined between the opposing faces of almost perpendicular rocks that rise on either side like gigantic battlements.— Where the mountains recede from the river so as to admit of cultivation, smiling villages are seen embosomed in gardens and vineyards. But in the passes the mountains are so steep as entirely to shade the traveller from the noonday sun; and he almost involuntarily lays hold of the rocks to secure himself in his perilous position.

TAHITI.

By letters recently received from this island, we derive the gratifying intelligence that a revival of spiritual religion formerly announced to have taken place at several of the Mission Stations, has, in the gracious providence of God, continued to extend its influence.

The Rev. Wm. Howe, writing under date the 16th April to the Rev. David Darling, at present in this country, gives the following encouraging statement:—

"You would be greatly grieved to hear of the death of Utarui before you sailed. I was with him an hour before he died. His end was what it might be expected to be—perfect peace. Almost his last words were, 'My place above is pre-

pared.' I had some unbelieving fears that now he was gone and you were absent, things would go wrong at Bunauia; but, wonderful to relate, a state of life and activity pervades the whole of the district. Mooval is most active and energetic in every good work, and is praised by all for his devotedness. The troops have been removed from Bunauia, there being only two mutoi and one soldier to keep charge of the gun. This appears a merciful providence, as the place is now only under the superintendence of the native officers, and the schools under that of the deacons. I have not been able to do as you bid me about the students, which was, that none of them should go until they had been twelve months in the Institution; for the people would have them; and as every sermon they preach is examined by me before they go, I do not regret the determination of the people to have them. The list of candidates which you left had increased to thirty the first ordinance day. I was engaged in their examination and in the church-meeting, from eleven to four in the afternoon; nineteen of them were admitted, and three adults were baptized. From that time there has been a remarkable development of a long standing work. Many it would appear have been living under conviction for a long time, which your last sermon was the means of bringing to maturity. As soon as you had left the place, everybody appeared to feel, "We have long enjoyed the faithful ministry of our Missionary, but we have not availed ourselves of its advantage; and now he is gone!" And they have by these reflections been led to decide. I spent last Friday and Saturday week there, employed almost the whole time in examining candidates, and in admitting members to the church. Sixty one were admitted, after a faithful examination into their sentiments and conduct. I durst not keep them out, lest I should be sinning against them, and the Head of the church. I also baptized eighteen adults. Pray that those who have been admitted may remain faithful.'

CHURCH MISSIONARY SOCIETY.

SOUTH INDIAN MISSION.—In one town in the Falamecitar districts, thirty-seven families, numbering one hundred and twenty two individuals, have recently come over from heathenism to nominal Christianity. They had been violently opposed to the gospel, and persecuted

those who took a similar step. This movement seems to be entered upon in good faith, as they had previously destroyed their idols; and when the missionary, on account of their former conduct, hesitated to receive them, they went home and levelled to the ground their devil-temples, to show their sincerity in desiring Christianity for its own sake.

In another district, several incidents are reported which go to show the power and preciousness of the gospel. One is that of an aged man who had been connected with the church about four years. Lately, when labouring under some disease, which all thought would be fatal, his patience and resignation to the will of God were most exemplary. The fear of death was gone.

A sister of his, also bent down with infirmity, takes great pleasure in the worship of God. When a friend said to her, that she ought not to go to church on dark nights, as her sight was failing her, she replied, "I go to worship God, and he will light my path and preserve me."

The Headman of a village who for some years had given decided evidence of attachment to the gospel, recently died of the cholera. No sooner did his teacher, who had been sent for, make his appearance, than an aunt cried out, "O come and pray with my nephew." He at once said to her, "I wish you to remember, aunt, that if you desire God to hear you in the day of trouble, you must pray to Him in the day of prosperity."

ENGLISH WESLEYAN MISSIONARY SOCIETY.

MISSIONS IN WESTERN AFRICA.—The writer of the letter from which the following extracts are taken, is a liberated African who has been converted since his rescue from slavery and transferred to Sierra Leone. He was for some time a student in an institution for training native Africans, and is now a Native Assistant Missionary.

THE TRUE MISSIONARY SPIRIT.—As I went down the wharf one day, I saw hosts of Spaniards walking about on the beach. I was anxious to know where they came from. The answer was, "From Gallinas." "And where are [they going]?" "To Freetown," was the reply. "Why and what for?" said I. "O," says a man, "to look for a passage to the Havannah. The slave-factories are all broken up; the Chiefs delivered up all the

slave-traders ; and signed a treaty, that no such traffic will be carried on amongst them any more." I am sorry that I cannot dwell upon every particular now on this subject : I shall leave it for next time. But, Sir, I was overjoyed. Never was there a news which made me so happy in this world as this. If I had disposal of myself, I would sail the next day, to plant the standard of the cross on the shores of Gallinas.

