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THE MISSIONARY RECORD

OF THE

Free Church of Nova Scotia.

VOL. II. HALIFAX, N. S., DECEMBER, 1853. No. 12.

CIRCULAR.

TO THE KIRK-SESSION OF _____

The Committee of the *Missionary Record* of the Free Church of Nova Scotia beg to inform you that they have resolved, at the commencement of 1854, to make several alterations on the form, the mode of circulation, and the objects of that periodical, in the hope that it will thereby be rendered still more useful, as the official organ of the Church.

It is well known that the *Record* has heretofore been mainly devoted to the communicating of intelligence regarding the operations of the Church in this Province, as well as regarding the purely missionary proceedings of the Parent Church. It is intended, henceforward, to widen considerably the range of subjects, and, in addition to all local intelligence, to make it the vehicle of recording all the ecclesiastical and missionary operations of the Free Church of Scotland at home, abroad, and in the Colonies, as well as of the sister Churches in England and Ireland; to give not only interesting and important extracts, but, generally speaking, condensed outlines of these operations, and, as occasion may offer, to furnish original articles of a more strictly devotional character, adapted to the peculiar aspects and circumstances of the times; and, in accordance with this enlarged plan, that the periodical be designated, *The Ecclesiastical and Missionary Record of the Free Church of Nova Scotia*.

The *Record* has heretofore labored under no small disadvantage, as the official organ of the Church, in consequence of not receiving the local intelligence of the proceedings of the various congregations, Presbyteries, &c., that might have been expected. This may have arisen,

to a certain extent, at least, from its not being so well known, or so widely circulated, amongst the adherents of the Church, as it ought. With the view of endeavoring to remove this impediment to its usefulness, it has been proposed that each Kirk-Session engage to take a certain number of copies for distribution throughout its own congregation at the reduced rate of 1s. 10½d. per annum—the number of each issue taken to be proportionate to the size of the congregation, and the funds for the payment of the same to be raised by the Kirk-Session, as it may deem most suitable.

By this arrangement, the Committee feel confident that a much wider circulation will be secured, that a stronger desire will be manifested for transmitting all local intelligence connected with our Zion, and thus will the probability be held out of its being ere long self-sustaining, instead of a burden on the other funds of the Church.

In these circumstances, the Committee would earnestly solicit the Kirk-Session of _____ to take the whole matter into its most serious consideration, and to inform the Committee, with as little delay as possible, of the number of copies that will be required.

It is, of course, understood that the above proposal will not at all interfere with parties taking single copies, and who may desire to continue the same. These will be forwarded as heretofore, at the reduced price of 1s. 10½d., though, in all cases, that price must be paid in advance.

All communications to be addressed to James Liddell, Esq.

By order of the Committee,

J. LIDDELL, }
J. MACKINTOSH, } Joint Secy's.

TO THE ADHERENTS AND FRIENDS OF
THE FREE CHURCH OF NOVA SCOTIA.

The great majority of you are well aware that a periodical was started three years ago as the official organ of the Church, and as such, possessing special claims on your countenance and support. It is not for us to say anything in reference to the manner in which that periodical has been conducted, or whether it has fully served the end intended by the Church in setting it agoing. It is more to our purpose that we ask you calmly and prayerfully to consider whether you have taken that interest in the periodical that its avowed object demanded, or used the means within your reach for its more extensive circulation; or whether you have attended as you ought to the instructions it inculcated, or endeavored to see that its principles and aims were carried into practical and vigorous operation. These are questions which we would urge upon the consideration of all,—Ministers, Elders, and people. It is much to be feared that the office-bearers of our Church, generally, have not taken that interest in the periodical that it was expected they would, or else surely they would have adorned its pages with a far greater number of original articles, and sent every scrap of local ecclesiastical intelligence they could gather up. Neither have the adherents of our Zion manifested that zeal in the upholding of this,—the accredited organ of the Church,—or else its circulation would have been double of what it really is, and by this time beart fully self-sustaining.

It is earnestly hoped that after the declarations made by various members of Synod at its last meeting, this state of things will not continue longer, and that another spirit will be manifested all over the Church. The Committee appointed at that meeting of Synod, to adopt whatever measures they might see fit regarding the *Record*, felt themselves under obligations to continue it to the end of the current year, and to conduct it as nearly as they could in the same style. And now that another year of its existence is about to close, they have resolved to make considerable alterations, and, they trust, improvements, in the hope of awakening a deeper interest on its behalf; and of vastly extending its circulation. As will be seen from the Circular which that Committee has addressed to the Kirk-Sessions of the Free Church, it is proposed to alter its form, to throw it into a quarto instead of an

octavo shape, as being more readable, and, in some respects, more attractive.—

It will also be seen that it is proposed to request the Kirk-Sessions of the various congregations to undertake the great burden of its circulation and support; and upon whom can this duty devolve with greater propriety, or by whom is it more likely to be discharged with success?—

The Kirk-Sessions constitute the representatives of their respective congregations, appointed for the express purpose of looking after their religious interests, of opening up every avenue for the enlightenment of their understanding, and the elevation of their moral and spiritual character. And surely the giving of their assistance towards the circulation of a periodical whose avowed object it is to advocate the principles of that Church around which cluster the dearest and tenderest associations, as well as to announce the triumphs of divine grace through her instrumentality in the various missionary fields occupied by her, is just the very employment befitting their high and honorable vocation—the very employment in which they should glory.

It will be observed that with the view of enabling every Kirk-Session, even those in the poorest settlements, to put every family in possession of a copy of the official organ of the Church, it has been reduced nearly one-half its original cost, when taken in large assortments. It is earnestly hoped that Kirk-Sessions will do their duty, that this reduction in price may be more than compensated by its increased circulation, and so the periodical not only serve more effectually the end intended, but prove, in course of time, more than self-sustaining. It is also intimated in the Circular given above, that a much greater variety of subjects shall be embraced in this new series of the *Record*. With a condensed view of all the evangelistic proceedings of our beloved Zion there will also be a synopsis of all ecclesiastical intelligence, and it is to be hoped a much fuller detail of all the operations of our Church, in these localities.

Nothing shall be wanting on the part of the Committee to render the organ of the Church as interesting and as instructive as possible, and it is hoped that the efforts will be duly responded to by all the Ministers, Elders, and adherents within the bounds of our Zion. By the next meeting of Synod it will be seen whether this experiment will succeed.

PROFESSORIAL ENDOWMENT FUND—REV. MR McLEOD.

This talented and devoted minister has returned to Sydney, after six weeks' absence, during which time he has been pleading with much energy the cause of the Professorial Endowment Fund, and obtaining subscriptions on its behalf. After visiting two or three settlements in Cape Breton on his way, he proceeded to the Presbytery of Pictou proper, and the reception given him by all the friends of our cause there was not only cordial but enthusiastic. Every one of the congregations visited by Mr. McLeod responded most nobly to the call, and, in several instances, individuals who were supposed to be on the side of our opponents, came forward and subscribed most liberally.—All this will be most readily acceded to when we state that no less a sum than £1700 has been subscribed by the Presbytery of Pictou proper; and we have little doubt but this sum will yet be raised to £2000. A noble contribution thus proving to a demonstration the attachment of our friends, in Pictou County, to the cause of the Free Church.

