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THE MISSIONARY RECORD

OF THE

Free Church of Nova Scotia.

VOL. II. HALIFAX, N. S., NOVEMBER, 1853. No. 11.

THE FREE CHURCH DEPUTIES.

We cannot allow this number of the Record to go from the press without acknowledging with warmest gratitude the interest and kindness evinced by the Church at home towards the Church in these colonies, in the Mission of those Deputies who have been with us for a time, and who have been laboriously occupied in preaching the gospel, in addressing congregations on certain of the schemes of the Church, and taking the religious statistics of the places which they visited, with a view to the fuller supply, and more efficient contribution, of missionary labourers, to meet the spiritual destitution that prevails. It must be far from the mind of the parent Church to interfere with the successful prosecution of the object contemplated by a native, and home-trained, ministry. We believe such a ministry will be found best adapted to the circumstances and to the habitudes of our native population. We trust the great Head of the Church will both provide a native ministry, and open up spheres of labour for them in these provinces. It was under the conviction that there was an amount of destitution prevailing which no native supply could meet for a considerable time, that the Deputies were sent out by the Church in Scotland, and that they were directed to make those inquiries which might guide that Church in affording assistance in the existing destitution of the Colonies. The deputies have been with us, and have pursued their special work with an ability and success which few could have brought to it, and at a cost of no little amount of labor and fatigue. The addresses and sermons of the gentlemen who constituted the deputation must have been eminently useful in the localities which they

visited, and we trust have left the most salutary effects. The statistics they have taken home with them will be of the utmost service to the Colonial Committee, and the plans adopted by that committee will be the result of wisdom grounded upon experience. That they will foster and encourage every good object connected with these Colonies no one can doubt, and their supply of laborers henceforward will be directed by more certain knowledge of the actual demand, and will always be in view of what can be done by the means now employed for providing a native trained ministry. It is matter of rejoicing that there is such a ministry in prospect, and that at no distant time many of the natives of these Provinces will be preaching the glad tidings of salvation to their countrymen, and breaking the bread of life among a people whom, in a double sense, they will call their own. With the unction from on high, we believe they will be well equipped for their work—with an adequate amount of human learning, and with talents quickened and stimulated by the young age of their country, and by the prospects of a nation but entering on the race of enterprise. The young blood of the nation will be in themselves, in their hope, in their ardour, in their patriotism; and their's will be the zeal to go before the people, the leaders of the host to every good work, and with the cross as their standard. "With this conquer."

To the zeal, the ability, the pains-taking, and withal the urbanity, and Christian spirit, of the gentlemen of the deputation from the Free Church of Scotland, the warmest tribute of affection and gratitude is due. The labours of Mr. McLean in Cape Breton will not be soon

forgotten—his preaching has already been attended, we believe, with blessed results—and the eloquence and noble appeals of Mr. Wright have left their echoes among us, and we believe are still vibrating in the hearts of hundreds who listened to them. The original tones of one of the addresses, at least in the shape of the published sermon, we hope soon to have with us. We know that that sermon was in great part an extemporaneous effort; and it seemed to be dictated by large-hearted zeal for the interests of these Provinces. Mr. Wright has an orator's power, but he has what is far better, a Christian minister's spirit. May his talents be under the sanctifying influence of Divine grace, and be ever employed in pleading with a noble fervour the cause of that master whom he serves, and in whose cause the highest oratory may be safely and well expended! Oratory is never so safely, or so admirably, employed, as when it is anointed with the fervours of a Christian spirit, and directed by Him who can chain every passion to the triumphs of His own cause.

FREE PRESBYTERY OF HALIFAX.

The Free Church Presbytery of Halifax met in the Free College on Wednesday, Nov. 9th. 1853. Sederunt—Rev. Professor King, Moderator, Rev. Professor Lyall, and Mr. Farquharson, Elder.—Mr. Lyall was appointed clerk *pro tempore*.

Rev. Mr. McLean, Deputy from the Free Church of Scotland, being present, was requested to take his seat as a member of court. Mr. King stated that he had fulfilled the instructions of Presbytery in reference to the moderation of a call to Mr. George Sutherland, preacher of the gospel, from the congregations of Lawrencetown, Lake Porter, and Musquodoboit Harbour. The call was laid on the table, with 107 names appended, 40 of these being communicants. It was stated that more names were expected to be adhibited to the call, but the parties entrusted with the obtaining of these names were not present. The Presbytery sustained the call, but in the absence of Mr. Sutherland took no further steps in reference to it.

Mr. Howard Steele appeared with application for admission to the Theological classes, with a view to preparation for the ministry. Mr. Steele produced a certificate from Rev. Mr. Romans, that he had attended classes for Latin and

Greek, at Dalhousie College, during the sessions 1838-9, '9-40, '40-41; and in absence of certificates from the other Professors in that institution of attendance at their classes, Mr. Steele's statement was received, that he had attended the classes for Logic, Moral Philosophy, Mathematics, and Natural Philosophy. Mr. Steele assigned as reason that he had no certificates of attendance upon the above classes, that the college was broken up before he could obtain them, and that the Professors in the above departments were now dead.

Mr. Steele having been examined in the different subjects in the preparatory departments of learning, and having acquitted himself to the entire satisfaction of the Presbytery, was declared duly admissible to the Theological classes.

Presbytery adjourned to meet at 4 p.m. The Presbytery met pursuant to adjournment Sederunt *ut supra*. Rev. Mr. Wright, Deputy of the Free Church of Scotland, being present, was requested to take his seat as a member of Court.

The following students were examined previous to entering the Theological Hall: for the third year, Messrs. Wm. Murray, Alex. Ross, Hector McKay, Alex. Smith, Thos. Geo. Johnstone, George Munro; for the second year, Messrs. Neil McKay, Alex. McKay, James Fowler, Kenneth McKenzie; for the first year, Mr. Chas. Ross. The Presbytery expressed itself highly satisfied with the progress indicated by the students.

Rev. Professor King was appointed to dispense the Sacrament of the Lord's Supper at Dartmouth on Sabbath the 20th inst.

The next meeting of Presbytery was appointed to be held on Wednesday, 23d inst.

Halifax, Nov. 23d, 1853.

Which day the Free Presbytery of Halifax met and was constituted. Present, Rev. Professor King, Moderator, Rev. Alex. Forrester, Rev. Prof. Lyall, Ministers, and Messrs. Farquharson and Smith, Elders.

The minutes of last two ordinary meetings were read and sustained.

The Moderator stated that a considerable number of names had been added to the call given by the congregations of Musquodoboit Harbour, Lake Porter, and Lawrencetown, to Mr. George Sutherland, viz., 125 adherents and 34 communicants, which, with those already subscribed, amounted in all to 232 adherents and 74 communicants.

Mr. Sutherland being present, the call was put into his hands by the Moderator, and being requested to say whether he accepted the same, Mr. S. stated that notwithstanding all the consideration he had given to this subject, he did not feel it to be his duty to close with the call. From the reasons advanced by Mr. Sutherland, the Presbytery deferred coming to any judgment in the case, and appointed the following Committee to deal with Mr. S. in the whole matter of the call, viz., The Moderator, Rev. Messrs. Forrester and Lyall.