In the month of August, 1848, Prince Ar-mar-rah, from Gallinas, called to see me. We had a very long conversation. One particular thing we conversed about was, the subject of religion. I asked him, how would he like to have Missionaries sent to teach him and his people about Jesus Christ. He said, "Very much. And why don't you come now? War is done; no more slave-trade. You must come to teach us your book; we want our children. If you come, we will be glad to receive you." I told him, "I shall be very happy to come, if the Committee sends me." I told him, "I am not my own; I am a servant: and wherever my Master sends me, I go." He said, "You ought to come, because it is your mother's country; and we will be very glad to receive you." I told him, that I shall write to the Committee in England; and if they send me good answer, he will be sure to see me, or some one else; so I make him present of a very beautiful Bible; and he was very much pleased with it, and promise to get some one to read it to him. And when he was taking leave of me, he said, "Don't forget to write to your masters in England: tell them we want somebody to come and teach us, and to tell us about God palaver." About two months previous to this, a brother in that part wrote to me as follows: "I want you very much to come here. Will you come?—Do come. And now, since God has stilled the contending elements, and given peace to the country, how very important that we take the field, before Mohammedans, or some others, have pre occupied the ground, and closed the doors against us! Dear brother, *can't* you come?—*Won't* you come? Do come, and we will soon have a Mission far in the interior." Now, dear fathers, you see from this we have a call from the interior, from the neighbouring country; shall we say, No, we cannot go? I have been praying about it all this time, and I feel that the Lord has called me to go, and shall I say no?—

Shall I refuse? Will you hinder me?—Our mission is *established* in this colony, we have here sixty-seven Local Preachers and Exhorters, and many other labourers besides; while the neighbouring countries are perishing for want of Teachers. If any other Christian, or Christian Ministers, can feel satisfied in their minds, I cannot. At present I am just as one out of his element. If you will only appoint a European Missionary for the head, and send me or some other Native Agents with him, I for my part will go with all my heart. O, dear Sirs, hinder me not: I must go; God calls me! O do not prevent me from occupying that wide and uncommonly interesting field! . . . I am quite willing to go wherever the Lord will send me. I have given up myself to this great work. But if you see fit that I should remain in the colony, and continue to labour there, I am perfectly satisfied, and ready to submit. But, Sirs, I must tell you again, that it has cost me many sleepless nights when I think of the surrounding nations that have not been visited, though some are not thirty miles from us: it is a pain to my heart. O may the Lord whom he will send, so long as the Gospel is preached to them, and souls saved! Why, I do feel more for these poor Heathen at Gallinas, because I have some relations there. Here are myself, parents, brothers, and sisters, enjoying the blessings of the Gospel of Jesus Christ, while some of our friends and nearest relatives are living in darkness and superstition; not only so, but they are not far from us, and yet we cannot go to them!

Many of my friends and relations here cannot bear the thought of my going from Sierra-Leone, and of my writing to the Committee about such a thing, and tell me that I ought to leave it and say nothing, and make myself still and be happy with my friends. But I want them to know that I am not seeking for happiness, nor ease, nor pleasure, while my fellow-creatures are going to eternal wo. I want to see souls saved, and the name of my God to be abundantly glorified. Amen.

FEJEE MISSIONS.—It will be remembered, that the Feejee Islands were once the very seat of cannibalism. The following extract is from the journal of the Rev. R. B. Lyth, Lakemba, Feejee:

Oct. 19. 1849.—We praise God for what our eyes have seen and our ears have heard this day. Tuinayau, the King, has made a public profession of Christianity, and with him five others, including

the only remaining Priest, and others of his near friends. There has been great joy in the City, and in the whole Island.

Sunday, Oct. 21.—A memorable Sabbath in Lakemba—the King, for the first time after professing himself a Christian, attended the house of God, and joined with his people in worshipping Him who is “King of Kings and Lord of lords.” Tui Tuimou, another influential Chief, bowed for the first time before the Lord. The chief of the town of Nasankalau, on hearing, the other day, that the King had *lotued*, [that is, openly professed his belief in Christianity,] ordered the chapel drum to be beaten, and immediately went to the house of prayer, and, with several of the remaining Heathens of the town, knelt before God in token of his becoming his willing subject, and his people God’s people. So the language of the Prophet has its literal accomplishment: “And people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also.”

From the United Pres. Miss. Record.

CHOLERA IN JAMAICA.

The following letter from the Rev. Mr. Watson, gives an appalling account of the ravages of the cholera in Port-Royal and in Kingston, Jamaica. The intelligence which it contains must awaken the sympathies, and call forth the earnest prayers of the home church, that our esteemed missionaries and fellow church-members in that island, may be graciously sustained and separated in the day of the Lord’s visitation, and that the fearful scourge may be blessed for reviving and promoting among all classes the interests of vital godliness.

KINGSTON, 12th Nov. 1850.

MY DEAR SIR—You will have heard ere this that Jamaica has at length been visited by that fatal scourge, the Asiatic cholera. About four weeks since it broke out in Port-Royal, having it is supposed, been brought by an American steamer from Chagres. In Port-Royal it has destroyed upwards of one-fourth of the population, and filled the town with misery and despair. Kingston, you know, is distant by water only 7 miles from Port-Royal, and hence you may conceive the

terror and anxiety into which the inhabitants were thrown by the daily news from Port-Royal. It has at length broken out with fearful malignity in the city—visiting all parts of it, but especially the lanes where the negro population are living in crowded, ill ventilated, filthy yards. It has destroyed in *three weeks, more than fifteen hundred persons*, and is, at this moment, fearfully on the increase, and is now extending to the upper classes. Terror and alarm are depicted on every countenance, while all the day long, coffins and funerals meet the eye in every direction. Our medical staff consists only of eight doctors to a population of 40,000.—They are worn down with fatigue, and are not able to see one in ten of the afflicted people that need their aid.”