When we consider that Prince Edward's Island is yet unvisited, that comparatively little has been done in Cape Breton, that more than the half of our friends in the Presbytery of Halifax have not yet been applied to, and several congregations in New Brunswick remaining to be visited, that, in short, not nearly one half of our adherents in these Lower Colonies have been canvassed, and that the Rev. Messrs. McLeod and Forrester have already obtained subscriptions to the amount of £4500, the realization of the proposed sum may be calculated upon with every measure of certainty. These gentlemen have, no doubt, a great amount of labor still before them, but if spared, and in the enjoyment of health, we trust they will be able to complete the canvass of all the adhering congregations before the next meeting of Synod, at the end of June; and that they will then present a Subscription List which will be as confounding to the enemies of the Free Church as it will be cheering and encouraging to her friends. It is our decided conviction that an opportunity should be given to every adhering congregation in these Lower Provinces to contribute to this cause as the Lord hath prospered them; and this not merely for the purpose of securing an ample endowment for our Collegiate Institute, but because of the reflex influence which such a movement

will exert over the whole well-being of our Zion, awakening a deeper interest on behalf of all her undertakings, and bringing down in copious abundance the refreshing dews of heaven throughout all her borders.

MR. MORRISON'S LIST.

We beg to direct the special attention of our readers to a list of contributions on behalf of the Professorial Endowment Fund handed in by Mr. Donald Morrison. Mr. Morrison and a goodly number of Cape Bretonians have been obliged to repair to the neighbouring States for employment, for a season, though, we trust, a brief one. Though expatriated from their native land, they have not proved forgetful of the Church of their fathers, or of the ecclesiastical and educational wants of Cape Breton. We have on former occasions been favoured with a contribution from Mr. M. on behalf of the same object, and we have little doubt that the large and liberal donations recorded in our pages are mainly owing to his unwearied zeal and perseverance in the cause of Christ. But even allowing all this, the whole matter furnishes a fine illustration of what one individual can accomplish in furthering the interest of our Zion and in leaving the mass of his associates with a fraternal, expansive spirit. We are sure it will be gratifying to Mr. Morrison to learn that there are nearly 20 young men from Cape Breton attending our educational institution this winter.

From the Missionary Record of the Free Church of Scotland for November.

GERMAN KIRCHENTAG—RETURN TO THE AUGSBURG CONFES- SION.

The hour is come when the Reformation must progress and triumph, or be driven back and perish. But in order to triumph, or rather, we should say, to exist, union among its friends appears at this hour to be absolutely essential. But how is union to be attained? Christians have spent three centuries in learning to divide. How can they in a day learn the lesson of uniting? The first means is prayer—prayer for the descent of that blessed Spirit whose work it is to open all eyes to the apprehension of truth, and all hearts to the love of it. Truth is one, and Christians knowing and loving the truth will be one. The second way of attaining union is by returning to first principles. In the history of the past three centuries there is much that needs to be forgot-

ten. Party conflicts and party symbols are of this sort. But there is also something which it is worth while to remember and hold fast. The Reformation placed aloft two unchangeable and eternal principles. A return to these would lay a solid basis for union of doctrine and union of action among all Protestants. These two principles are,—the Bible the Church's only rule, and Christ her only king.

A great movement has just taken place in Germany. It is a movement towards union, on the basis of the most venerable symbol of the Reformation—the Augsburg Confession. The movement is not an hour too early. Nowhere has the church been so fearfully rent, and nowhere have her divisions produced more lamentable consequences, than on the native soil of the Reformation. It gladdens us the more, therefore, to mark the return of a better spirit, and a disposition among the Germans to terminate the long and bitter feuds which divided the Lutheran and Reformed churches. The bold advances of Rome have hastened this result. That great enemy of christianity is laboriously intriguing in Germany, to acquire political supremacy. She dare not, in that country, employ the dungeon and the sword to suppress the truth, as she does in Italy; but the supremacy she is now labouring to acquire would, if attained, be but the precursor of violence. That violence would fall impartially upon all the branches of the Protestant German church. Alarmed by the imminency of the danger, the Protestant pastors from all parts of Germany assembled in September last at Berlin, in order to devise, if possible, some common ground on which they might unite in resisting the common enemy. That great ecclesiastical conference is styled the *Kirchentag*.

This is the sixth annual meeting of the *Kirchentag*. It was attended by upwards of two thousand persons, the great majority of whom were ministers. The *Kirchentag* is not confined to Prussia, but obtains in great degree in Wurtemberg, and in less degree in Baden and Nassau, and in some of the free towns, as in Bremen. Its three main constituent parties are the Lutheran and Calvinistic churches, and the Union. This last party was founded by Professor Nitzsch, who drew up, in 1846, a doctrinal *consensus*, or Union creed, between Lutherans and Calvinists. In addition to these three parties, the *United Evangelical Church* of Germany recognises the *Separatists*, chiefly of the Baptist and Methodist persuasion, as within her pale; but these latter were not represented by any delegates at the *Kirchentag*. The actual members of that conference consisted of Lutherans, Calvinists, and Unionists.

The sittings of the *Kirchentag* lasted nearly a week. They were held in the *Garnison Kirche* of Berlin, which was fitted up

with a platform and rostrum. Every morning there was a sermon in the dome or cathedral, and at an earlier hour, auxiliary meetings on matters of various interest to the religious world. Every evening there was divine service in several of the churches of Berlin, at which the more distinguished of the pulpit orators of Germany officiated.

The great aim of the *Kirchentag*, at its present meeting, we have said, was to rally all the scattered forces of the Reformation in Germany under one banner. The renewed attacks of the Romanists have shown the necessity of this. Dr. Nitzsch opened the proceedings with a speech strongly union, and at the same time condemning the views of those who sought to obtain union by dropping all definite forms of confession. He proposed the adoption of the Augsburg Confession as the common bond of the Protestant churches in Germany, and as being the ground-work alike of the Lutheran and the Reformed church.

Dr. Krummacher followed from the Reformed point of view. He cordially seconded the adoption of the Augsburg Confession as the common banner of evangelical Protestants. He argued that the Augsburg Confession contained the germs both of his own and of the Lutheran theology.—From that confession the Reformed church differed in not one point, and he could not but regard that confession as a glorious national charter of the Protestant faith.

Dr. Stahl, who spoke for the Lutherans, advocated the adoption of the proposed symbol. These three speakers, the representatives of the three parties in the church, were followed by others from different parts of Prussia and Germany, all with wonderful unanimity recommending the adoption of the Augsburg confession. The Assembly was then called on by its President to pronounce for or against the following resolution :—

“The members of the German Evangelical *Kirchentag* hereby will make known that they with heart and voice hold and profess the confession presented by the Evangelical Princes and Estates to the Emperor Charles V., at the Imperial Diet at Augsburg in the year 1530, and hereby publicly testify their accord with it, as the oldest and simplest common record of publicly acknowledged evangelical doctrine in Germany.