The same committee was appointed to examine all students that may yet come forward, with a view to their joining the Divinity Hall.

The following supplies were then made: Nov. 27—Dartmouth, Prof. King; St. John's, Prof. Lyall. Dec. 4—St. John's, Mr. Forrester; Dartmouth, Prof. Lyall; Goodwood, Prof. King. Dec. 11—Sackville, Prof. Lyall; Dartmouth and St. John's, Prof. King. Dec. 18—St. John's, Prof. Lyall; Dartmouth, Prof. King.—Dec. 25—St. John's, Prof. King; Dartmouth, Prof. Lyall.

The Presbytery adjourned to meet in this place on Wednesday the 28th Decr., which being duly intimated this sederunt was closed with prayer.

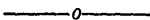
ENCOURAGING PROSPECTS OF OUR COLLEGE.

It affords us the highest satisfaction to announce that there is a considerable increase of Students in attendance at the various departments of our educational Institutions this winter. At the Academy there have been enrolled not less than ten new pupils from Cape Breton alone, the greater proportion of whom will, in all probability, prosecute their studies with a view to the ministry. This we hold to be one of the most favourable symptoms of the advancing condition of our educational movement—a symptom vastly more cheering than even a large accession of numbers to the classes of the College proper. In every new country perhaps the greatest difficulty to be contended with, in collegiate Institutions, is the want of a thorough elementary training in the students seeking admission—not that there is any deficiency of capacity or of anxiety for learning on the part of these students. Quite the reverse; for, from no small amount of observation, we hesitate not to aver that the intellects of our Colonial youth are naturally as ta-

lented and as susceptible of cultivation as those of the home youth. What is wanting, and what gives rise to the deficiency referred to, are common well taught schools scattered throughout every settlement of the Colonies, and a gradual succession of thoroughly equipped Grammar Schools and Academies. But whilst this state of things exists to a sad extent in these Provinces, surely it must be matter of thankfulness to perceive that the young men themselves are apprehending the innumerable advantages flowing from a sound elementary education, as is evinced by so great a number availing themselves of the Academy so efficiently conducted by the three teachers, Messrs. Munro, Fowler, and McKay, and we trust the numbers in this department will go on increasing.

There is also a considerable addition of Students at the classes of the College, and from the proceedings of the Presbytery as above recorded, it will be seen that these and the more advanced students, gave, in the examination, entire satisfaction. It must have been gratifying to all interested in our Collegiate Institution that the Deputies of the Free Church were present at this examination, and that these gentlemen should have expressed themselves so highly pleased with the whole appearance and attainments of the students. It must be not less gratifying to all the friends of our cause in these Provinces, to know that the only students that have yet gone forth from our College fully accredited, are labouring with great acceptability in their respective fields. One of these has already been ordained over two large and important congregations, the Straits of Canseau and River Inhabitants, in the latter of which an elegant place of worship has been erected during the course of last summer; and the congregations of both settlements are in a very thriving condition. Another of these licentiates has lately received a unanimous call from the congregations amongst whom he has been labouring ever since he was invested with authority to preach the gospel, to become their stated pastor, and could there be stronger evidence of his usefulness and success? And another of them is now occupying a prominent and important position—supplying the stations of the Bend of Petitcodiac and Shediac, N. B., preaching at both stations every successive Sabbath, though these are 15 or 16 miles apart, and labouring with

great assiduity and zeal among this people, during the week. Mr. Ross received the whole of his instruction at the College here, having been one of the earliest students in attendance, and was afterwards licensed by the Free Presbytery of New Brunswick, several of the members declaring that they had seldom examined one for license possessed of greater professional attainments. Besides all this, several of the more advanced students of Divinity have been devoting themselves to the duties of voluntary missionaries, in different localities, with much approbation, and we trust with no small amount of usefulness. Mr. Smith spent the whole of the last summer in the capacity of catechist at St. Stephen's, N. B., where, by his indefatigable zeal in the cause of his master, and by his painstaking attention to the young, and the sick, he commended himself to the approbation of all. Several of the other advanced students are devoting their spare moments to missionary labour in and around Halifax, supplying occasionally preaching stations with great acceptability, teaching Sabbath schools, holding prayer meetings, &c., &c. Surely all these things are fitted to brighten our prospects in reference to the future, to encourage all the well-wishers of our Zion to the most strenuous and persevering efforts in the support of our whole educational movement, and to call forth united prayer to the Lord of the vineyard that he would yet more thoroughly awaken the church in these Provinces to a sense of her responsibility and privilege, and that he would inspire the mothers of Israel with some of the spirit of her who said respecting her child of many prayers, "As long as he liveth he shall be lent unto the Lord."



ORDINATION OF THE REV. JAMES ROSS.

In a former number of the Record, it was mentioned that a call to the Rev. James Ross, from the united congregations of Grand River and Lochlomond, had been laid before the Presbytery of Cape Breton in August last. On the 1st Oct., the Presbytery met at Grand River for the purpose of ordaining and inducting Mr. Ross to the pastoral charge of those congregations. After hearing Mr. Ross's trial exercises, which were highly satisfactory, the Presbytery proceeded to the Church; but the congregation assem-

bled being at least twice as many as the church could hold, the solemn services of the day were conducted in the open air. The Rev. Wm. G. Forbes, of Plaister Cove, who presided, preached an appropriate sermon from John xxi. 16, (last clause.) The usual questions having been put and answered, Mr. Ross was solemnly set apart to the ministry by prayer and the imposition of hands, and received the right hand of fellowship as a Brother and Member of the Presbytery. Minister and people were then briefly but suitably addressed by the Moderator on their respective duties. As the congregation were dismissing, they gave a hearty welcome to Mr. Ross, their first stated pastor.

Thus another of our vacant settlements is supplied with the precious means of grace—a preached gospel and its holy ordinances. It is many a long year—about 40 years we believe—since the first Highland emigrants settled at Grand River, and neighbourhood. Many of the fathers of the settlement have been laid in their graves, not having been permitted to see the day, which some of them at least earnestly desired to see—the day in which a minister of the Church of their fathers would be settled among them; but a goodly number of the first settlers still survive, and it was truly delightful on the ordination day, to see their cheerful looks and to hear their devout ejaculations of thanksgiving to Him who had that day gratified their long cherished desires, and relieved their minds from their chief anxiety about their families, whom they feared they would have to leave still as sheep without a shepherd,—by sending them, and that when they least expected it, and when their hopes were at the lowest, a pastor whom they believed they could welcome as an ambassador of Christ.