All business is at an end, and *panic* alarm pervades all classes. The negro population in Kingston seem to be perfectly *non-plussed* at the visitation, and are becoming quite helpless; the white people, on the other hand, ministers of all denominations, and the merchants, are exerting themselves in a way that is beyond all praise. Where, or how, or when, this dreadful scourge will cease, we cannot tell. The state of mental anxiety, the continued cry that is being made to us for help, the sight of so many dead and dying, the want of *coffins, graves, cots*, and the numbers that lie unburied at the various burying grounds, are all so many and so painful circumstances, as to place us in a condition such as I have never experienced before. Vain is the help of man, if God stay not this plague. Kingston, I fear, will be turned into a very lazar-house of disease and death. It is spreading now rapidly into the neighbouring parishes.—Hundreds have fallen in Spanish Town, in St. Andrews, and St. Davids, and there can be little doubt that it will spread into the interior, and it may be all over the island, the results of which it is positively fearful to contemplate. As yet my family are well, but the cholera and death have made a complete circle round our dwelling. Verily, there is but a step between us and death. May God stay the hand of his vengeance, and hide us till these calamities be overpast. We had a day of fasting and humiliation all over the island about two weeks since, and to-morrow is to be spent by the inhabitants of Kingston and the three adjacent parishes in the same way. Public prayers will be offered up in all the churches, and all business

of every kind will be suspended during the entire day. My members have as yet been spared; several have been seized, but have been spared. Some of my stated hearers who were not in communion have fallen; but, up to the present moment, the Lord has been dwelling in mercy with me, my family, and the people.

ENGLISH CHURCH MISSIONARY SOCIETY.

TELOOGOO MISSION.—INTERESTING APPLICANTS.—Rev. R. T. Noble, who is engaged in the business of education among the Telooongs of India, thus describes a visit he received from an aged Brahmin:

Last December a poor Brahmin, bowed down with age, white-headed, and supporting himself on a long bamboo staff, appeared at our school with two very intelligent looking lads about ten and twelve years old. He said, to my great surprise that they were the children of his old age; that one of the members of his family, to whom they had looked for support, had been dismissed from his situation; that now they were suffering great embarrassment; and that he was much distressed at having, as he must soon do, to leave his children so young and unprovided for.—Having heard of our school, he had walked twenty-eight miles, from a village near Goodywadah, which lies to the north of Masulipatam, in the hope of obtaining admission for them, and some little assistance for their maintenance. If I would take charge of them, and allow them a small sum for their rice, he said he would return to his village, and send his sister to cook for and look after the lads. I said I would consider the matter, and give him an answer the next day. On leaving school, I was much pleased to find one of the students of the first class interested in them, and offering to give them a part of his food; and when I reached home and related what had occurred, a German missionary from Rajahmundry, the Rev. C. W. Groëning, at once put into my hands twelve rupees, out of his own very slender income, toward their support.—Thus encouraged, I resolved to undertake the charge of them for a year; and on going to school the next day, and finding, to my great delight, that all the old man asked was two rupees a month for their food, I made his aged heart glad, and his eye beamed with pleasure, by saying I would do as he wished. The boys, be-

ing quite ignorant of English, have been placed under the tuition of one of the senior students in his leisure hours, till they shall have acquired such an amount of our language as may enable them to enter the lowest form. In the mean time they attend at the school several times a month, that their progress may be examined. Hitherto they have been very eager to learn, and have acquitted themselves well.

ITEMS.

Harmony among Missionaries at Calcutta.—The importance of harmony among missionaries of different denominations, who are stationed in the same neighbourhood, can hardly be over-estimated. It is gratifying to know that all the missionaries of Protestant denominations in and around Calcutta, excepting those employed by the "Society for the Propagation of the Gospel," has now a pretty well understood and generally practised rule, that none shall receive converts or inquirers, who have been in connection with other denominations, without at once communicating with the parties concerned.—This arrangement will no doubt tend greatly to the purity and peace of native churches.

Female enterprise in India.—In Bansberia, Bengal, the wife of a devoted native catechist, connected with the Free church of Scotland, has established a school of her own for the instruction and salvation of her countrymen. Such an institution has never before existed in that region, and this is probably almost a solitary instance of a native Bengali woman, who has energy and zeal enough to impel her to such an enterprise. It has thus far been eminently successful.

New Zealand Evangelist.—We live in stirring times. Even South Africa, Samoa and New Zealand must have their newspapers and embark in the career of civilization. A London paper thus speaks of the New Zealand Evangelist. "This is a monthly periodical conducted by the ministers of the evangelical alliance at Wellington." What this alliance is, we do not gather from the number transmitted to us, nor is it important. It is enough to know that it is evangelical.—We see, however, that it comprises several communions, Congregational, Primitive Methodist, and others. The monthly issue of such a publication speaks well for the land of the cannibal, which, some

centuries hence, bids fair to be the England of the South. It is refreshing to the spirit of philanthropy to look on the very wrappers of the publication, where, among other things we find a depository of the Bible and Tract societies, with a catalogue of a large number of our best books on practical divinity."