“To this testimony they subjoin the declaration that they all and each for himself hold fast to the peculiar articles of their separate churches, and the Unionists to the *consensus* of both; and that no prejudice shall hereby accrue to the various positions of the Lutherans, Reformed, and Unionists, with reference to Article X. of this confession, nor to the peculiar circumstances of those Reformed congregations which have never adopted the *Agustana* for their symbol.”

The Assembly declared in favour of the resolution by a majority of 2100 to 6.—These six are the party referred to by Nitzsch, as seeking union in the way of keeping all confessions in abeyance.

On the plains of Germany we behold the oldest banner of the Reformation, so long laid aside and forgotten, again lifted up—We see the Protestant hosts, hitherto spread over the field in rival and hostile encampments, beginning again to rally beneath that banner, and to form themselves into one united phalanx. Let us hope that the arms which have been so long turned against one another by the Lutherans and Reformists, may now be turned against Rome.

Before attempting to estimate the gain to the Protestant cause resulting from this declaration of the *Kirchentag*, let us refresh the memories of our readers on the Augsburg confession.

At the Diet of Worms, Luther stood alone. But nine years later, on the 25th of June, 1530, the foremost of the German electors, princes, and cities, boldly confessed the same cause in presence of the Emperor, Charles V., at Augsburg. So, prodigiously had the Reformation progressed in that short space. The day already indicated is the date of the Augsburg confession. "This," says D'Aubigne, "was destined to be the greatest day of the Reformation, and one of the most glorious in the history of christianity and of mankind."

The Augsburg confession includes a summary of all the leading doctrines of salvation. This confession contains one mighty defect, which we shall afterwards specify.—With this exception, its enumeration of the leading doctrines of the gospel is characterised by clearness, simplicity, and soundness. Especially does it contain the Bible doctrine respecting the Trinity, the fall, the atonement, justification by faith alone, remission of sins through Christ's satisfaction, the renewing grace of the Spirit, the resurrection, and eternal glory. Such are the heads of the document drawn up by Melancthon, and read by the chancery Bayer, on the eventful 25th of June, 1530, before Charles V. and his assembled prelates, princes, warriors, and statesmen, in the chapel of the Palatine palace.

These doctrines were not new, though they sounded as new to the men who listened in breathless silence to the reading of them in the Palatine chapel. They were fifteen hundred years old. They had been preached by Paul and Peter and John, long before they were taught by Luther, or written by Melancthon, or read in the presence of the empire by Bayer. Romanists have often maintained that the doctrines embodied in the Protestant confessions are not older than the date of the Reformation. The great schism of the sixteenth century, they say, created all these doctrines. What an

absurdity! Is the man who first discovers the stars after a long continued fog, the creator of the stars? When openings were made in the thick darkness of Popery, men saw once more the bright lights in the firmament of revelation. But it was not the Reformers who placed these lights there, but God himself. The Augsburg confession did not create it; it only professed it.

The Word of God alone is without error. All creeds and professions are fallible. One great error, we have said, lurked in this otherwise noble confession of the truth.—Article X. is to the following effect—"That the body and blood of Christ are really present and administered in the Lord's Supper to those who partake of it". It is with reference to this article that the *Kirchentag* as added the explanation already quoted, to the effect that the adoption of the Augsburg confession by the different bodies forming the *Kirchentag*, as their common symbol, shall not be held as prejudicing the peculiar views of these bodies with reference to Article X. of that confession. It is well known that the Lutheran and Reformed churches take different views on the subject of this article. The views of Luther were but little removed from the doctrine of transubstantiation; and the introduction of the corporeal presence into the Augsburg confession produced a schism among the reformers which was one of the main causes of throwing back the progress of the Reformation. This great error is still the chief stumbling-block in the way of union. The attempt to get over this difficulty bears on the face of it something like a contradiction. It looks as if, at the moment of uniting in the same confession of faith, they declare that they still hold by all their distinctive views; but candidly construed, and with reference to all circumstances, the import of their declaration, we doubt not, is that they agree in the substance of the Augsburg confession, and the truths it contains; and as to points not embraced in that confession, or on which other Protestant confessions hold a different language, they reserve to themselves the right of adhering to the articles of their respective communions.

Still, with all these abatements, we are disposed to think that the gain of the Protestant cause is considerable. The great duty of union has been recognised. The eyes of all religious bodies in Germany have been turned to the oldest and in some respects one of the noblest confessions of Protestantism. A substantial agreement in the great truths of that confession has been proclaimed by a body of more than two thousand persons, mostly pastors. A basis has been laid for co-operation, and, by the blessing of the Divine Spirit, agreement may in no long time be attained on those points on which there is still diversity of sentiment. In the present movement there has been nothing of State interference, and

the declaration of the *Kirchentag* has the more weight that it is altogether voluntary. The spirit that has been displayed is even more encouraging than the progress actually reached. Altogether there are grounds for the hope entertained by the friends of the Reformation in Prussia that, in the adoption of the Augsburg confession as a common standard, a new day has dawned on Protestantism in Germany.

ASSOCIATION FOR CULTIVATING PALESTINE.

Our readers are aware that an association was formed, some time ago, for the cultivation of the land of Palestine. This is both an interesting and a hopeful project. It is interesting when we think what soil it is that is now to be cultivated, and hopeful when we take into account that there is a blessing in that soil that waits to be developed, and that the promise assures us that the land shall yet overflow with plenty, and pour out corn and wine as in the days of old. "Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos, ix. 13, 14, 15).

The history of the land, like that of the people, has been singularly chequered, and very eventful. Now a garden and now a wilderness; now a land in which there was bread to the full, and now a land which devoured its inhabitants. In every age its destinies have been closely connected with those of its people, as if under the same providential dealings—Whenever it ceased to be inhabited by the chosen seed, it ceased to be the fertile and beautiful land it usually was, and put on the stern features of the wilderness. Its wonted rains were withheld; its terraces were broken down; its olives died through neglect; its mountains became naked rocks; its plains, arid wastes; and sickness and famine fell upon the alien race by whom it was occupied. It knew not the stranger, and refused to yield its strength to him.

But no sooner did its own children return than the land too returned. Its slumbering fertility burst forth, golden harvests began to wave upon its plains, and the olive and the vine to cover its mountains. This established connexion between the land and the people makes the present symptoms of returning cultivation to Palestine of very hopeful omen. If now the land begins to yield its strength, which it never did before in the absence of its own people, it is a sure sign that the day is very near when the chosen seed shall return. Like a virgin on her nuptial day, the land makes haste to array itself. It seeks to woo back its ancient inhabitants by shewing them how fair it may yet become. For we cannot accept in any but a literal sense, those multitudes of passages in Old Testament prophecy which speak of the return of God's ancient people to their former inheritance.

