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THE MISSIONARY RECORD

OF THE

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THE INDIFFERENCE OF THE WORLD TO THE ONE PARAMOUNT INTEREST.

However it is to be explained, that the men of the world exhibit a deplorable indifference to the one grand interest that ought to engage our concern or attention, is too obvious to need any proof. A great gulf, as it were, divides the two opposite states, or conditions, of man—his temporal and spiritual. He is on an arena on which there are two great parts to be played; two great dramas; of which the denouement or catastrophe is very different. According as it is his temporal or spiritual part that is cared for, his action partakes of one or another character. If he assign sole importance to the one, all his efforts and actions will be characterized accordingly: if the other is allowed its legitimate place, the bent of the feelings, and direction of the energies, will correspond. We see, however, the temporal usurps the place over the spiritual. Man looks upon himself as born for time; as having only this world to care for; and his object is to live for his world, to get on as prosperously in it as he can. He embarks all his energies on the tide of secular enterprise, or he sails down the current of time, heedless of the future, or with as little regard to the claims of another state of existence as possible. What although his enterprises are often baffled, he sees the wreck of his schemes, and the relentless wave of disappointment covers all his fondly cherished hopes, the present life is all to him, and disappointment teaches no lesson with regard to the importance of another. Nor does man seem to see that in all part he is playing even while his schemes are most successful, and when

every enterprise is going well with him. Should this world engage our sole attention? Should secular interests merely, engross our time, and form the only object of our pursuit? What noble powers are expended upon these! What fine faculties are made the servants of engagements that ought not exclusively to claim them! The termination of a career which has been solely for this world appears a sad solecism when one comes to die, and finds the end of all his enterprises to be on this side of time, and existence is like a thread that has been snapped, without any continuity. We come to a pause, and see the sad disproportion between the past and what is now our future. We are arrested, and we hardly realize—we are confounded—that we could have lived wholly for time, been engrossed exclusively with its objects, and scarcely spent a thought upon eternity. The immense disparity between the interests of the one and those of the other, now appears. We are made to realize our true destinies. The great drama has been played wrongly. *The termination to the acts is altogether disproportioned to them*—the exit from the stage is not a sequel to the part that has been performed. Is man, however, to be altogether indifferent to his temporal interests? Certainly not. But a beautiful continuity may be preserved, even when it is our temporal interests that are attended to, so that there need be no violent change when we are passing from time to eternity,—as inevitably we must: there need be no such disparity between the two states: the one may harmoniously run into the other. The actor may be the same, and the drama may be consistent. Man has only to realize his spiri-

tual interests when he is engaged with his temporal: he has but to remember that he is destined for eternity while he has to live in a part of time—that he has a soul that is to live for ever, as well as a body which must crumble into dust—*The business of this world should not solely engross us. We may be diligent in business, while we are fervent in spirit, serving the Lord. The difficulty is to preserve the proper balance between the temporal and the spiritual, between the claims of the one and those of the other. The secret is with the christian, and with him alone. He knows how to keep the one in its proper place, in subordination to the other. The world does not engross his pursuit. He remembers he has two parts to play; or rather, in the great drama of life, he sees that there is but one principal part; and that the temporal is an accessory merely to the main destiny. He has been taught by a wisdom not his own, to regard the soul as having wants superior to those of the body, to recognise the superiority, and act with a regard to it. The claims of the spiritual have asserted their proper authority. They have arrested his attention, and form no subordinate place in his calculations. As deplorable a deadness to all spiritual concerns may have formerly characterised him, as others. The world was all with him. How to promote his temporal well-being—to advance his secular interests—to enjoy this present life—to sail most smoothly along the stream of time—to catch its most favoring breezes—and invite its most pleasant gales—was all his concern. Or to provide for his own, and those of his own house, was the sum of his being. But a new direction has been given to his thoughts. An interest has been awakened in spiritual concerns. The Bible has spoken to him—or the word of the preacher—or the voice of Providence. Eternity has loomed upon him: the soul has urged its own claims: God has taken up his suit, presented his plea: Christ has made his appeal: the spirit has not wrought in vain: and an entirely new current has been given to his views and his feelings. The process may have been imperceptible, or, although not unmarked, yet gradual. And what is now his feeling or experience? He lives not for time alone: he has another world to which his mind travels, in which his interests lie, which sometimes invites away his thoughts, and bears him up in its loftier and purer air. He sees not every*