But we cannot close this notice of the Grand River people, without making known a part of their conduct highly creditable to themselves and encouraging to their pastor. It is too well known how congregations, generally, in this country, deal with their ministers, or rather, we should say, with "the gospel of the grace of God," in temporal things. Too many seem to regard gospel ordinances as a mercantile commodity, which they wish to possess, but at the lowest possible price, and if they pay at the end of the year the pittance they have subscribed for a minister's services, they pride themselves not a little on their liberality. It would

be well, however, if all would fulfil their promises in that same way, miserable in a Christian point of view as it is, but many others consider their subscription towards a minister's support as the very last debt to be paid,—or which they need not trouble themselves to pay while any conceivable want of their own remains unsupplied—or, if it be paid an indefinite number of years hence, it is well enough: while yet another class think they but great honours on a minister by going, when *convenient* to hear him, without giving a penny for his support:—and they wrest Scripture for their own justification: “Freely ye have received, freely give;” and triumphantly refer to the example of the Saviour, “who had not where to lay his head,” never seeing, or at all events not heeding, that thus they claim brotherhood with those who rejected and persecuted him. The people of Grand River, we are happy to say, have manifested a very different spirit. Considering that the elder portion of them, who were brought up in the Highlands of Scotland, were not accustomed to see ministers supported directly by the people, and that they have been so many years without stated ordinances, and considering that the younger portion, born and brought up in this country, were not previously accustomed to be summoned to the house of God, except, at the utmost, two, or three, or four times in the year, when a member of Presbytery could spare a few days to visit them, it would not certainly be strange if they did not act better than other congregations, who have enjoyed a preached gospel and divine ordinances for some years. But to the honour of the congregation in question, and as a *hint* to other congregations of our church, both in Cape Breton and Nova Scotia, let it be written, and printed, and published, that so soon as they had a minister settled among them, and before any of them applied to him for any church privilege, they declared in very intelligible language, by purchasing as a glebe for their minister, in a beautiful situation, and very convenient to the church, a lot of land containing 200 acres—with a considerable extent of it cleared, and a frame house upon it, which, with a little repair, will serve very well in the meantime as a manse, their sense of their privileges. But this is not all. As it would be but a rather dreary prospect to pass the winter within the bare walls of a house—they also, at the same time, collected and paid into the minister's hand,

a half year's stipend in advance. If any other church has done so well, let us be farther encouraged by its publication.—May we not regard this not only as a pledge that these people will continue thus exemplary in their Christian liberality, but also as a token for good to themselves, that when they have so readily opened their hand to give of their temporal things, the Lord will open the hearts of many among them, as he did the heart of Lydia, to hear the good message spoken to them from Sabbath to Sabbath. Let prayer be made for them, and for their amiable and talented minister, that he may go out and in among them, in the fulness of the gospel of Christ, so that from the good seed sown by him, many of them may reap life everlasting. This congregation does not exceed the average of other congregations either in numbers or wealth, but they have shewed what may be done by united exertion when there is a willing mind; and to every other congregation of our Church in this Province, any of whose members may read this, we would say, “Go and do likewise.”

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From the Missionary Record of the Free Church of Scotland.

WHAT OUGHT PROTESTANTS TO DO AT THIS CRISIS.

But the question remains, What ought British Protestants to do at this crisis? That it is a crisis is manifest. Rome now does not seek even to deceive us. She tells us more plainly than words could tell us, by deeds which sound through all Europe, that torture and the stake await every man who is not base enough to abjure his faith whenever she shall have grasped the power she is now moving earth and hell to attain. One warning more, plain and loud, has been given to a slumbering people; and on the way on which we shall improve it will probably depend the issue of the conflict to us. It summons us to combine and stand for our liberties. The ground is fast sinking beneath us. In a little, defence will be impossible.

Let us look along the Papal front, and see how ominously the battle threatens us, and how it comes nearer us every hour. Popery is again the ruler of the great despotisms on the continent.—Though weak in moral power, Rome is strong in political and military force.—The great armed masses of France, and Austria, and Naples, and Spain, are at her service. And though we believe

these powers would not engage in a crusade on purely religious grounds, they have, unhappily, a political interest in the subjugation of Britain. The Pope would invade us because we are a Protestant nation, and the kings because we are a free nation. The English pervert, Father Ignatius, has just accomplished a tour among the leading sovereigns, with considerable success, as he tells us in the *Tablet*, in order to enlist them in a crusade for the conversion of England.— This conversion is to be brought about “chiefly,” though not exclusively, “by prayer.” Indeed, if this fanatic had not the sword mainly in his eye, it is strange that he should go to emperors and such people. A bitter, fierce, and exasperated spirit is springing up against our country abroad. The most terrible threats have been publicly pointed against us; they have been so simultaneously in different quarters of Europe, and without disavowal. The utter extirpation of our faith and race and name, and the trampling out of the ashes of the Reformation, have been declared to be necessary before the world can have peace. In concert with these terrible mutterings from the suppressed volcano of sacerdotal wrath, there have been attacks on our rights as Britons, and on our faith as Protestants, by almost all the governments of the Continent. In Spain, they deny burial to our dead. In Austria, they expel our missionaries. In the Papal States they rob us of our Bibles. And now in Tuscany they have cast into prison a British lady for no offence but giving a copy of God’s word to a peasant. And what is to hinder these men, abandoned of God, and left to the guidance of the Pope and their own blind and raging passions, taking the last step of crossing the Channel, and by one summary blow wiping from the face of the earth a country which so deeply pains and torments them? We no more doubt that they will do so than we doubt our own existence, provided God do not divide their counsels, and find work for them somewhere else.

And how are matters at home? There are whole counties in Ireland ready to rise to a man, in the event of a foreign army appearing on our coast, and to begin the pious work of spoiling the goods and murdering the persons of Protestant heretics. There are Popish mobs in all our great cities ready to spread conflict and assassination all over the country.— While threatened in front by a Papal ar-

my, we are endangered in the rear by such overwhelming masses of infidelity and atheism as Glasgow, and Manchester, and Liverpool, and London present. These are good enough for the work of Popery, and she will marshal them under her banner, and lead them to the assault. We have thousands of nominal Protestants amongst us ready to bow the knee to any God which may be set up. What would the handful of true men be in the midst of such overwhelming odds? And then we have amongst us a “Prince of the Holy Roman empire!” What is he doing? He is forming a nation under the rule of the vatican in the heart of the British nation. He is constructing an *imperium in imperio*. Our legislators are simple enough to believe that the laws made in St. Stephen’s govern the empire. In this they are mistaken. By a considerable portion of the empire these laws are held as having no validity whatever; as being “not laws, but lies.” That portion of the empire is under canon law, and Dr. Wiseman is rendering canon law applicable to the circumstances of British Papists by the decrees of Synods held in this country. By this device he completely evades the statute which still declares it illegal to bring bulls from Rome, by getting his decrees framed in this country, and countersigned by the Pope. Thus, while we sleep, the Pope’s empire in Britain is growing. There are now two kings and two codes in the country.