Increase of Bibles in Great Britain.—It is well known that the printing of Bibles in England was a monopoly until a few years past. Rev. Mr. Thomson, who first laboured to have this monopoly abolished, says that the issues during the eleven succeeding years were as follows; eleven years before, 5,772,159; eleven years after, 11,663,789. This was the Bible Society alone. He had calculated that, if all the kindred institutions were taken into the estimate, during the eleven years after the fall of the monopoly, no fewer than 34,691,367 Bibles had been issued; and, taking a fair average, the saving effected had amounted to the enormous sum of £2,203,705.

Juggernaut's Household.—The "establishment" connected with the great temple of Juggernaut in India is immense. It includes 36 different kinds of office, some of which are subdivided into several more. About 610 persons are required to fill the appointments, a few of which are the following: the one who puts Juggernaut to bed, the one who wakes him, the one who gives him water and a took-pick, the painter, to paint his eyes, an officer to give him rice, another to give him *pan*, one to wash his linen, and one to count his robes, one to carry his umbrella, and one to tell him the hours of Worship.—

Besides these, there are 400 cooks, 120 dancing girls, and 80,000 priests, many of whom are exceedingly rich. So much for Hindoo idolatry.

Exposure in China of the Sick and Dying.—Dr. Ball, of the Canton mission, says it is no uncommon thing to see lying in an open spot near his house, one, two, or three persons in a dying state. Some are beggars. Some are abandoned by friends, lest, if they die in their houses, the place will be haunted by the departed spirit. Some are thus exposed, that their relations may be saved the trouble and expense of burying them. Occasionally this last rite is performed by the government, while in other cases, the corpses are covered with grass and straw and left to putrify or be eaten by the dogs.

Discoveries in Assyria.—At a meeting of the "British Association," Major Rawlinson made a very interesting communication in regard to the languages of Assyria and the discoveries of Mr. Layard.—The Assyrian and Babylonian languages are of the Shemitic character and nearly related to the Hebrew and Chaldaic. As to the antiquity of the inscriptions found, while Major Rawlinson does not agree with Mr. Layard in assigning the date of some of them to 2,500 years before Christ, he yet gives forcible reasons for concluding that the earliest inscription dates back to 1,200 before Christ, or more than 3,000 years ago. He is of opinion that we shall yet have a better account of the history, religion, jurisprudence and philosophy of the Assyrians than we have of Greece or Rome, during any part of their history.

Gleaner.

TEACHING BY MOONLIGHT.

Rev. Mr. Moffat gives a curious account of the eagerness of some nations in South Africa to learn to read:

It was now late, and both mind and body were jaded, but nothing would satisfy them; I must teach them also. After a search, I found, among some waste paper, a large sheet alphabet, with a corner and two letters torn off. This was laid down on the ground, when all knelt in a circle round it, and of course the letters were viewed by some standing just upside

down. I commenced pointing with a stick, and when I pronounced one letter, all hallooed out to some purpose. When I remarked that perhaps we might manage with somewhat less noise, one replied he was sure the louder he roared, the sooner would his tongue get accustomed to the "seeds," as he called the letters. As it was growing late, I rose to straighten my back, which was beginning to tire, when I observed some young folks coming dancing and skipping towards me, who, without any ceremony, seized hold of me. "Oh, teach us the A B C with music,"

every one cried, giving me no time to tell them it was too late. I found they had made this discovery through one of my boys. There were presently a dozen or more surrounding me, and resistance was out of the question. Dragged and pushed, I entered one of the largest native houses, which was instantly crowded. The tune of "Auld lang syne" was pitched to A B C, each succeeding round was joined by succeeding voices till every tongue was vocal, and every countenance beamed with heartfelt satisfaction. The longer they sung the more freedom was felt, and Auld lang syne was echoed to the farthest corner of the village. The strains which infuse pleasurable emotions into the sons of the north, were no less potent among these children of the South. Those who had retired to their evening's slumbers, supposing that we were holding a night service, came; "for music," it is said, "charms the savage car." It certainly does, particularly the natives of Southern Africa, who, however degraded they may have become, still retain that refinement of taste, which enables them to appreciate those tunes which are distinguished by melody and softness. After two hours' singing and puffing, I obtained permission, though with some difficulty of consent, and greater of egress, to leave them, now comparatively proficient. It was between two and three in the morning. Worn out in mind and body, I lay myself down in my waggon, cap and shoes and all, just to have a few hours' sleep, preparatory to departure on the coming day. As the "music hall" was not far from my pillow, there was little chance of sleeping soundly, for the young amateurs seemed unwearied, and A B C to Auld lang syne went on till I was ready to wish it at John o'Groat's house. The company at length dispersed, and awaking in the morning after a brief repose, I was not a little surprised to hear the old tune in every corner of the village. The maids milking the cows, and the boys tending the calves, were humming their alphabet over again.