thing through the medium of this world. His views and aims are not essentially and entirely worldly. He does not make calculations only for this present life. His pleasures are not entirely of this earth. He drinks from a heavenly fountain, and draws out of the wells of salvation. "Upward" is his aim, as it is his motto. He "seeks the stars", but not in the secular sense of that expression: he seeks those things which are above. God and Christ and heaven have engaged his affections as they have arrested his view. He acts for another world as well as for the present. He lays out his schemes for the advancement of God's glory, and of the Redeemer's kingdom, and for the spiritual well-being of his fellows. He has a life above, as well as on, the earth. Heaven occupies his thoughts, and to it he knows his pathway ascends. When he leaves this world he has a home in the skies, and he exchanges an earthly house for a heavenly.

Far different is it with the man of the world, with him whose views have undergone no salutary change, whose aims and objects are all of this earth. The world is all to him: time bounds his horizon—shuts up his prospect. What is of this earth alone engages his thoughts and affections. His commercial schemes—his political projects—his professional designs—wholly engross him. He thinks not of another world. He is either an infidel altogether in regard to it, or it seldom or never occupies his thoughts. He devotes all his energies to his worldly avocations—plans, speculates, works most assiduously—is faithful in the counting-house, at the mart, in the halls of legislation, at the bar, or on the bench of justice;—and then the pleasures of learned leisure, of intelligent converse, of literary or scientific pursuit, of fashionable amusement, of social intercourse:—sum up the whole of life, and life's occupations and enjoyments. Perhaps the cares of property, the labours of the field, the mechanical employments, engross the attention, and occupy the mind. But whatever it be, with the worldling, the mind is set upon the particular pursuit, is devoted to the particular avocation. It is as if material effects, worldly pleasures, were enough to engage the immortal part. Its relation to God, and its capacity for immortal happiness, are not thought of. God and eternity are shut out of view. A wretched compromise is made, to the effect of excluding all regard to a future world, in order that, as much as possible

of this world may be enjoyed. A covenant is made with death, and an agreement with hell.

But what is especially wonderful, and chiefly culpable, is the indifference that is exhibited to Christ and his gospel. There is something in the treatment Christ meets with—were he capable of being affected by human conduct—extremely unworthy, and basely ungrateful. An earthly benefactor would not meet with such treatment. And what a benefactor is Christ! The son of the Most High God united himself with our nature, and, in *one person*, became a sacrifice for our sins. Can any thing exceed that event, in the benevolence it exhibits, as well as the mighty condescension it evinces? Be astonished, O earth!—thine own Creator was manifested on thee in human form, and tabernacled in a body of clay! He who was the Creator of man became man—took our nature into personal union with his own. He did so, that he might die for us, give his life a ransom for many. Surely indifference to this truth argues the most deplorable insensibility, the most heartless callousness. Should any thing be allowed to dislodge this truth from its proper place in the heart? Let none say, they do not know whether Christ died for them. He died for sinners; and can you say he did not die for you? Oh, let this truth arrest the most careless, the most worldly, aye, and the most guilty.—He died for sinners. It is a faithful saying and worthy of all acceptation, that Christ came into the world to save sinners. Are we not sinners? Do we not need Christ's death? Can we be safe if we are indifferent to Christ's atonement? "How shall we escape if we neglect this great salvation?" Let the sleep of men be broken. Let the news of Christ's death arouse them from their leaden slumbers. Awake to an interest in this great event. Pause for a moment, and think of this great truth. It is the one event, the one truth! What are all our petty interests and concerns in comparison with this? What can save us but this? What can make us eternally happy but this?—Not the world—not our earthly greatness—not any of the world's unsatisfying pleasures, and evanescent pursuits, and frail possessions, and fleeting honors. Christ's death is the grand interest: the absorbing event. Let gratitude plead with us—let self-interest plead—let the attractions of Christ plead—his glorious person—his wonderful condescension—his amazing

love—his marvellous—miraculous—death!