But last and worst of all, the Government have it in contemplation to attach a Popish priest to every jail in the country, and a Popish chaplain to every regiment in which there are Romanists.— We have been fighting to get rid of Maynooth; but here is Maynooth about to be extended over all Scotland and England. We shall have a body of priests of six hundred and upwards salaried by the State, an inevitable precursor, as it will prove, to the endowment of the Romish priesthood throughout the empire. Humanly speaking, this measure will seal the fate of our country.— That part of the plan which relates to the army is especially formidable. Recruits are drawn mainly from Ireland; the number of Romish chaplains will of course be large in proportion. We thus behold no inconsiderable portion of the British army in course of being officered in the Pope’s behalf. Not only are untold sums being paid to Popish chaplains—men trained in the Ultramontanism of

Maynooth—in all parts of the world, but the British army is slowly passing over to a foreign power. What reliance could be placed on these soldiers in the event of a foreign invasion? There is not one of them that would not obey the priest in preference to their officer; for the Romish doctors have laid it down, that in such conflicts of authority it is the voice of the Church that is to be obeyed; and so the invading host, instead of encountering a wall of bayonets, would find hands stretched out in welcome.

Countrymen and fellow-Christians, you are standing on the brink of a precipice. Abroad, a powerful conspiracy is forming against you. At home, the Government is unlocking the passes of your country to the enemy. They are planting satiated priests by the hundred in positions where they will be able, when the conflict comes, to wield the military force of the empire against its Protestantism. We have been sold—sold to an enemy who will have no pity upon the tender babe or the man of grey hairs, who will drag our wives and daughters into the confessional, and ourselves to prison or to the stake. Let us rouse ourselves now. The hours of our liberty are running fast out. Why wait till our arms are bound? Let us now concert measures of defence, while yet we can speak and act as freemen. From this hour let us proclaim a truce to all the differences, conflicts, and projects of mere party; let us, henceforth, and till the great battle be over, know but one great all-absorbing cause, and let our united rallying cry be, "Save our country!" Let us unite in a sacred bond or oath, binding ourselves to God and to one another, never to rest, never to lay down our arms, till we shall have carried the two following objects:—

1. That not a penny of the nation's money shall be given to a priest of the Church of Rome, or to any purpose connected with that Church. We shall not be provoked to act towards the members of that church as she acts to us. We shall still pay homage to the great principle of toleration: but we have gone far beyond the line of tolerating; we have endowed. We must compel our Government to retrace its steps. We must have no Popish colleges endowed out of the nation's funds; no Popish chaplains in the army; no Popish chaplains in the prisons and poor-houses; no lands, emoluments, and titles to Popish priests in the colonies; not a popish priest anywhere in the whole empire drawing

a revenue from the exchequer of a Protestant country. We must insist on the return of our Government within the strict line of toleration. The demand is a just and righteous one, and, if made firmly by a united people, it will be impossible to resist it. Let us swear that we will never rest till we have obtained that demand.

But, second, we must demand of Rome, and of all Papal governments, the liberty she demands of us. To this the church of Rome cannot in reason object. We are glad to find that a conference of leading Protestants in Germany, France, Switzerland, and England, just held at Homburg, has taken up this position—conference sent a deputation to the German *Kirchentag*, with a letter of instructions, bearing the signature of the Earl of Shaftesbury, and powerfully supported by Dr. Merle D'Aubigne, containing this famous declaration:—"We think that the time is come when Rome should not be allowed to prevent others from obtaining that liberty which Rome claims for herself." Why should not a general union be formed amongst the Protestants of America, Britain, and Germany, for the attainment of this object? We shall not use force, but we shall say to foreign governments, We can enter into no treaty, no alliance with you: we can give you no help in war, we cannot trade with you, we must withdraw our ambassadors and consuls from you, and place you beyond the pale of our friendship and recognition, provided you refuse to our subjects in your country the same rights and privileges which you demand for your subjects in ours. Such a demand firmly made by the combined Protestants of America, of Britain, and Germany, could not be refused; or, if refused, what harm would it do us? With the hourly-expanding area of civilisation and freedom around us—with Australia, and India, and China, and America, all open or opening to us, surely we can spare so insignificant a portion of the globe as Papal Europe has now become. Let us then shake hands with America on the one side, and Germany on the other, that we will give and receive toleration from Rome.

A great crisis like this cannot be got over by half measures. We call on all Protestants to combine, under a sacred pledge, never to rest till they have carried these two points. Let no man hold himself discharged in this war. The feeblest can lift up his voice and swell

the general cry; he can help to diffuse light, and to diffuse light is to foil those who march under the banner of darkness. We summon all, then, to the conflict. Whether we look to the past or to the future, whether we look around us on the world, or upwards to that God whose name Rome has blasphemed, and whose saints she has slain, we find powerful inducements to urge us on. Behind us are the martyrs, and before us are our children for whose liberties we fight. Around us are the nations whom this terrible power has enslaved, who supplicate us by their groans, to help them to break their chains. Come, then, planting our foot upon the eternal justice of our cause, and looking upwards to that Almighty One who has sworn to destroy Rome, let us join battle with this foe. We stand in the world's Thermopylae, and with Luther at Worms we may say, "We cannot do otherwise; so help us God."

FOREIGN MISSIONS.

THE SCHOOL AND PULPIT IN INDIA.

When the missionary first steps upon the shore of a heathen country like India, the question which naturally suggests itself to his mind is, How can I bring this lost land to the knowledge of salvation? He takes a mental survey of the country; he thinks of its great cities, containing, in some cases half a million of men; he thinks of its countless towns and villages with populations of from seventy thousand to two hundred thousand each; he thinks of the countless swarms of its people, an hundred and fifty millions in all. He puts again the question to himself, How can I bring these many millions to the knowledge of Christ? My efforts may be so aimless, and they may spread over so wide a field, and that field so utterly unprepared for the seed that I am to sow in it, that all my labours may be lost. I may go down to the grave, worn out with the very intensity with which I have laboured, without seeing any fruits of my labours. Others may succeed me, and after the same laborious and fruitless course, pass away, and leave the dark cloud still hanging above India. I am commanded to preach in faith, and to look for the Spirit whose work it is to convince and convert; but that does not release me from the obligation of adopting that particular course which, in the whole circumstances, is most likely to conduct to success. That is the course which the Spirit will bless.

The question then returns, How can I convert this land? It is plain that I, by my own personal labours, will never be able to evangelize it; nor can I expect such a number of preachers from my own land as would suffice ever to evangelize it. It is plain that I must work through a native agency. How can I obtain such an agency? Not simply by dealing with men in the mass. I may so address myself to the mass of mankind as to miss the *individual man*. I must take one man, or two, or three men, and bring the Word of God to bear upon them *especially, directly, and daily*. I shall thus make sure that they understand it, that they are intellectually convinced; and having gone as far as human agency can go in the work of conversion, I shall leave the rest to God, not doubting but that his Spirit will, when it pleases him, perfect what I have begun. Thus I shall, in the course of a few years, obtain a native agency; these preachers will go forth and create other preachers; and thus the process will go on till there shall not be an idolater in all India to whom salvation through the Son of God has not been proclaimed.

This is a plan which has no shew, but it is possessed of a great deal of substantial power. It gives a special direction to the missionary's labours; it confines his efforts within the limits of a soil prepared in some degree for them; it husband his strength; and it contains in a larger amount than almost any other plan, the elements of ultimate success. The leadings of the Divine hand, we think, have been abundantly evident, in that our Church was guided to the adoption of this particular plan in India,—a plan combining the school with the pulpit, the missionary catechist with the missionary evangelist. We have been confirmed in these views by the following notes which we have received from Dr. Duff, and which contain a brief, but clear statement of the plan, with the reasons on which it is founded of evangelistic operations in India, prosecuted for the conversion to Christ of that mighty country, and destined, we feel assured, to result at no distant day in that glorious consummation:

"A FEW ROUGH NOTES.