A STRANGE PULPIT.

Translated for the Macedonian from Evangelische Heidenbote, a periodical published at Basle, Switzerland.

On the 23rd of June, 1849, was held at Dumroi, Bengal, the great festival of Juggernaut. He is called "the Lord of the world," and millions of poor idolaters bow themselves in worship before this, the

most illustrious idol in India. Bion, with some other brethren, took a package of Christian tracts, and hastened to Dumroi, in order to preach the word of life to the thousands assembled at the idol festival. They arrived there on the evening before the festival. At the dawn of the next morning they repaired to the idol. The car rests on eight wheels, and is drawn about with long ropes by the multitude. It is built in the form of a terrace. On the top stands the hateful idol, robed in silk and gold. On the sides below are the priests, who entertain the crowd with vulgar songs and senseless tales regarding the idol.

To this celebrated idol car, which was now surrounded by enormous crowds of men, Bion and his companions approach. So great, however, is the noise near the car, that they cannot be heard. They separate in different directions, and under the shady trees begin to testify of Jesus. Now they speak of sin, and now of that righteousness, which avails before God; now they alarm the consciences of their hearers, and now they point, to the sorrowful and weary, the way of peace in Christ. Thus do these zealous messengers of Christ speak and testify, the whole day, with only a slight intermission.—At last, night approaches. Wearied and exhausted, and so boarse that they can scarcely speak another word, the brethren prepare to return. But the sun has not yet set, and Bion takes no rest. He would direct one master-stroke against this bulwark of Satan, against the idol Juggernaut. He takes advice of his companions. Some propose they should station themselves at the river, and give a tract to each departing boat. With this Bion was not satisfied. He would speak face to face, and heart to heart, one final, heart stirring word to the blinded multitude. The brethren following him, he presses his way once more through the dense crowd, to the scene of festival, and reaches the colossal car.—He must speak to the people, but he sees no elevated place, from which he could be heard at a distance. He hesitates, but soon regains his courage, breathes a sigh to God, and with a bold leap springs up six feet high, to the lowest terrace of the idol car! At first, his heart trembles within him at the extraordinary and unheard of venture. But the Lord strengthens him. The astonished people flock thickly around him. His eye passes over

the mass of idolaters, his heart is moved, and his tongue is loosed. "Come to Jesus, all ye who are weary and heavy laden. He will give you rest." This was the text and the theme of his sermon. He is permitted to speak without disturbance so long as his voice enables him. "I was never so happy," he writes, "in any pulpit as upon this car of Juggernaut. I cried aloud and spared not. Finally, when I could scarcely speak aloud, I concluded with these words. "So long as my tongue can move, I will not cease to speak of the gospel, for it is the power of God unto the salvation of all who believe therein. Hear it yet again; the gospel of Jesus Christ is the power of God unto the salvation of all who believe. Blessed are ye if ye receive it. But wo, wo, to all those who thrust it from them. He that hath ears to hear let him hear." I then made my bow, sprang down from the car, and departed."

PROTESTANT WORSHIP IN A CATHOLIC CHURCH.

A missionary making a tour in New Mexico, was offered the use of the church by the priest of Albuquien, and in turn in-

vited him and his people to attend. About two hundred came, the most of whom assumed a kneeling posture and retained it, while he preached to them for nearly an hour. The priest sat close by him, while the prefect occupied a distant part of the house with an American lawyer, who interpreted to him in an under tone as the sermon proceeded. As soon as the assembly was dismissed, all the Americans present who were able to converse in the Spanish language, were solicited by the Mexicans to interpret the sermon to them. It was an interesting sight to behold groups of listeners, and several men engaged in preaching *second hand*. One intelligent lady, the wife of an American physician, told her husband, that though she could not understand the American padre, yet she knew he was talking good, and desired her husband to interpret to her; and as he rehearsed the subject of the discourse, she wept for a long time, and at length exclaimed, "O, if our priests would only tell us such good things we should be better people than we are." Another woman who understands our language said, "That is the truth, that is what the people want to hear."

YOUTH'S DEPARTMENT.

ANECDOTE OF SWARTZ.

Swartz had been travelling all day in missionary work. He had with him a son of one of his converts, a boy named Christian David, who was afterward ordained by Bishop Eber at Calcutta. Arriving at a village about sunset, Swartz sat down under a tree, and conversed with the natives while the evening meal was being prepared. When the curry and rice were spread on plaitain-leaf, Swartz stood up to ask a blessing. His heart was full of thankfulness to God, who had preserved them through the day, when travelling was so dangerous, and he prayed long. The poor boy was very hungry; and at last, no longer able to restrain his impatience, reminded his master that the curry would be cold. He himself has told us how Swartz reasoned with him.— "What!" he said, "shall our gracious God watch over us through the heat and burden of the day, and shall we devour the food which he provides for us at night

with hands which we have never raised in prayer, and lips which have never praised him!"

"SING, BROTHER, SING."

Such was the request of a young Hindoo Christian to his friend a few hours before he died. Rejoicing in the love of Christ, he called for help in praising the Lamb that was slain, and who had washed from him his sins in his own blood.