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REV. MR. BONAR'S ADDRESS ON PRESENTING THE COLONIAL COMMITTEE'S REPORT TO THE GENERAL ASSEMBLY.

Mr. BONAR said—Moderator, the Report of the Colonial Committee has been put into the hands of members of this house. We took up a corner of the great field committed to us on a former occasion. We are now to enter on the field itself. But we are warranted to make a selection, inasmuch as the last General Assembly charged the Colonial Committee with the special care of Australia. Since that time, emigration has greatly increased, and the departures from this country to Australia have for some time been estimated at 1000 per day. Among these, our own countrymen hold a foremost place. The mysterious bond which links men to their own,—their native soil, seems in some mysterious way to have lost its hold; and those who loved so well their Scottish homes, seem all willing to go forth and take possession of the waste places of the earth, which, doubtless, God has been reserving for them. Sir, it never could be right to let such multitudes of our countrymen go forth to any land without striving to send for them, and with them, the means of grace. By every consideration of what we owe to them, by every consideration of what we owe to ourselves, we are bound to do our utmost, that these our fellow countrymen and fellow-christians might carry with them whatever religious impressions they may have had, and might enjoy, amid the trials and difficulties to which they must necessarily be exposed,—the gospel ministrations which so many of them leave with tears of the sincerest regret. This would be true in any circumstances, and in any new country. It is peculiarly true of Australia, and of those who go there. There is no adequate spiritual provision for them there. Even before the present tide of emigration began to flow so largely, there was great destitution of ministers of our church in Australia. In the whole of our territories—in Eastern Australia, in Southern Australia, in Victoria, in Western Australia, and Van Diemen's Land—there were at the beginning of this year only thirteen ministers in connection with us. And then it cannot be denied, and ought not to be concealed, that the social state of society in the gold regions and cities connected with them, is lamentable and alarming. Great multitudes are congregated there, who are either thirsting for gold, or gloating over the unexpected pleasures and gratifications which the possession of it has given to them. Many who bear the brand of condemned criminals have escaped from other regions, and mingle in

common society there; and all these elements are crowded together in a way which gives to the communication of evil a fearful advantage. If, therefore, we would save our countrymen from the contamination of such a state of things,—if we would preserve our sons and daughters from its evil influences,—if we would save society itself from dissolution, from perishing in its own corruption,—if we would save that country from becoming another Sodom,—cursed instead of blessed with its riches and fulness of bread, we must hasten thither with the blessed gospel, which is the light of the world and the salt of the earth,—we must seek to leaven the whole mass with that Word of Truth which is the hope of nations, as well as of individuals.

But we will take too narrow a view of these new regions of the earth, and of our own duty in reference to them, if we confine ourselves to the present. We must look beyond, to the wide-spread regions waiting to be filled, and to the future state and character of those who fill these regions. We see what God is doing; but no one can tell what he designs to do, either in Australia, or for it, or by it in the earth. Evidently great things are in store for that land.—Great nations and great events are there casting their shadows before them. And the rapidity of all that has passed makes us feel that nothing is impossible, or almost improbable, as to their speedy development. Sir, in the whole of Australia, in the year 1810, the British settlers amounted to only 10,000, and so recently as 1828 to no more than 36,000. They are now estimated at 500,000. But a few years since, Sydney was a very inconsiderable place; now it is a capital with 70,000 inhabitants, and surrounded on all sides with a corresponding territory. But fourteen years ago, South Australia was scarcely known, now it has a regularly built capital with 20,000 inhabitants, and a large and beautiful back country rapidly filling with villages and towns. Sixteen years ago, Melbourne was but a few scattered houses in a desolate neighbourhood; three years ago the province, of which it is the capital, was only a pendicle of New South Wales; now Melbourne is a city, emulating in numbers, and far exceeding both in fixed and floating wealth this ancient city, which has taken so many centuries to rise. Of that one city the rental is upwards of a million sterling per annum; and besides all weekly supplies, there come into it not fewer than £40,000 from 70,000 diggers every week.—And then there is no natural limit to this. This country, though it be called an island, is an island of continental dimensions. It is as large as Europe. The soil is far more productive. The climate ripens any fruit, and brings to perfection every grain. The precious metals still increase; and the resources and boundless possessions on which