The land is theirs: theirs by divine gift, never repealed; theirs by God's covenant with their progenitors, to be enjoyed by them on condition of their being his people: and so long as they fulfil that condition, we believe that they shall never lose their land. It is theirs by the general belief of the nations of the earth; it is theirs by their own longings and hopes. No other people have a right to possess it, and no other people ever yet possessed it with marks of the Divine approbation. Nor can we conceive any other close to the Divine dispensations towards their race half so natural and appropriate, as their restoration to their ancient and much loved land. There is nothing that would so much impress themselves, or that would so much impress the nations among whom they have been long scattered. Nor is there any thing that would be so manifest a testimony that God had lifted off his anger and returned to them in mercy and in loving-kindness. We hail, therefore, the interest now felt in the land as well as in the people, as a token that God's retributive dealings with them are drawing to a close. Hundreds of their race, in lands afar off, are turning to him whom their fathers crucified, and in concert with this, as it were, the land is returning to its pristine beauty. If we read aright Old Testament prophecy, it is promised that God shall remove, at one and the same time, the curse of desolation from the country, and the curse of blindness from the people. It is a double mercy which will be

restored land, and a converted nation. "Is it not yet a very little while, and Lebannon shall be turned into a fruitful field, and the fruitful field shall be esteemed a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness." "But though the Lord give you the bread of affliction, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers. Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plentiful."

The barrenness that afflicts all countries which are the seat of a false religion is a public testimony of the Divine indignation against idolatry. For the sin of man the earth was originally cursed: and wherever wicked systems exist, there a manifest curse rests upon the earth. The Mahometan apostasy and the Roman apostasy are now seated in the midst of wildernesses. Both the men and the soil have there reverted into barbarism. And to make the fact more striking, these lands, which are deserts now, were anciently the best cultivated on the globe. There stood the proudest cities of earth, there the arts arose, there they flourished, and there men were free after the measure of ancient freedom.—All this is at an end long since. Ruins, silence, and a sickly and sinking population, are the mournful spectacles which greet the eye of the traveller in Papal and Mahometan countries. Thus God bears outward testimony against the Papal and Mahometan systems. He has cursed the ground for their sakes; not in the way of miracle, not by sending an angel to smite it, or by raining brimstone upon it as he did on Sodom: the angel that has smitten the dominions of the Pope and of the False Prophet, the brimstone and fire which have been rained upon them, are the wicked systems which have there grown up, and by which government has been rendered blind, infatuated, and tyrannical, and man stupid, indolent, and vicious. But the laws the Almighty has established, according to which idolatry necessarily and uniformly blights the earth and the men who live upon it, only shows that his indignation against these evil systems is eternal and unchangeable, and will pursue them till they perish. This gives us reason to expect that, along with the destruction of

idolatry in countries, much of the barrenness, and other natural evils which now afflict the earth, will cease. A physical restoration awaits the whole earth as well as the land of Judea. This we think is distinctly promised. The conversion of the nations, and the restoration of the earth's fruitfulness are foretold as contemporary events. "God be merciful unto us and bless us; and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our God, shall bless us."

The facilities and inducements for cultivating Palestine are greater at this day than they ever were before. The Mediterranean has become a great high-way between the East and the nations of the West. American and British christians are daily passing near it on their way to India and China. Every few days its coast is visited by steamers. The experiment of cultivating its soil which has been made has been highly successful, and such as to tempt others to repeat it. Missions in the Holy Land could in this way be made self-sustaining, and christianising operations could be carried on to a far greater extent than they now are. We might have our farming missionaries just as we have our medical missionaries,—men of devoted spirit, who would not cultivate the earth for gain, but who in these avocations would find a relaxation from missionary toil, a source of health, of comfort, of independence in their evangelistic work, and of great usefulness. In Ireland it has been found that agricultural operations have with great advantage been joined with evangelistic efforts. The plough has in many cases been the pioneer of the Bible. The same attempt might be not less advantageously made in Palestine, as the following interesting account of the "agricultural enterprise in Palestine," extracted from the *American Jewish Chronicle* testifies:—

We would apprise the friends of the agricultural enterprise in Palestine, that it has been determined that the "New England Farmer," Mr. S. W. Stones, of Stockbridge, Mass., shall sail for the Holy Land, October 1st, 1853.

To shew the exact position of affairs in connexion with this enterprise in Palestine, we give the following short statement:

Meshullam, a christian-Israelite adventurer, pitched his tent near the Holy city,

secured from the Arab tenants a tract of land, and commenced gardening. The result was not only gratifying to himself and astonishing to the Arabs, but excited wonder among reflecting christians. He found a ready market for all his products. He found also that the native Arabs and Jews could be enlisted in service by the day, at a stipulated price. These persons thus coming in contact with a christian, would become acquainted with his character and religion. The effect of both on their minds was favourable. Suspicion was allayed, prejudice disarmed, and many felt that possibly some good might come out of Nazareth.

This idea was caught up by an American lady, who, while on an exploring tour in Palestine, saw what was going on. This christian lady conceived the project of an agricultural association in Palestine; made the necessary arrangements; and a small company went out and joined their interests with Meshullam. All commenced to work, and at the end of a time it was found, that besides devoting about one-half of what they had raised from their farm to poor Jews and others, they had cleared forty-five per cent. of all their expenses. The soil was productive, and yielded from three to five crops yearly, by watering from the wells during the dry season. In process of time Meshullam was induced to abandon the American company, and join or lead an agricultural enterprise under the auspices of the British Consul and the Episcopal Mission. The American party sought other quarters, and have succeeded. They have leased twenty acres of rich land, with a spacious mansion on it, near Jaffy, for one hundred and fifty dollars per annum. Their available force consists of an American, three Germans, one Arab, and two Jews, besides two or three American ladies and Jewesses. They have the entire confidence of the natives and the Jews. A hundred Jews, and as many native Arabs, could be hired by the day now, had the company the means of employing them; but the company are unfortunately without a competent foreman. Mr. Jones has been strongly urged to join this company, and will probably visit them and remain with them for a time. Mr. J. has many acquaintances among the American missionaries in different parts of that country, who are also rejoicing at the prospect of having so competent a person, not only to give advice respecting agriculture, but every branch of science and art.

The soil at Jaffy is most excellent. Jaffy itself is situated on high ground, but the plain below is the scene of operations. Every kind of fruit, such as oranges, lemons, figs, grapes, dates, &c.; every kind of vegetable, such as sweet and other kinds of potatoes, beets, &c.; and all kinds of bread-grains are raised from the soil. The whole country is rocky, but the plains are compos-

ed of alluvial washings, and consequently lie on a rocky surface. On this rocky surface water stands, and hence a shaft may be sunk with the certainty of finding living water at any given point, at a depth of twenty or twenty-five feet. Such are the facilities for carrying on the enterprise. About three hundred dollars have been sent to our treasurer from various sources towards conducting the enterprise. Our friends must see at a glance that this sum is too meagre for even the beginning of an enterprise so stupendous as we contemplate, and we beg them to open their hearts and hands once more, in order to carry back the light of heaven to that land of darkness whence our light sprung up. Mr. Jones will give his time, and defray his own expenses after his arrival, and hence all money that is devoted to this enterprise will constitute a fund to procure facilities for, and employing Jews to work in, the soil. It is now the Israelites' cry: "Come over to Palestine and help us."