"1st, It is notorious that one definite object contemplated by our mission from the outset, was, by the use of appropriate means, to raise up, by God's blessing, a superiorly qualified race of native teachers and preachers of the gospel.

"2d, In the course of years, the means have been so far blessed, that there has been a real beginning in the attainment of this grand primary object.

"3d, Converts, having a view to the Christian ministry, are first set aside, after examination and probation, as catechists. After a sufficient period of trial, they are licensed as preachers.

"4th, It was always designed that these catechists and preachers should devote a large proportion of their time and strength to the making of the gospel known to adults, in all practicable ways.

"5th, With regard to extensive itinerancy, there are certain seasons of the year when it is impracticable in India.—Indeed, this may be said of nearly the whole of the *hot* and *rainy* seasons, amounting, in the aggregate, to about *eight months*. In fact, it is only during the *cold* season, of three or four months, that itinerating labours, beyond the circumscribed localities in the vicinity of mission stations, are at all usually practicable."

"6th, Again, all experience has proved that the teaching of the young in mission-schools may become a very effectual branch of purely evangelistic labour, in converting souls to God, apart altogether from the benefit of a more general kind accruing from such seminaries.

"7th, Moreover, it has been found that, as parents regard the instruction of the young as a boon conferred on them, they are ready to look with a more favorable eye on those who are known to be engaged in this important department of labour. So that when such parties go out to address adults, they are apt to be received in a more kindly spirit, and their exhortation treated as that of friends, rather than that of recognized antagonists.

"8th, Taking these premises, with sundry collateral views, into consideration, the system which, from the first, we adopted in Calcutta, as best suited to the peculiarity of our circumstances, was the following:—

"Sending our educated catechists to an out-station, like that of Culna, for example, our instructions were, that they were to work that place and neighbourhood, during the greater part of the year, on the territorial or localizing system—that, during the middle of the day, when out-door labours are impracticable from the heat and the habits of the natives, they were to devote two or three hours to the training of the young in the Mission School—that, in the morning or evening, or both, as strength or other circumstan-

ces favoured, they were to visit different parts of the town and immediately surrounding villages, for the purpose of conversing with the adults, and addressing them individually as well as in small social groups, or more publicly as miscellaneous audiences, according to the varying opportunities presented,—and, finally, that, during the cold season, they were to engage, for a longer or shorter period, in more extended itinerancies, throughout the remoter villages, towns, and districts.

"9th, The foregoing is the system which has been actually pursued for some years past by our precious and beloved catechists and preachers, subject, of course, to such occasional variations as have been necessitated by unexpected contingencies, or the unforeseen exigencies of the mission

10th, As indicative of the nature and character of their more extended itinerating labours during the cold season, specimen extracts were a few years ago published in the *Record*, from the journal of Lal Behari De. And, as indicative of the nature and character of their localising evangelistic labours, I herewith send you specimen extracts from the journal of Prasanna Kumar Chatterjya, which was furnished by himself some years ago, and forwarded to the Ladies' Association in Glasgow. As these have never yet been published, the insertion of portions of them from time to time in the *Record* might subserve many excellent ends.

"ALEXANDER DUFF."

As confirmatory of the views stated above, we beg to quote the important testimony borne by the *Calcutta Christian Observer* for March 1853, to the efficiency of our missionary institutions in India:

We believe that a great work is going on in connexion with these educational labours; and while we have no desire to bestow exclusive praise upon any one branch of missionary operations, we would encourage those who have the means to prosecute such operations to the utmost. They open up to the missionary who happens to be stationed in large towns and populous districts, means of communicating direct Christian instruction to classes of the native community which he cannot reach by other means.

We say also to those who are engaged in promoting Christian education, Proceed with undiminished earnestness and

unremitting vigour. So long as you can find multitudes of the youth of this land, who are willing to receive your instructions, with the Book of Inspiration in their hands; nay, who are soliciting you to be allowed to enter your Bible classes;—go on. The Holy Scriptures “are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness.” The Bible is the direct means of communicating religious truth; and so long as you can appeal to the fact, that you have numerous classes of ingenuous youth, daily listening to the instructions which ministers of the Word are communicating to them from the oracles of truth, you can well afford to hear with patient forbearance the taunts of those who represent you as bringing into operation the indirect means of education, instead of the direct preaching of the Word. In this part of India, the ablest preachers of the gospel in the vernacular language are now also the strongest advocates of missionary schools, wherever they can be established and kept up with vigour; and they are so, just because such schools afford one direct means of teaching and preaching the blessed gospel. One year has scarcely yet elapsed since we heard from the lips of a brother missionary—who generally spends a portion of every year in itinerating, for the purpose of proclaiming the gospel of the grace of God throughout the towns, villages, and hamlets of Bengal, and who is, without dispute, the most powerful preacher of the gospel in the vernacular language, on this side of India—words to the following effect:—“I have just returned from a very extensive tour, and it will not be supposed that I wish to say one word in disparagement of the direct preaching of the Word to adults, whenever and wheresoever that can be done; but I must say, that I am more and more impressed with the vast importance of our great Missionary Institutions in Calcutta and its neighbourhood, and I say to my brethren who are spending their strength in these,—Go on, with all the energy you can. You are engaged in a work of mighty importance for this land, and its vast population.” The time has been when doubts were expressed, even at the Missionary Conference, whether those who gave themselves chiefly to Christian education could be called missionaries at all. This era has happily gone by, and we believe that, at the present time, the prevailing feeling among

all missionaries in this part of India is, that all departments of labour by means of which the consciences of perishing sinners can be awakened, and their souls brought into contact with the all powerful remedy for the malady of sin, proclaimed in the Bible, ought to be carried on with all possible vigour and efficiency. May the grace of the Holy Spirit of truth descend upon his servants, and upon those to whom they address their instructions, and cause that the good seed may fall into the soil of good and honest hearts, and bring forth a rich and abundant increase!

BOMBAY.

In a letter from Dr. Wilson of Bombay, under date the 30th August, 1853, we have the following interesting particulars respecting the labours of our missionaries, and the progress of the work in the western Presidency of India.

The Gujarati New Testament.