they may be laid out in every convenience of civilized society, as the population increases, only begin to be known. Eastern Australia contains 30,000 square miles.—South Australia itself extends 834 miles in length, and 533 in breadth, and rejoices in two hundred millions of acres—an acre to each of two hundred millions of soul.—Western Australia is still larger in dimensions; and beyond, you have Tasmania, equal in size and beauty to either England or Ireland. Line after line of these vast territories will come to be taken up and planted with cities, villages, and dwellings of men, who will transplant to them the wealth, the advancement, and the manners matured in the Old World.

And here is the grand peculiarity of their position and ours. The infancy of these future nations is committed to us. The formation of their character, for good or for evil, is put into our hands. We have their training, when only that can be accomplished either in nations or individuals—in their youth. And this, either in the one or the other, can be done to any good purpose only by imparting to them that gospel which has the promise both of this life and of that which is to come. As we succeed or fail in this, there will rise there a well-ordered and well-conditioned population, carrying the improvements, the religion, the morality, the civil and religious liberty, the benevolence and beneficence of Britain, into these wide regions, or the reverse of all this,—Christian communities, or communities lapsed into heathenism;—a North America, with its freedom, and without its dark blot of slavery—or a South America, with its transplanted ignorance and superstition;—a New Britain, with all the exuberant fruitfulness of a richer soil—or the miserable abortions of Popery, Puseyism, and infidelity, with all their dire and dreadful progeny of ignorance, poverty, and crime: And surely no exertions can be too great to be made—no sacrifice too expensive to be given—to secure that it may be the first, and not the last. (Great applause.) Whatever we may do, other parties see the importance, and are seeking possession of this glorious country,—of its present, and of its future.—Infidelity is eager to lay its chilling and deadly hand on its fair fields. The blasting and polluted pages of the infidel press are, alas! often the first-fruits of printing which reach the most distant settlements, and leave among the wilds of a remote and pastoral country that poison which destroys every hope of man. The Church of Rome is unwearied in its efforts; and by armies of priests, and all their attendant means, endeavours to shut out the light for ever from the virgin soil. Puseyism, with its effete and diluted Popery, offers a form of religion to those who seek no more; and surely it is high time for all who love the truth to hasten to a land so beset by the darkest

and deadliest forms of error, with that truth which both enlightens and purifies. Happily, not only on our part, but on the part of others also, better influences are at work.—Various denominations are now exerting themselves for Australia. The Wesleyan Methodists have active labourers there.—The Independents of England are moving in this field. The United Secession Church of our own land has sent several also; and the evangelical part of the Church of England has not been idle. The venerable Bishop of Melbourne lately gave a most touching account of his own labours, and pressed his Church to send forth labourers like Whitefield and Wesley, as no others could do. Shortly after a great meeting was held in England, to raise £44,000 to endow bishoprics, and more than £3000 was collected on the spot. Surely such things should stir us up to exertion in sending forth labourers, knowing that neither their labours nor ours shall be in vain if they are in the Lord; and that all, that all of us can do do, will not nearly keep pace either with the rapid increase of the colony, or the restless activity of the agents of evil.