From the Missionary Record of the Free Church of Scotland, for December.

THE LATE REV. ROBERT GORDON, D.D.

We cannot permit so venerated a father as the late Dr. Gordon to go down into the tomb, without here expressing the sense we entertain, in common with the whole church of Christ, of his pre-eminent worth, and of the loss which we have suffered in his departure. We are not prepared to present to our readers any character of Dr. Gordon, nor is that necessary, after the admirable manner in which this has been done by others who knew him better, and are far abler than we are to do justice to his many and great excellencies. Still we cannot withhold from our readers the following brief but beautiful sketch. It is a fragment, it is true, and originally formed part of the conclusion of a sermon by one of the most accomplished of the ministers of the Free Church in Edinburgh; yet it has in it so much of the true biographic spirit, and presents the man so vividly before us, that it stands almost instead of a "Life;"—

"God has been speaking this language to us in his providence. He has been removing from among us one who gave a comely and consistent example of the character in our text; and pointing upwards to the glorious circle of the redeemed, he is saying, 'These are they which follow the Lamb whithersoever he goeth.'

"In the character of a late father of our Church who has left us we had a

beautiful exemplification of the mingled firmness and meekness which characterizes the followers of the Lamb. We see, too, how much the one of these graces tends to set off and illustrate the other. The prevailing trait—the habitual aspect of his character—was that of calm and dignified meekness; but just on this account do we remember with more distinctness, and feel with greater force, the instances in which he displayed the firmness of a witness for Christ. And thus it is that the two instances with which his name will ever be associated in my mind, are instances in which, coming out from the wanted serenity of his course, he burst forth into the heroism of Christian fidelity. The first—one of the earliest recollections of him—was his appearance in the Presbytery of Edinburgh, in opposition to the Roman Catholic claims. Never shall I forget the solemnity of his exordium,—‘Moderator, no subject did I ever approach with a feeling of deeper solemnity, next to the eternal salvation of an immortal soul.’ Nor shall I soon forget the thrilling peroration, when, predicting the evils which he foresaw might result from that fatal and suicidal policy, he ended with the words, ‘Thou shalt make no covenant with them, neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son; for they will take away thy son from following me.’

‘The other instance of the same spirit was, when he stood side with his brethren of the northern Presbytery who were summoned to be rebuked before a civil court. The blood of a Scottish Presbyterian mounted, I confess, with no kindly emotion to my heart, to see this deliberate insult offered to a court of Christ, by another court, whose rights were not more sacred nor more constitutional than those of the court which they presumed to censure: but the sight of that venerable form in the midst of his brethren, ready to bear part of their reproach, softened the feeling into admiration, and convinced me that the cause of that Church could not be lost which could command such championship.

‘Let it be our study to imitate such a noble example; and, turning away our eyes from the present scene of living men and passing events, where there is so much to mar and disturb our vision, let us realize that glorious company of which he now doubtless forms a part.—

‘They shall walk with me in white, for they are worthy.’”

VAUDOIS CHURCH AT TURIN—ORDINATION OF MINISTERS.

The opening of the Vaudois church at Turin, announced for the 20th October, has been necessarily delayed till December, from the impossibility of having the works completed earlier. Much disappointment was thus occasioned to those who had come from Great Britain for the express purpose of being present on so auspicious an occasion.

The contributors to this object in Scotland (whose offerings amounted to £2000), among whom were seventy congregations of the Free Church, will be gratified to learn that it is an imposing edifice, arresting the notice of the stranger on his arrival at the railway terminus, and worthy of the position it holds as the first Italian Evangelical Church, and built in the capital of the north of Italy. Although capable of containing twelve hundred persons, it will be found too small. So mightily is the Word of God making progress there.

The importance of Turin is not, perhaps, rightly estimated in Britain. The railway from Genoa to the capital is to be opened on the 15th December. This will effect great changes, bringing it within six hours of the Mediterranean. The trade of the port of Genoa has been making rapid strides since 1848: and the opening of a railway communication throughout Piedmont, and by and by throughout Lombardy, direct from the seaport, will give an immense impetus to its commerce. Independently of the increasing number of British sailors, the factories and foundries about Genoa are chiefly managed by British overseers, so that the importance of that city is ever on the increase. The Vaudois Church makes progress there. Their present place of meeting is one-half too small; but it is expected that a more commodious church will shortly be got.

No country on the Continent presents such an open door and so great encouragement for evangelistic effort as Piedmont at the present time; and there is no channel through which the cause can be promoted more effectually, and with greater confidence, than the Waldensian Church.

The recent annual ordination of pastors among them was full of interest. Like the Welsh Calvinistic Methodists, who in doctrine and practice are essentially Presbyterian, the Church of the valleys ordains its pastors once a year by a general assembly of the Church. On this occasion, much notice was attracted by the setting apart of Dr Desunctis, formerly professor of theology, and curate of the Magdalene at Rome, who is now preaching with much power at Turin. His tracts on the Romish dogmas are unanswerable and convincing. Four others

were ordained along with him—one of them M. Appia, a son of the French Vaudois pastor at Frankfort, who, in 1824, visited Holland and Paris, collecting, by his eloquent appeals, a large sum for the hospital in the Valleys.

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(From the Canada Record.)

**EIGHTH ANNUAL REPORT OF
THE STUDENT'S MISSIONARY
SOCIETY, KNOX'S COLLEGE,
TORONTO.**

Another year of our existence, as a missionary society, has been completed, and it now devolves on your committee to discharge the last duty of the office, with which you entrusted them. In doing so they feel that there is abundant cause for gratitude to the Father of Mercies, for his goodness to each member of the Society individually, and for the measure of success with which he has been pleased to bless our feeble efforts. In the review of the past season; while your committee see much to encourage and stimulate, they also see much to humble and solemnize. Two years ago it was our melancholy lot to mourn over the death of a beloved patron, and of a warm-hearted and faithful member of our society. Last year too, it pleased God in his all-wise providence, to remove from time to eternity the teacher of our school, and a member of our Local committee. This year also has the hand of death broken in upon our ranks, and again we are called to sing of judgment as well as mercy. Two of the warmest friends of our society are gone for ever. It is solemnizing to remember, that both took a prominent part in our last Annual meeting. One presided over it as chairman; the other moved the adoption of the Report.

From the commencement of our society, Mr. Esson was one of its patrons. He ever manifested a lively interest in its progress, and ever sought to encourage among its members, a true missionary spirit. As a Professor his warm-heartedness, his disinterested zeal, and his ceaseless efforts for our good, can never be forgotten by us. In his death not only has our society lost a faithful patron, but each individual member has lost a true friend, and one who manifested, in the welfare of all his students, an interest nothing less than paternal. But what is thus our loss is doubtless his eternal gain.