This young brahmin had been truly converted through the labors of faithful missionaries in India. He had given abundant proofs of love to the name and service of Jesus Christ. His godly life, however, was not of long continuance; for it pleased his heavenly Father to call him early to himself. That dreadful disease, the cholera, was the means whereby he was removed to a better world. A short time before his death, another young native Christian came to see and comfort him; and as he laid his languishing head

upon the bosom of his young friend, he broke out in an ecstasy of joy saying, in his native tongue, "Sing, brother, sing," "And what shall I sing?" asked his friend. "Sing salvation, salvation through the death of Jesus! salvation through Jesus Christ!" And so he died.

And it was well to die with such words of triumph on his tongue, and such songs of praise in his ear. A sinner, a heathen sinner, hears of Jesus, and believes in his name. He feels the joy of pardoned sin, and, trusting in the righteousness of Christ for salvation, he looks upward with gladness in his dying hour, ripe for the joys of heaven, fully prepared to join in the songs of the redeemed.

"Salvation! O thou bleeding Lamb!

To Thee the praise belongs!

Salvation shall inspire our hearts,

And dwell upon our tongues."

[*Ch. Miss. Juv. Inst.*]

THE HAPPY DEATH-BED.

"It was in the Sunday school," said a scholar of a Sunday school in Kent, Eng. to her teacher, a short time previous to her departure, "I learned those truths which now makes me happy; you often prayed for me, and tried to make me happy, and I thought you would like to know of my happiness; I thought it would encourage you, and reward you for your trouble."

"And what makes you so happy?" said the teacher.

"Oh!" said the little girl, "I have a prospect of heaven before me, and I know I shall soon be there."

The teacher said, "Do not be too confident, my dear."

"How can I," she immediately replied, "when Jesus has said, 'Thy sins are forgiven thee!' I have been a great sinner, but my sins are pardoned through Jesus Christ, my Lord and Saviour."

She died on the 16th of October, 1849, in the fifteenth year of her age, and is now enjoying the happiness of which she had so sweet a foretaste.—*Sunday School Union Report.*

JULIA, THE HEATHEN GIRL.

Perhaps there are none of my dear little readers who have not had the gospel from their earliest infancy. They have heard so many times of the love of a Saviour, that it ceases to affect their hearts, and for that reason they go away and forget

the instructions they have received. Not so with little Julia. She had lived to the age of ten years without ever having heard of a Saviour, with no kind parents or teachers to tell her about Jesus, and what she must do to be saved. In this sad condition a missionary found her, and placed her in a mission school, where she would be taught the way of salvation.—She had been in school only a few months, when she gave her heart to the dear Redeemer, and became one of his precious lambs. She loved Jesus very much, and used often to go away, by herself, to pray to him. One day, after she had been praying, she went to her teacher and said, "My heart is so wicked I can't pray; I have to cry all the time." But when she was told that God would forgive her all her sins, if she was truly sorry for them, she wiped away her tears, and said, "Yes, I know the blood of Jesus Christ cleanseth from all sin. I know he will forgive me!" and then went away and prayed again. She did this, dear children, because she loved her Saviour so much; and now she is dwelling with him in heaven. Soon after, she was taken very sick, and her teacher feared she could not live. She was then asked if she thought she should recover; to which she replied, "If it is God's will; if not, I don't want to." On being asked if she was willing to die, she replied, "O yes, for then I shall be with Jesus!" She was then asked if the Saviour seemed near to her; to which she promptly said, "Yes; he is with me *all the time.*" When asked if she would like to get well, she very sweetly answered, "If it is God's will; if not, I want to die, and be with Jesus, where I shan't sin against him any more. I am a great sinner, but Jesus has pardoned all my sins." Her teacher then asked her if she should pray for her, and what she should ask God to do for her; to which she replied, "Pray that God will forgive me all the time, and then take me to live with him in heaven." In a few hours she grew worse and inquired for her playmates. They were called, and stood around her beside weeping. She then told them not to weep, but to love the Saviour, and not wound him any more by not giving their hearts to him. Many other words like these she said, which I have not space to tell you. She continued to fail very fast, and soon was thought to be dying. After a few words of parting counsel to her young associates, she asked

to be raised up, and soon expired in the arms of her teacher. Her last words were, "I am happy! happy! I am going to be with Jesus!" Thus did that dear little girl fall sweetly asleep in the arms of her Saviour. Will not all my dear little readers give their hearts to this precious Saviour that Julia loved! Then, when they die, they too will dwell with her in heaven. If she, with only a few month's instruction, received him to her heart and loved him so ardently, how much more dear children, should you love him! Oh! may not this little heathen rise up in judgment to condemn you who all your lives long have known of a Savior! Give your hearts now to the Savior: then shall "he gather you with his arms, and carry you in his bosom."—*Youth's Dayspring.*

THE FIRST SIBERIAN WHO LOVED JESUS.

For many years the good missionaries in Siberia were teaching and preaching, and working and praying, without seeing one good seed spring in the hearts of the people. It seemed just as when we throw seed into the sand, where it will not grow because there is nothing there to nourish it. Their hearts were hard and cold.—they would not love Jesus. This made the missionaries very sad, but still they hoped; for they knew that God had sent them, and that he could soften these hard natures. The hope that cheered and gladdened their hearts was this, that, as the ruffled lake, when it becomes calm and smooth, reflects the soft blue sky, so God could change and sanctify the hearts of these heathen, so as to make them love Christ and resemble him. And in this they were not disappointed.