But we will take a narrow view of our work in Australia, if we confine it within even its own vast domain. Australia is in the wide ocean what Palestine is in the earth, as to situation. Plant a living and vigorous christian church there. Take possession of it in the name of the Lord. Let schools, and colleges, and churches rise. Let missions to the heathen, and means of their support, spring up there, with all the wealth which they have. Let printing, publishing, and circulating the Scriptures, be in full operation; and then you have means of evangelizing the world, which the world has never before seen. The millions of China—the masses of India—the hordes of Africa—the thousand isles of the South Sea—are all in close proximity to the shores of the New World. On them from it, the full power of christian exertion could be brought to bear—not in drops, as at present, but in full streams—not in distant and uncertain supply, but in combined and continuous effort—not from magazines too far removed ever to be efficient, but from magazines lodged so close to the enemy, as to afford the means of reinforcing every point, and pressing forward every advantage.

These things the Colonial Committee have sought to bear constantly in mind, when endeavoring to fulfil the solemn charge given to it by the church with respect to Australia; and we humbly hope we have in some degree been successful.—Everywhere we found our people ready to respond to our call for the extra collection, authorised by last Assembly for this purpose. In Australia itself, a similar spirit began to appear. At the very time that this church was considering how ministers might be sent, the church in Australia was consid-

ering how they might better advance the same object, and prepare for their reception. New South Wales has sent £31; Victoria, £326; making in all, £217. Nay more, at the very time when the minds of the Lord's people were awakened to the consideration of this subject, the minds of many of our most hopeful students and preachers were led to think of the claims of the colonies as a field of labour. We have found many willing to consider and respond to our call. We have actually appointed to Australia since last Assembly twenty ministers, most of whom have already taken the field, or are on their way. Three of these, the Rev. Mr. Grant, whose missionary zeal has long been known, and the Rev. Mr. Pavis, whose devoted services in the Hercules have drawn to him the hearts of all, and the Rev. Mr. Logie of Papa Westray is about to do the same. The others were ordained for this mission. Of these youthful labourers, I will venture to say that they are not unworthy of the high position given to them, or of the confidence which the Church reposes in them, by calling them to that position. They held a high place among their fellow-students at home, and we feel assured that they will take a like place among fellow labourers abroad. (Hear) But the colonists have shown their sound practical wisdom, and their intelligent sense of their own position, by often asking us to send them not only active, vigorous, and devoted young labourers, but if possible, some of longer standing and more experience—some of those who had mingled in all the scenes, and shared in all the proceedings of our Church during the ten years of her conflict, and the almost as interesting ten years of her separate existence. And very happy we are to say, that even this we have been able to do in a way which fills our hearts with wonder, and with hope also, for the future of that land. All who know aught of the Gache speaking population of our beloved country, in north, east, or west, know that their language, their trials, and sorrows, and distresses, all that concerns their relief, their comfort, their advancement, all that can and does draw the confidence, the admiration, and the love of the Highland Christian heart, stand connected with, and ever will stand connected with, the name of Dr McIntosh McKay of Dunoon. All who know the peculiarities of a colonial position—the public spirit—the personal weight—the devotedness—the preaching gifts—the outgoing kindness of heart, and power of awakening the better but often dormant sympathies of our countrymen, which are so peculiarly needed, and have the pleasure also of knowing the Rev. Dr. Adam Cairns, late of Cupar, will acknowledge how largely he possesses these qualities. And these are the two brethren who, fully answering all that colonists have so earnestly desired, have agreed to leave all

that binds them here, and to go forth on this great enterprise. Sir, the instance of such men as these, just when they might warrantably, after all their struggles, and all their efforts—have been seeking respite and rest for the remaining years of their life entering on a field of such duty and such labour, where they must expect so many privations and endure so many hardships,—leaving comfortable homes and attached flocks for this great work, undaunted by all its difficulties, is no ordinary event. Let men say as they will, we will venture to call this a great thing—a great thing for the individuals themselves to do in a right spirit—a great thing for congregations, so numerous, so attached, to consent to—a great thing for a Church so attached to her standard-bearers, and from whose ranks time is so rapidly thinning them out, to sanction and accomplish—a great thing for Australia to receive—a thing which stamps at once the effort now making for planting a pure and true Presbyterian Church there, with our full measure of approbation—our desire to advance it at whatever cost to ourselves. But while it is a great thing, it is not too great a thing. If we are to send men to occupy this great field, we must not grudge our best men, both young and old. We are founding empires there, and we should not grudge those who will command the attention and respect of all who are engaged in the work. We are assisting in laying the foundation of a new branch of the Christian Church; and never are materials worse spared than in the foundation. We are taking our position in that great land, and all the future will depend on that position being rightly and influentially taken—(Cheers.)