The other bereavement is one which we feel to be no less painful. During

the last three years, Mr. Burns has been an honorary member of our society.— Possessed of a fervent missionary spirit himself, he rejoiced to see it, and foster it in others. He was frequently present at our monthly meetings; and his advice, which we all so highly valued, was always cheerfully given: his worth as a christian and as a friend, gained the affection of every student who knew him. He took a warm interest—the interest of a brother—in our welfare; and none of us can look back upon him without many a hallowed association springing up in our breasts. “Your fathers, where are they? and the prophets, do they live forever?” “Help Lord for the godly man ceaseth and the faithful fail from among the children of men.” It is solemnizing to see the godly departing from the earth, whilst such a vast work is to be done. But it is cheering to remember, that to our glorious Head all power in heaven and earth belongs, and that he can still make his work to prosper, and raise up others to fill the places of the departed.

We now turn to our mission field at Metis, and mark a few of the leading events of interest. For some months after the death of our late teacher, Mr. Page, the school was vacant; but on the 25th November last, it was re-opened by Mr. Pasche, our present missionary. The school has thus been in operation for nearly a year. Mr. Pasche began with only one scholar, who said he “only came to see;” soon the number increased till it reached sixteen. The priest, however, was the means of getting some of them taken away—the average attendance has been ten or twelve. This number may seem small; but when we remember the opposition with which we have had to contend, and that the school is intended only for Roman Catholic children, we may well wonder that it has been so large. When our school was opened and many were ready to send their children, they were told to wait, for by the end of a year both the teacher and those who supported him, would be tired enough of the mission and give it up. Parents who sent their children were threatened with excommunication: hence some scholars were taken away.— A school was promised to the parishioners by the cure with a teacher of the true faith, while base calumnies were circulated concerning Mr. Pasche. Notwithstanding all these things, some have attended. Soon after the school was o-

opened, two children were sent to the teacher's house as boarders, after a few months, however, they were withdrawn through the influence of the priest. After they left, two little girls from a distance entered in their place. While the scholars have been taught in the ordinary branches, instruction in Bible knowledge has been specially aimed at. Some of the children have made considerable progress and are much attached to the school.

We have adopted, though of course on a much smaller scale, the plan pursued at the Point Aux Trembles Institute, where the benefit of educating the youth has been so clearly demonstrated; and it is encouraging to know that our mission at Metis, is in a condition as advanced and hopeful as that *now* vigorous mission *was*, after being in existence a similar length of time.

Mr. Pasche's labours have not, however, been confined entirely to the school. He has engaged, as far as his time would allow, in the work of colportage—especially in the village and seignior of Metis, and occasionally going to a distance. About a month ago he went as far as Matan, a village thirty miles down the river, (his brother-in-law taking charge of the school during his absence). Mr. Pasche travelled on foot, visiting most of the families by the way, conversing with the people, and distributing among them copies of the New Testament and Tracts. He has sent lengthened details of these and other visits at various times, many of which are very interesting, but too long to be inserted in this Report. From our missionary's letters as well as from other quarters, it is evident that the minds of the French Canadians are beginning to wake up, and that Romanism has but a slight hold on many of them. How important it is to show them the "more excellent way."

To the members of the Local committee at Metis, the society owes a debt of gratitude for their unwearied efforts for the advancement of our mission; and it becomes us at this time to express our sympathies, especially with one of them, Mr. D. Smith, a tried and true friend, who has been for some months suffering under a disease, which seems to forebode his departure from time to eternity.

Our thanks are due to the Bible Society in Montreal for a grant of 6 Bibles, 4 New Testaments, 500 Tracts and 100 small books, in French, for the use of our mission. We are also indebted to sev-

eral ladies in Toronto for many articles of clothing for the benefit of the scholars. These articles were sent to Metis at the close of last session.

Although evangelization among the French Canadians is the special object, yet the members engage more or less personally, in what may be called our Home missionary operations. Accordingly last session, (as in former years) the work of Tract distribution was engaged in. From the Report given in by the committee appointed to superintend our missionary work in the city, we gather the following particular:—

Twenty-nine students were engaged in distributing Tracts in the more destitute localities of the town; about 800 Tracts were circulated every fortnight. Four prayer-meetings were conducted every week, generally well attended.—Twelve of your number were also engaged in the work of Sabbath-school instruction.

It gives us pleasure to be able to state that during the summer months the work of Tract distribution has been carried on by a number of ladies, superintended by Mrs. Dr. Burns, in the districts which were occupied by the students last winter. Most of the ladies are connected with Knox's church. We are happy to learn from them that, in general, the Tracts have been well received; a few Roman Catholic families have taken them regularly. Some of the ladies are to continue the work throughout the winter.

About the commencement of last session a petition was presented to your society, signed by thirty-nine of the inhabitants of the Peninsula, asking for a renewal of the services which they had enjoyed during a previous session. Divine service was therefore conducted among them every Sabbath, and we have reason to believe, not without a salutary influence on many. A Sabbath-school was also conducted among them, attended by nearly all the young people on the Peninsula. It is pleasing, indeed, to know that the worship of God is now maintained in families which were formerly the scenes only of drunkenness, oaths, and curses. And as an additional fruit of your society's labours there, it is encouraging to know that the proprietors of the steamer Victoria, which was sailed in former seasons from the city to the Peninsula, every hour of the Lord's day, have during the past summer, refrained entirely from doing so.

Last session a new department of Home Missionary work was undertaken by four members of your Society; we refer to the service conducted every Sabbath afternoon in the Gaelic language, for the benefit of many who understand the English very imperfectly. This service was conducted in the Disciples' Meeting House, on Shuter Street, the use of which was kindly granted for the purpose.—The attendance was about 150; many of these meetings seem to have been very refreshing both to speakers and hearers. The people testified their gratitude at the close of the session, by giving a handsome collection in behalf of our mission.

Our correspondence with societies similar to our own, has been carried on as in former years. Letters were received from the students of the New College Edinburgh, Belfast and Halifax, and answers returned. Our friendly interchange of sentiment with our brethren in these Institutions who are looking forward to the same work with ourselves, we have felt to be refreshing. We trust this correspondence may stimulate us all to greater devotedness in the glorious cause of our Redeemer.

Your committee cannot close this Report without reminding the Society, that in these eventful times in which we live, the calls for missionary effort are loud and urgent. When we remember that God has removed a Patron and an Honorary member from our own Society, that he has taken away from another Society and from the wide harvest field in this land the Swiss missionaries who perished at the isle of Barra—when we remember that Jesuitism is seeking to insinuate over the length and breadth of the land its baneful influence, that Protestants have been murdered in the streets of a neighbouring city while quietly returning from the house of God, and that the Infidels of America have consulted how the Bible, the greatest charter of our liberty, might be condemned;—when we remember on the other hand that thousands around us are perishing for lack of knowledge, yet that there is a spirit of inquiry abroad, that many Catholics are dissatisfied with their system and are seeking to be liberated from the tyranny which has so long with iron heel crushed them in the dust; and that upwards of seventy French Canadian youths, and many whom we do not know, are meeting secretly to study the Bible and pray over it, when we remember all these things, who will say the calls for missionary efforts in this land are not

loud and urgent! Oh that we had more of the spirit of Christ and a greater zeal for his cause! "that the mantle of the missionary fathers of former and present days—men devoted to the cause of Christ at home and doubly devoted to it abroad—might fall upon us, that our College might send forth men with hearts full of love to Christ and love to souls, not raw and unexperienced, but ready to take their stand on the high places of the field." May the Lord prosper his own cause and establish the work of our hands in endeavouring to build up the spiritual temple; and may we each at last hear the sentence of approval, "Whereas it was in thine heart to build an house unto my name; thou didst well that it was in thine heart."