One day, a thoughtful boy of about fifteen years of age, who lived nearly a hundred miles away from the missionaries, heard that there was a school kept by the white-faced English, where Buriat children were taught to read and write, and were made wise; and he longed to be

among them. But how was he to get there? It was so far off! and he only had a mother, whom he loved dearly; for his father was dead, and he had no brothers or sisters. He could not tell how to leave his mother, or who would help her with the cattle, and bring back the horse, if he went away. Still he thought of it every day, and wished more and more to learn and become wise. At last, he told his mother his thoughts; but she could not bear to part with him, and she made many objections to his plans. One morning, however he heard the quick trampling of a horse on the crisp white snow, and on looking out of the tent he saw his uncle coming to his home on horseback. Oh, how glad he felt! It was his uncle who had told him of the English school, and he did not live far from it. The boy soon let his uncle know how much he wished to learn; and, when his uncle said he would take him, if his mother would let him go, his joy was very great. A few days, after this, Bardu was seen on horseback, travelling towards the house of the missionary. He was, of course, received into the school, and he at once began his difficult lessons with great diligence. Soon he could read, write and cypher. Many other boys, could do that; but he did something more, which many children do not care for,—he thought about what he learned, and most of all about the new truths he heard there. Every morning at nine o'clock, when the piece of iron was struck to let the people know that it was he time for prayer, Bardu was seen in his place, with his Testament on his knee, and with a very thoughtful face, hearkening to all he heard. He often went up into a loft quite alone, and remained there some time. It was there he used to pray; and when the others were at play, he loved reading about Christ. Ah! this showed *where* his heart was.—Christ said, "Where your treasure is, there will your heart be also."

Suance, &c.

The Board of Domestic Missions at their last meeting, granted the sum of Ten Pounds to a weak congregation on application of the Presbytery of Pictou.

In answer to application of the same Presbytery for Mr. Hogg, it was agreed (as they cannot give any authoritative deliverance till Mr. Hogg has been duly re-

ceived by one of the Presbyteries of the church, according to the order of Synod) to authorize the Presbytery of Pictou, if he land within their bounds to employ him after being duly received for the time demanded. And in case of his landing in Halifax it was agreed to transfer him to the Presbytery of Pictou without delay.

The Missionary Church at the Sandwich Islands under the pastoral care of the Rev. Mr. Hitchcock of the American Board of Commissioners for Foreign Missions, which showed no little kindness to Messrs. Geddie and Archibald and their families, while sojourning with them on their way to their destination, and we believe gave a donation on their departure, have since sent us \$50 to assist in the good work. This money has been lying in Boston for two years; the letter containing a check for the amount having miscarried we never heard of it till lately but instructions have now been forwarded to our Treasurer to have it forwarded as soon as convenient.

THE SEMINARY OF THE PRESBYTERIAN CHURCH OF NOVA-SCOTIA, IN ACC'T WITH THE SYNOD.

1848-9.	RECEIPTS	£	s	D
To contribution from Princeton Congregation,		4	3	4
Bedeque "		1	14	0
Gays River "		9	0	0
Donation from Chas. D. Hunter, Esq. Halifax,		7	10	0
Mrs. John McKenzie, New Glasgow,		3	0	0
West River Society for the Propagation of the Gospel,		1	13	10
A Lady in Truro,		1	0	0
Poplar Grove Congregation, Halifax, for Books,		5	0	0
A Friend in Musquodoboit,		0	3	3
A Lady in Shelburne,		0	2	6
Rev. John Campbell,		0	5	0
Collection at the opening of the Seminary,		2	14	8½
Draft on the Synod's Educational Board;		70	0	0
Home Mission to aid young men,		36	0	0
1850.				
To Draft on the Synod's Educational Board,		67	0	0
Home Mission, for a young man,		2	0	0
Donation from Wm. Matheson, Esq. for Books for Students,		25	0	0
West River Penny a week Society for Library,		7	0	0
West River, do. do.		3	0	0
Green Hill, do. do.		1	10	0
Poplar Grove Congregation, Halifax,		5	0	0
		£245	16	7½

1848-9	DISBURSEMENTS	£	s	D
Paid Rev. Professor Ross,		20	0	0
Do. do. do.		5	0	0
For minute Book for Seminary Board,		0	5	0
For Postage, advertising, &c,		1	8	4
For Books for Seminary,		15	0	0
Young men preparing for the ministry,		51	0	0
Rev. Professor Ross,		25	0	0
A young man,		2	0	0
For Books for Library,		5	0	0
Rent of Hall for Classes, Stove, Fuel, &c.		9	5	6
1850,				
Paid for Young men prosecuting their studies,		21	17	9½
For Books for Library,		7	0	0
Do. do.		15	0	0
For Students, Mr. Matheson's Gift,		25	0	0
Rev. Professor Ross,		50	0	0
		£245	16	7½

PRESENTATION.