Messrs Hornumazji, Dhanjibai, and I, have finished the revision and publication of the Gujarati New Testament, to which a competent portion of our time has been devoted during the past two years, and for the prompt and steady execution of which we have received the cordial thanks of the Committee of the Bombay Bible Society. The work has been printed at the American Mission Press. It is substantially the version of the excellent brothers, Messrs. William and Alexander Fyvie of Surat, the elder of whom still survives and is resident in England, though a native of Scotland. It contains, however, such improvements as the progress of Oriental translation, and the application to it, for the first time, as far as we are aware, of competent native Indian Christian criticism combined with European criticism, have enabled us, under the restriction put upon us, to effect. Though it is far from coming up to our own standard, it is an advance toward it; and though another revision by the Gujarati missionaries, English and Irish, which has been proceeding for the last twelve years,—and the printing of which had considerably advanced when we began our labours,—will be the next to leave the press, it will not cease to have its legitimate influence in time which is to come. The labor in preparing it and correcting the press has been principally that of native brethren, though we scouted together the principles by which we were to be guided, mutually examined the proofs, and concurred in all the alterations made on the former edition. It has been a great privilege for me to be engaged with them in such an undertaking, so conducive to furnishing the natives with the bread of life, and so important in their own literary training and experience. I send

you a copy of our work, in the cheapest form in which it is issued, which, if you like, you can hand over to the library of the New College. We are at present engaged with Genesis, as the Bible Society contemplates next issuing some select books of the Old Testament, which are greatly wanted by the millions around us. A new impulse will doubtless be given to the work of Scripture circulation throughout the East, by the extraordinary developments now making in China, where the "insurgents," or "patriots," as they are called according to the humor of the moment, are destroying hundreds and thousands of idols in the name of the God of the Bible, and issuing for the encouragement of the people remarkably correct digests of Israelitish history. The additional resources to be furnished in consequence of the Jubilee of the British and Foreign Bible Society, encourage us to anticipate extended operations.

Curious M.S. of the Gospels in Arabic.

Having alluded to the Jubilee of the Bible Society, I may mention to you that our Bible Society here lately sent home, as my contribution to its collection, a M.S. copy of the Four Gospels in Arabic, evidently prepared for one of the eastern churches, and which may be of great use in the revision of the Arabic translation circulated by the Bible Society. This valuable document I procured in rather remarkable circumstances. Some time ago, I observed it in the library of one of the principal fire-temple of Bombay; and on my offering ten pounds for it, the priest allowed me to have it on condition of my permitting them to take and keep a copy of it; a proposal in which I immediately concurred, and which at once removed the only scruple which I had in my attempt to make the acquisition,—that founded on removing the Word of God from a position where it might possibly do much good. On the history of the translation, I have not been able to cast any light.

Weekly Lectures on Biblical Theology compared with Brahmanism.

On the third of August, I commenced in the Mission-house, Ambrolic, a course of weekly Lectures on the Doctrines of Biblical Theology, compared with those of Brahmanism, Buddhism, Zoroastrianism, and Mohammedanism. The four which, up to this date, I have delivered, have been attended by a large and attentive audience, both of natives and Europeans, embracing particularly the alumni not only of our own, but of the other missionary and government institutions at Bombay. On Thursdays, I have an examination upon them at our Institution, attended by all the students of the College, and of the first class of the school divisions. That portion of them which more especially treats of Brahmanism, I intend to include in a new edition of my *Exposures of Hinduism*, combined together, which I have

been preparing for some time past, and which will embrace the results of the research of the British and continental orientalists, and my own dabbling with the Vedas and Shastras since they first appeared. Our missionary brethren in many parts of India have been calling upon me to complete this work: and certainly I feel encouraged to do it, according to my strength and leisure, by the kind use which has been made of my former attempts of the translations, of the first portions of which 40,000 copies have been circulated in Hindu, and 60,000 in Bedgali, and that, as in Marathi, etc., not without tokens for good in the blessing from on high, without which we write as we preach, and teach in vain.

(From the Canada Record.)

The following reports of Presbytery meetings in Canada may be interesting:
PRESBYTERY OF PERTH.

The ordinary meeting of the Presbytery of Perth was held at Bytown, on Tuesday and Wednesday, the 13th and 14th instant. The Rev. H. Gordon of Gananoque was present, and sat with the Presbytery. The following were the chief items of business:

The members present stated that the collection for the French Canadian Missionary Society had been taken up in their respective churches.

An appeal case from Perth, on a matter of discipline, occupied a considerable time. The decision of the session was sustained.

Mr. Rennie, the Presbytery's Missionary, gave in a very interesting report of his labors for the short time he has been within the bounds. I enclose it for publication.

The students within the bounds underwent an examination previously to their entering college. Among them there is one who has recently arrived from Scotland, named Scivewright. He appears to be a very promising young man, and likely, by the grace of God, to be useful in building up the walls of Zion! The students gave great satisfaction.

REPORT ON THE STATIONS AT
AYLMER AND EARDLEY.

(Presbytery of Perth.)

Your missionary to Aylmer and Eardley begs to report as follows:—

He has labored at the above places for 8 weeks, has preached at Eardley each Sabbath forenoon—attendance, eighty; and at Aylmer each Sabbath afternoon—attendance, one hundred and twenty. Total attendance, about two hundred. A Bible Class has been conducted on Sabbath mornings, at Eardley—attendance, sixteen. At Aylmer a Bible Class has been conducted on Thursday evenings—attendance, twenty-four. Total attendance at Bible Classes, forty.

Your missionary has visited thirty-three

families. He has sold thirty Bibles, eleven N w Testaments, four Psalm Books; and distributed amongst the members of the Bible Classes thirty-six copies of the shorter Catechism. He has obtained sixteen subscribers to the *Record*. A few others will subscribe at the commencement of the next volume. He has established a Sabbath School at Eardley. A Library has been purchased, and twenty-five scholars attend. At Aylmer there has been, for a length of time, a Union Sabbath School, generally well attended.

Your missionary visited, on Tuesday the 21st August, the upper end of the Township of Eardley, seventeen miles from Aylmer. Although it was a wet afternoon, and in the middle of harvest, about fifty people met in MacLaine's School House, to hear the Word preached, many of them for the first time since they left their native Ireland, and nearly a third for the first time in their lives. All listened with great attention, while some were bathed in tears. They seemed very thankful for the visit and expressed earnest wishes to be visited again.

In regard to the stations at Aylmer and Eardley, your missionary would further remark, that the great majority of the settlers in those places were originally Presbyterians, chiefly from the United States and from the North of Ireland; but, in consequence of there being no Presbyterian minister, a great many had united themselves with the Church of England or the Methodists, while others joined no denomination. Of the latter class a great many of our adherents consist; and, as may be supposed, many of them have forgotten much of what they heard and practised in former days, when they enjoyed Gospel privileges. Your missionary found great ignorance amongst many, fearful neglect of duties, and the worship of God kept up only in *one or two* of all the thirty-three families. It is pleasing, however, to add, that there is a great willingness to be taught, and a great interest manifested in the establishment of Gospel privileges. This is manifest from the large number of copies of the Word of God that have been sought after, and also from the number who have subscribed for the *Record*. These stations are in an interesting condition, and it is very important that Gospel privileges be continued amongst the people who have been gathered together.

JOHN RENNIE.

PRESBYTERY OF TORONTO.

Last meeting of this Presbytery, was held on the 12th and 13th of October, and was attended by fourteen ministers and four Elders. Of the business before the court the following items may be briefly noticed:—

A letter was read from the Free Church Presbytery of Aberdeen, Scotland, being a reply to the communication sent from this Presbytery in Mr. Robertson's case, and a

committee was appointed to draw up an answer to it.