Your committee now resign into your hand the trust committed to them, with the earnest prayer that their successors in office may be directed by infinite wisdom in guiding the affairs of this society, and that the work of the Lord may be prospered in their hands.

On behalf of the Committee,

JOHN RENNIE, Secretary.

Knox's College, Nov. 8, 1853.

The Annual Meeting of this Society was held in the College Buildings on the evening of Tuesday the 5th November. The Rev. Dr. Willis occupied the chair. The attendance of Students was very full, but owing to the unfavorable state of the weather, the number of the friends of the Society from the city was not so large as might otherwise have been expected. It gives us much pleasure to know that though nine of the members left at the close of last session (having finished their collegiate course) the number has been more than made up by the accession of sixteen new students, two of whom are from the Red River.

After devotional exercises, the chairman made a few very appropriate remarks and then called on the Secretary, Mr. Rennie, to read the Annual Report, which we publish in another column.—Mr. John Murray, in the absence of the Treasurer, Mr. D. Wardrope, read a statement of the Financial position of the Society, which showed that the total receipts for the past year amounted to £177 12s. 4d., the disbursements to £92 12s. 11d., leaving in the treasury a balance of £84 19s. 5d.

The Rev. Professor Young having been called upon to move the adoption of the Report, referred to the cultivation of

the missionary spirit as being an essential element of practical christianity, and ought especially to characterize all students and ministers of the gospel.

Mr. James Ferguson (student) seconded the motion.

A short statement of the summer labours of the senior students was then read by Mr. Ferguson of which we give the summary; 8 students were engaged as catechists; 15 diets of worship were held every sabbath; the total average attendance 3950; Families visited 637; Sabbath schools 14, attended by 480; Bible classes 6, attended by 166; Prayer Meetings 8, attended by 284.

The meeting was then addressed by the Rev. T. W. Reid, the Rev. J. Laing, and the Rev. T. Lowry of Gwillimbury.

Dr. Willis having again made a few remarks the meeting was closed with devotional exercises.

REV. JAS. BLACK—ORDINATION OVER CONGREGATIONS OF CALEDONIA, &c.

The above stations were under the care of the Rev. Dr. Ferrier, until the unhappy occurrences arose, which separated him from our communion—when a division took place—a portion of the people still adhering to Dr. Ferrier, and together with him connecting themselves with the United Presbyterian Synod—the remainder holding to their connection with the Presbyterian Church of Canada. The latter portion, considerable from the first, has been regularly supplied with the ministrations of word and ordinance, and has been steadily increasing in numbers. Mr. James Black, student, was early sent among them as a catechist, and laboured with great assiduity and respect of all, that though, for two or three years past, the congregations have felt themselves quite strong enough to support a minister among them, they chose rather to wait till Mr. Black had finished his studies, and being licensed to preach the gospel, should be qualified to receive a call, than turn their view elsewhere; and their first love has not been weakened by subsequent intercourse and acquaintance. Mr. Black was lately licensed by the Presbytery of Hamilton, as a preacher of the gospel, with the most unanimous cordiality; and the same day, a request to moderate in a call was made to the Presbytery, by the congregations connected with Caledonia—the call resulted, as was anticipated, in favour of Mr. Black. The usual trials having been gone through, the Presbytery met on the 9th inst., for Mr. Black's ordination.—The edict was returned as duly served.—The Rev. Mr. Alexander, of Niagara, then preached a most impressive discourse from

Acts xxiii. 29, after which Mr. Cheyne put the usual questions, which having been answered satisfactorily, he proceeded with the ordination services, and Mr. Black was, by solemn prayer, and the laying on of the hands of the Presbytery, set apart to the office of the Holy Ministry, as pastor of the Congregation at Caledonia and the associated stations. He then received the right hand of fellowship from the members of Presbytery, and his name was ordered to be added to the Roll. Thereafter, Mr. Cheyne addressed Mr. Black on the duties of his office, and Mr. Stark addressed the people. An opportunity was, as usual, afforded to the congregation, at the close of the solemn and interesting services of the day, to welcome their young pastor, which they did most heartily.

In the evening a soiree was held, under the auspices of the ladies of the congregation, the preparations for which were made in the most liberal manner. A considerable number attended, which would have been much greater, but for the bad state of the roads, and also a most unfortunate event, which had occurred the night before, in the burning of the new and extensive woollen factory of Ronald McKinnon, Esq., by which he himself suffers a very severe loss, and about fifty persons were thrown out of employment, and many of them out of house and home, by the burning of the boarding-house in connection with the factory. Several addresses were delivered; the evening was passed cheerfully and agreeably, and apparently to the satisfaction of all.

I trust that the bond which was that day sealed between pastor and people, will be greatly blessed to all concerned, and that fruit will appear many days hence, to the glory of the Redeemer.

M. Y. STARK, *Pres. Clerk.*

MADEIRA—LETTER FROM DR. KALLEY.

The subjoined letter from Dr. Kalley, so well known in connexion with the religious movement among the Portuguese in the Island of Madeira, will speak for itself. Dr. Kalley's labours were greatly blessed. About seven years ago a large number of Portuguese converts left their native Island, proceeding first to Trinidad, and afterwards to the United States, where they are now comfortably settled in Illinois. Some remained in Madeira, and these are now exposed to the combined calamities of famine and persecution. Most iniquitous laws have, at the instigation of Popery, been enacted for the purpose of crushing, if possible, the cause of the Gospel. Dr. Kalley is anxious to obtain means for the removal of two hundred suffering converts from Madeira to Illinois. We know of few

more pressing calls. Since God in his providence kindly permits us to sit peaceably under our own vine and fig tree, are we not called upon to extend a helping hand to those who are exposed to cruel persecution? Several leading men in Toronto have agreed to take charge of any subscriptions that may be given, and to forward such to the proper quarter. If any of our readers in the country feel it their duty to give something for this important object, we shall be glad to take charge of it, and place it in the hands of those who will forward it to Dr. Kalley:

TO THE REV. ROBERT BURNS, D. D.

NEW YORK, 10th October, 1853.

MY DEAR SIR,—

I feel that you will excuse me for writing to beg your attention to the case of the poor Protestants in Madeira, now threatened with the combined evils of famine and persecution. They are afraid to meet together, by day or by night as the laws against worshipping God in any form but the Popish are very severe and worthy of that power at Rome from whence they emanated. They cannot marry legally without observing rules which their consciences condemn. They have no education for their little ones, without having them crammed with Popish fictions. And if one attempts to expose the soul destroying delusions of Rome, or state the way of salvation by faith in Jesus Christ, he may for these crimes be subjected to a long and horrible imprisonment.