The young men belonging to the congregation of Cavendish and New London, lately presented their pastor, the Rev. Isaac Murray, with a sleigh and furs "in token of their sincere respect for his person and character." Accompanying the gift they also presented a complimentary address, to which Mr. Murray returned a suitable reply.

At the last meeting of the Truro Presbytery, it was agreed to overture the Synod to consolidate the Treasurership of the several schemes of the church, and to appoint one general Treasurer, with receivers in different localities. Also to provide for the supply of the pulpits of ministers in cases of sickness, by the method adopted in supplying vacant congregations.

Mr. Honeyman gave in an interesting report of a mission to Rawdon, Shubenacadie and Lower Stewiacke. The Presbytery have resolved to encourage the people in Rawdon to erect a church, by the offer of aid toward the object.

The Rev. Jas. Bayne has been appointed on a mission to Westchester Mountain and River Philip, and the Rev. E. Ross to Wallace River and Harbor. Mr. McCully, who has just completed a lengthy mission to Parrsborough, Maccan and Joggins has been appointed to Rawdon, Petite, and Cheverie.

DEAR SIR—I am desirous of republishing two of the sermons of the late Rev. Jno. McLean, A. M., formerly of Richibucto, N. B., and of publishing a third sermon from his manuscript, together with a biographical sketch. This will however depend measurably on the interest taken in the work, and I now request (through your columns) the ministers and ruling elders of the Presbyterian Church in Nova Scotia, P. E. Island, and New Brunswick, to enquire among their people whether any considerable number of copies would be purchased. A list of the copies taken might be made by an elder in each congregation, and forwarded to the Rev. James Waddell, River John; and as this matter is undertaken among other congregations to benefit the widow, probably the letters containing said lists would be post-paid to him.

The biography, three sermons, and a lecture on temperance, will make a small neat volume of 144 pages, and can be afforded at two shillings per copy bound in cloth, or one and sixpence in paper covers—that is, if a subscription list can be obtained which will warrant the preparing of one thousand copies. The sermon on temperance alone is worth one shilling. If those friendly will give me their aid early, I hope (God willing) to have it published and sent to places convenient for subscribers early in summer. If anything is done in any congregation, allow me to request them to do it early.

Respectfully yours,

ALEXANDER BLAIRIE.

Boston, February 12th, 1851.

ACKNOWLEDGEMENTS.

Received for the Foreign Mission, from Ladies of Mount Dalhousie 30 yds. white flannel; from Ladies of Scotch Hill, 15 yds. do.; from Toronto Missionary Society, per Rev. J. Jennings, £10; Eramosa congregation, per Rev. W. Barrie, £1; collection in Prince street Church, £14 14s! 4d.; Donations from H. McDonald, Esq. £1; and from do for Seminary, £2.

Miss Geddie acknowledges the receipt of the following sum toward the education of Miss Charlotte Ann Geddie:

From the Juvenile Miss. Board of Pop-

lar Grove church, Halifax, 1st. quarterly contribution, £1.

The Rev. John I. Baxter acknowledges the receipt of £4 12s. 8 $\frac{1}{2}$ from Economy and Five Islands, per Rev. James Watson, for the Foreign Mission fund, collected too late for 1st year's account.

The Treasurer of the Board of Foreign missions acknowledges the receipt of the following sums:

Mr. Geo. Roy, Pine Tree £0 10 0
Mrs. George Roy, 0 5 0

The Treasurer of Pictou Auxiliary Bible Society acknowledges the Receipt of £8, from Salem Church Society for Religious purposes, as a Donation to the Br. & For. Bible Society.

The Rev. William McCulloch of Truro, acknowledges the receipt of £13 5s. 4 $\frac{1}{2}$, including £2 from Mr. Charles Tucker and £2 14 4 $\frac{1}{2}$ from Truro Villages. Prayer meeting, for the Synod's Seminary, for apparatus. Also from Truro, 10s.; for Onslow 10s.; from West River 10s.; from Poplar Grove Church, Halifax 10s.; from friends in Halifax, £1 10s. and from Nine Mile River, 5s. for communion vessels for the the congregation of Parrsboro' and Maccan.

Also the following sums for the Home Mission Fund, from Parrsborough £1; Joggins, £1 2s. 0d; Wallace River, £1; Rawdon, £1; Youth's Missionary Society, Salmon River, £3 10.

Also, from Truro, for Synod Fund, £1.

The Presbytery of Pictou will meet for Presbyterian visitation at West River, on Tuesday 11th inst., sermon by the Rev. David Roy, and in Salem Church, for the same purpose on the day following.

Some of our orders for the Register, contain the names of the individual subscribers; we have to request that agents may be appointed in the various sections of congregations, who will undertake the distribution of them.

ERRATA. In our last No. on the first page, second column, toward the foot, for "the Adam of Sin," read "the Man of sin." In the Report of Salem Church, on the last page, the amount raised by the Ladies society, Green Hill, should be £4 10s, instead of £4 1s. 0d. At the close of the paragraph next the foot of the column, for "some of the members have joined in getting out for the frame of a house, with at least £15," read "for him (i. e. their pastor) the frame of a house, worth at least £15.