Petitions were received from Scarborough, from the Gaelic speaking people in Vaughan, and from Thorah and Eldon, respectively, requesting the Presbytery to appoint brethren to moderate in calls in these congregations. The request of the petitioners in each case was granted, and Mr. Reid was appointed to moderate in a call at Scarborough, Mr. Boyd at Vaughan, and Mr. Mitchell at Thorah and Eldon accordingly.

Mr. Nisbet, in his report of having dispensed the communion at Mono since last meeting, gave it as his opinion, as well as that of the people in Mono and Caledon East, that these two stations should be united to form one mission field, while Caledon West and Erin would form another now that these three named congregations are left without a pastor.

Committees of Presbytery were appointed for examining students attending or entering Knox's College, and for arranging the supplies of vacant congregations and mission stations till next meeting.

THOS. WIGHTMAN, *Presb. Clerk*.

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg met in Peterboro', on the 20th September.

Mr. James Tait, student of Divinity of Knox's College, appeared and delivered the trial discourses, which had been prescribed him at a previous meeting, and was examined in Hebrew. On the other subjects Mr. Tait had been examined at the previous meeting in Cobourg. Upon a conjunct view of Mr. Tait's discourses and examination, the Presbytery cordially sustained the same, and proceeded to license him to preach the Gospel.

Messrs. Roger and Smith were appointed to attend the Home Mission committee in October, and endeavour to procure a proper supply of missionaries for the winter.

The Presbytery agreed that in future the members who are absent shall be required to give, at the next meeting, a reason for their absence.

The Clerk was directed to write to the several Deacons' Courts, reminding them that the Half Yearly Financial Report becomes due on the last day of October, and to request that it be forwarded from each congregation by the above date.

The attention of Presbytery was called to the fact, that there are some congregations and ministers who have not as yet become contributors to the Widows' Fund of the Church. The Presbytery agreed at their next meeting to endeavour to ascertain the cause of this neglect and to persuade such parties of the necessity of connecting themselves at once with this useful institution.

Messrs. McLeod, McKenzie, and Smith,

Grafton, members of the Sabbath School committee, were appointed to draw up a series of questions, to be submitted to the respective sessions, in order to obtain information on the state of Sabbath school instruction within their bounds; and, if possible, to stimulate the various congregations to engage with energy in the work of Sabbath-school instruction.

The same ministers, with the addition of Mr Rogers, Peterboro'. and Mr. Morgan, elder, were appointed the Mission committee of Presbytery for the current year.

The next meeting of Presbytery was appointed to be held at Cobourg, on the second Tuesday of November, at 12 o'clock.

JOHN W. SMITH, *Pres. Clerk.*

COMMISSION OF SYNOD.

The meeting of the Commission took place in Knox's College, according to appointment of Synod, on Wednesday, 12th ult., at 12 o'clock, noon. A very considerable number of ministers from various Presbyteries, were present.

Dr. Willis, on the part of the committee appointed to prepare a Book of Discipline, reported progress to the effect, that considerable advancement had been made in the preparation of the work which, in all probability, would be ready for being submitted to Presbyteries in the course of a few months.

The Commission sustained the Report, and instructed the committee to proceed with their labours, and, if possible, to have the manuscript ready for being submitted to Presbyteries by the first of January.

The attention of the Commission having been drawn to the partial and inadequate manner in which the appointments of Synod, in matters of general interest, are frequently carried out by Presbyteries and individual ministers, agreed earnestly to recommend to Presbyteries to attend to such matters within their respective bounds.

In the view of an apprehended visit of pestilence, the Synod appointed a committee to take all competent steps for the appointment of a Day of Public Humiliation and Prayer, to Almighty God, if the events of Providence shall seem to call for or warrant such an appointment:—The committee to consist of Dr. Burns, Dr. Willis, Mr. Irvine, Mr. Reid, Mr. Wightman, Mr. Ure, Mr. M'Murich, and Mr. Shaw.

Thereafter, the meeting of Commission was closed.

MINISTERIAL DEVOTEDNESS.

The substance of an Address delivered at the induction of a minister, and published by request.

Not on ministers alone, but on every individual believer, rests the obligation to devotedness and self-dedication to God. The Apostles often and distinctly state God's claims upon us, and his expectation of our willing

service and entire devotedness. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's." As the first believers, rejoicing in pardon and the love of God, counted nothing they possessed their own, so ought we to sit loose to the world, and to rise above it, living by faith not by sight.

Ministers are called to a peculiar work, and devotedness to that work is the business of their lives. To glorify God in the salvation of souls, is the minister's work; and it will be seen at once that this is a holier work than others. There is nothing in the character of a sacrificial priesthood in the Church of Christ. Christ is our great and Holy Priest, and this sweeps away at once all priestly absolutism as forming a part of the ministerial office. It is not to priest or prelate that the sinner is to be brought. But the Gospel brings men directly to Christ, as prophet, priest, and king. Christ in the midst of the church is all in all; and Christ, in the believer's faith and hope, is the One Mediator between God and man. The Christian ministry is not a divine order, in the Roman sense of the word; but the minister's is a divinely appointed work, and ministers are appointed and sent forth by Jesus Christ himself. Neither Prelate nor Presbytery may claim the right of giving this commission. The Presbytery doth, in accordance with Christ's own appointment, ordain to the work, by the laying on of hands; but no ordination of the Presbytery can make a true minister of Jesus Christ. The call and commission must come from Christ our king, who gives some evangelists, and some pastors and teachers. Men may claim an infallible episcopal succession of the gospel ministry. Satan laughs this dogma to scorn. Bring men after any formula you please, into the work of the ministry, uncalled and uncommissioned of Christ and you do Satan good service.

The ministerial work, and devotedness to it, are the two topics to which I now ask the reader's attention.

1. *The Work.*—We have already seen that the minister's aim is the glory of God in the salvation of his hearers. In order to this, he must unveil to them their relation to God; he must seek to convince them of their alienation and ruin, of their guilt and misery; he must endeavour to shew the nature of the change which they must experience; and he must preach Christ in his fulness and freeness, and insist upon the specific acceptance of Christ, as he is freely offered to them in the Gospel. All this he must do, acknowledging every time he preaches from the pulpit, or teaches in the homes of his people, that the Spirit alone can give efficacy to the word. The proclamation of the Gospel,

with simplicity and pointedness in reliance on the Holy Spirit's influences, this is the only method of attaining the end of our ministry.