British Christians on the Island, who hitherto have opposed emigration, wishing to keep all the good seed there was in that barren land, now write, urging that their poor brethren should be assisted to flee to some place where they may serve God without fear. They are themselves very eager to do so, and have written, pleading for help in very touching terms. I felt that my relationship to them rendered it especially my duty to seek help for them, and I have endeavoured to do so. The sum required to aid the two hundred, of whom a list was made out by the British Christians, (who for years have taken a deep interest in them, and who take care that the persons assisted are the proper objects of Christian sympathy) is about \$6,000, of which one-half is subscribed. Will you try to interest your citizens in the case, and obtain some help for it? It is a peculiar one, and one in which Christians in more favoured lands may feel pleasure in shew-

ing gratitude for their own privilege, in aiding the sufferers. The prospect of famine this year is as dark as in 1852.— These persons seem to have an especial claim upon our sympathy as Protestants, and by being—besides partaking in the general distress—exposed to the operation of tyrannical laws, which were probably enacted expressly for Madeira, as there seem to be no others in the Portuguese dominions to whom they could be applicable.

I intend to pass the winter among the Refugees in Illinois, as they seem to be, in this age, important witnesses for Protestant truth; and my presence may, by God's blessing, help to encourage and strengthen them. May I request a line, mentioning if you will be able to assist? My address is, "Care of J. Osborne, Esq., 111 Wall Street, New York;" but we go West as soon as arrangements are completed for helping these people away from Madeira. Believe me,

Very sincerely yours,

ROBERT R. KALLEY.

Contributions to Professorial Fund.

The following sums were collected for the Free Church College, Halifax, by Mr. Donald Morrison, West Bay, C.B., among young men, chiefly from Cape Breton, now working at Rockland, State of Maine, U.S. Donald Morrison, collector, West

Bay, C. B.	£1 15 0
Alex. Ross,	5 0
Miss Mary McDonald	2 6
John Morrison	10 0
Donald McDonald	10 0
Hugh Calder	5 0
Malcolm McPhie	1 5 0
Alex. Smith	5 0
Norman McDonald,	5 0
John Morrison, Sen.,	5 0
Donald Urquhart,	1 5 0
John McDonald,	5 0
Wm. Pringle,	1 0 0
Finlay McCuspie	10 0
Donald More	15 0
John McPherson	5 0
Joseph Hume, Baddeck,	10 0
Mrs. Hume	5 0
Kenneth McLennan, River Denis,	5 0
Murdoch McLennan	10 0
Neil McLean	10 0
Roderick Morrison, Lochlomonid,	10 0
Charles Campbell, Malagawatch,	5 0
John Kennedy	5 0
Arch. McKenzie	15 0
Donald McKenzie,	2 0 0
John McInnes, Little Harbour	1 5 0
Donald McInnes	1 5 0
John McGregor	5 0

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Kenneth McIntosh, Big Harbour	10 0
Duncan McLennan, Boularderie,	5 0
Murdoch McLennan	5 0
Duncan McKenzie	5 0
John McKinnon, Mira,	5 0
John McDonald	5 0
John McDonald, Blk. Brook, Sydney	5 0
John Reid, P. E. Island,	10 0
David Asplet, Scotland,	5 0

River Denis.

Alex. McPhail	£0 2 9½
John McKenzie	4 8
Finlay McPhail	4 0
John Kennedy	1 3
	<hr/>
	£0 12 8½
	<hr/>
Total,	£13 9 1

£20 12 6

Halifax.

Straits of Canseau.

Jas. G. McKeen, Esq.,	£2 10 0
C. S. McKeen	10 0
S. J. McKeen	1 3
S. E. McKeen	1 3
M. McKeen	1 3
Rev. W. G. Forbes	2 5 0
Jas. C. Forbes	5 0
David M. Forbes	5 0
Henry A. Forbes	5 0
James McKay	5 2½
Thomas Martell, Esq.,	13 0
John Campbell	10 9
John McKinnon	5 0
Wm. Phillpots	5 4½
Thos. Heughen	5 0
Ewen Cameron	5 0
George Ludlow	2 6
Allan Cameron	2 6
Alex. Cameron	2 6
Thos. Rubie	5 0
Allan McQuarrie	5 0
John Skinner	2 0
Donald McQuarrie	2 6
Malcolm Jackson	3 0
Lauchlin McKinnon	1 3
A Friend	5 2½
Hector McKinnon	1 3
Donald McKinnon	1 3
Neil Ferguson	5 2½
Hector McPherson	10 0
James McLean	1 6
Mrs. Wilson	2 6
Mrs. Herlechie	5 2½
Mrs. Ewen Cameron	1 3
Mrs. Ludlow	1 3
Christian Cameron	1 3
Ann McLean	1 3
Flora McKinnon	1 3
John McQuarrie, junr.	2 6
Hector McDonald	1 3
Charles McDonald	2 6
Allan McDonald	2 6
Mary McDonald	1 6
John McDonald	1 3
Neil McDonald	1 5
Agnes McDonald	1 6
Mary-McMillan	1 3
Eve McMillan	2 6
John Buck	2 6

Miss McNab, collector.	
Mr. E. McNab	£0 5 0
Mrs. E. McNab	5 0
John McNab	5 0
Margaret McNab, col.	5 0
A Friend	1 3
Mr D. Forbes, Concord, N.H.	10 0
Mr. Wm. Murray	10 0
A Friend	3 9
Mr. Peter Stewart	10 0
Mr. Jno. McKenzie, W.R., Pictou	3 1½
A Friend	5 0
A Friend	5 0
Mr K. McKenzie	10 0
Mr. John Murray, Yarmouth	5 0
A Friend, from Baddeck, C.B.	7 8½
Mr. Donald McNeil, C.B.	5 2½
Mr. John McKinnon, C.B.	5 2½
	<hr/>
Total,	£5 1 3

Earlton.

Contributions to the Professorial Endowment Fund collected by Miss Flora Munro during the harvest of 1853.

Hugh Munro	£0 2 6
Flora Munro	2 6
Alex. Murray	1 3
Walter Murray	1 3
Alex. Sutherland	1 3
George Sutherland	7½
Mrs. Murray	5 0
Donald Murray	2 6
George Munro	5 0
Robert Munro	7½
Alex. McKay	2 6
Donald McKay	1 3
Alex. McKay	1 3
Hugh McKay	3 9
Neil Sutherland	3 1½
Wm. Munro	2 6
Donald Ross	5 0
Mrs. Ross	1 3
Hugh Munro	1 3
Margaret Sutherland	1 3
Alex. Ross	2 0
Donald Sutherland	2 6
John Sutherland	2 6
James Sutherland	2 6
Wm. Sutherland	5 0
Mrs. McBean	2 6

£12 16 4½

£3 2 7½

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