The faithful minister must have singleness of aim. The enlargement of a congregation, the pursuit of learning, the acquisition of literary honors, or a commanding station in the church—all these ends, if not dismissed wholly from the thoughts, must be made entirely subordinate. How remarkably is this exemplified in Paul! How ardently he desired to have some fruit among the Romans also, as among other Gentiles. "I would," he saith to the Corinthians, "that ye know what conflict I have for you."—"Remember," saith he to the Elders of the Church at Ephesus, "that by the space of three years I ceased not to warn every one, day and night with tears." "My heart's desire and prayer to God for Israel is, that they may be saved." John Welsh, with his shepherd's plaid about him, lying on the ground in the cold winter's night, and wrestling in prayer for his people, in replying to the entreaties of his wife, "Woman, I have the souls of three thousand to answer for," furnishes a beautiful illustration of this subject. Samuel Rutherford, writing to his beloved flock at Anworth, assures them that they were the objects of his tears, care, fear, and daily prayers; that he labored among them early and late: and adds, "my witness is above that your heaven would be two heavens to me, and the salvation of you all as two salvations to me." Matthew Henry said, "I would think it a greater happiness to gain one soul to Christ, than to gain mountains of gold and silver to myself. John Brown of Haddington spent many a night in wrestling prayer for his unconverted hearers, and scarcely ever addressed them without tears. And the eminently devoted McCheyne was distinguished, not so much by his literary or theological attainments, as by his insatiable thirst for souls. The work of the ministry is not, creditably and popularly to perform clerical duties. The ministry is devoted to the salvation of souls. With singleness and intensity of mind ministers must aim at this object. Love for perishing souls is the true ministerial spirit, counting every soul more than a world, and more delighted to see a soul saved, than to win a kingdom.—It is a glorious calling to have fellowship with angels in the ingathering of the elect; and while this is unattained the main desire of our work fails. The applause of men is an empty bubble; acceptance in the Lord and success in conversion is everything.

2. *Devotedness to this work.*—Such is our work, and well may we give ourselves wholly thereto. Well may we make it our highest aim to fulfil this ministry. Extraordinary powers of intellect will not enable a man to do this; without an enlarged measure of grace, they are apt to prove a snare and a hindrance. Our devotion then must

not take the direction of the mere cultivation of intellectual gifts, or of acquiring the powers of the orator. The more simply and exclusively he gives his attention to pastoral labors and the preparation of his sermons, and kindred duties, the more truly will he fulfil his ministry.

The great duty of the minister is to preach the Gospel fully. First of all he is to preach the Gospel fully. It will not do to generalize revealed truth, and present a few propositions, as if they contained the whole Bible. All the revealed counsels of God present to us some object of faith and hope, intended to be influential upon our minds; and the truth as it is in Jesus is the centre of every line. Take away a crucified Christ, and our ministry is gone, for this is its glory.—To hold up a glorious Christ to the view of perishing sinners, this is our grand duty.—"I love," said Halyburton, "to live preaching Christ, and I love to die preaching Christ." "Let Jesus Christ," said Matthew Henry, "be all in all. Study Christ, preach Christ, live Christ." In our pulpits, and at the firesides of our people, we must know nothing save Jesus Christ and him crucified. It is Christ who knocks at the heart. It is Christ who unbars the closed doors of that heart; and when thus opened, he enters in with pardon, and peace, and a new heart, and sanctifying grace, and all the gifts of the covenant. Christ is the only way to Heaven. We must preach Christ to man as a sinner—to man as sinner, wholly depraved, dead in sin; we must bring the glad tidings, that for such there are solid hopes for eternity, for Christ is the end of the law for righteousness to every one that believeth. O did we but realize the value of one soul, and were we suitably impressed with the love of Christ, what different sermons we would preach! Gravely, earnestly, impressively, and withal plainly and practically, should the Gospel minister preach Christ, and that not only on the Sabbath day, and in the sanctuary, but every day, and by that most impressive and memorable of all sermons, a *Christ-like life*.

Into this work the minister must throw his whole mind. Our work was described by one who had little of the Spirit of Christ, and who, speaking in scorn, spake the truth; he calls it "*the heroic passion of saving souls*." Now to this we must bring all the earnestness and all the energy we possess. We must not waste our time and strength on matters of inferior moment. All our pursuits must bear on the one great object.—The fisherman is not always on the water, but when not engaged in fishing, you will find him mending his nets, repairing his boats, or putting his tackle in order. And when the fishers of men spend a portion of their time in missionary, or temperance, or benevolent operations, they are mending their nets, and preparing more effectually

for their immediate work. People sometimes think that ministers have whole days of relaxation, when perhaps these days are not sufficient for their conflict of study and of prayer; and when the laboring man sleeps sweetly on his pillow, his minister is perhaps striving with holy violence, seeking the blessing of God on his flock. The minister is called upon to strive with holy, humble, laborious exertion, and with intensity of interest to pursue his sacred work.— Concentrating his mind upon his duties, he must make full proof of his ministry, by that self-denying devotedness, which hallows the most cursory as well as the stated employments of the ministry, and spiritualizes his very recreations. All this necessity is laid upon us by the greatness of the work.

Lastly, he must throw his whole heart into the work. It is a great mistake to suppose that nothing more is necessary to secure the reception of the Gospel, than the clear logical announcement of its doctrines. It was not thus with the Apostle Paul, nor with any minister upon which God hath bestowed success. The clearness at which we should aim is not that of the icicle, which chills and freezes while it glitters, but that of the warm sunbeam, ardent with love of souls, and bursting with impassioned sensibility. Love to his parish, love to the individual soul committed to his charge, is alike the minister's duty and his comfort. How wearily would a minister drag along his tedious years, did not God knit his heart to his people, and their hearts to his. The minister's flock should have his whole heart: without this devotedness he cannot make full proof of his ministry. And each new conversion, and every instance of growth in grace, will form a new tie betwixt pastor and people, and draw more tightly the bond of affection.

It may seem to my readers, that I have addressed the ministry and not the people. But it is necessary to bring the truths about the ministerial office before the people, in order that they may understand the duties which they owe to their pastors; and to this topic I would now ask attention.

1. Seek in the ministry the pure Gospel of the blessed Jesus. The Church should seek a pious and evangelical ministry, and you should value the sermon most which humbles you the lowest, brings you nearest to Christ, and fills you most fully with his Spirit. The ministry that pleases by its sweetness, or awes by its sublimity, that startles by its novelty, or carries you away by its resistless reasoning, if it leaves souls unconcerned about their salvation, if it starves hungering saints and feeds the sinner with false flattering hopes, is not a gospel ministry. Though Presbyterian by birth and by conviction, I would prefer an evangelical ministry of another denomination to an unfaithful ministry professedly Presbyterian. And were I asked to what church ought a man to go, I would unhositatingly

say—Take scripture doctrine where you can find it, rather than soul-destroyed error under the hallowed name of the Church of your Fathers: go where you can get the bread of life—this is the grand, the paramount consideration! Let congregations then learn to love and esteem the ministry, just in proportion as they make full proof thereof, by feeding your souls with living bread. Do not seek great things, so much as good things.

2. Learn to throw no obstacles in the way of your minister's devotedness. Do not allow him to be harassed by worldly anxieties. Do not force him to give his attention to some other occupation that he may discharge the Christian obligation, to "owe no man anything." Do not give reason that he should enter his study and pursue his pastoral duties distracted by worldly cares. On this topic I only speak a word to the wise.

3. Co-operate with your minister. As God gives you opportunity, seek with him the salvation of souls. Let each aspire, with noble and sanctified ambition, to win that precious word from Christ's lips to the woman—"she hath done what she could."

4. Pray for ministers. Pray that God would raise up faithful ministers and give them success. Brethren pray for us.

D. I.

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