But while events are pressing on us the importance of Australia, we must not forget other portions of our field in the same regions of the earth. New Zealand will doubtless rise with its wealthier neighbours; and its pleasant climate and fertile soil, will probably receive many who may dislike the bustle of a more active community. And this year we have been able to supply Auckland, the seat of Government. Wellington, another New Zealand capital, has also been supplied. A new body of settlers are about to go to Otago, and with them we expect to send a minister. New Plymouth, also, has lodged its call with us, and we confidently expect that by next year we will have the materials of a Synod in these islands.

But important as these Australasian regions are, we feel in no degree drawn from other spheres in the same region equally interesting. It will be remembered that two or three years since a proposal was made to send a minister to Agra, and so to enter on the great field of northern India. At length this important step has been taken. The Rev. Mr. Clarke has gone to Agra with

every prospect of being cordially received. Last year it was our sad duty to announce that the important church at Calcutta was vacant by the resignation of the Rev. J. M'Nail. That vacant congregation has, however, been supplied by another of our beloved brethren, Rev. J. Milne, under a deep feeling of his own duty to the great Head of the Church, and in the midst of the tears and regrets of one of the largest congregations which any minister ever rejoiced in, offering himself for that work. The necessary steps were taken, and on the 20th day of April, Mr. Milne left Southampton for this new charge in Calcutta, who will doubtless see in this a proof of our anxiety to sympathise with them, and to suffer all things for their sakes.

Leaving the East, and passing to the fields of labour which have been longer familiar to the Church, the committee have also important and agreeable intelligence to communicate to the Assembly. Amidst the desolations of that dreadful fever which has laid low so many in the West Indies, it is matter of recognition and thankfulness, that while our ministers and missionaries labored with the most unremitting diligence amid the sick and dying—and though some of them have lost members of their households and members of their families, and have had themselves to seek a change of climate, yet they are still spared to us, and in some part of the same field or another are all giving themselves to the work of the Lord. The Portuguese in Trinidad continue under the care of Mr Vieira, and they have sent him home, with an earnest request, that he might receive ordination at the hands of this Church, which we hope it may be found possible to give.

In Canada, the operations of the Committee for the year have not been many, but they have been important. At the last meeting of Assembly, it was stated that the Free Church, Quebec, was in progress. Being now completed, the congregation sent one of their number, James Gibb, Esq., to Scotland, for the purpose of procuring the services of one of our ministers for that important charge. In fulfilment of this mission, Mr Gibb left one of the largest businesses in America, not to spend weeks only, but months in this country. During all that time he continued in close communication with the Colonial Committee, and at length we cordially agreed in asking the Rev. Thomas Clark of Maxwellton, Dumfries, to go to Quebec. With that devotedness which is so refreshing to see amongst even the more advanced of our ministers, Mr Clark, after much anxious consideration, and in the midst of the most unfeigned testimonies of affection, agreed to go, and has now for some time filled that important sphere. We have now, therefore, the happiness of seeing the great frontier cities of our American empire filled with ministers, whose names, for

the most part, are familiar to us as household words. Our respected father, Dr. Burns, still occupies Toronto. His son is rapidly gathering to himself a large and influential congregation in Kingston. The Rev. D. Fraser, a student of the New College, but a licentiate of Canada, is doing the same in Cote Street, Montreal, so long under the direct charge of this church; while at Quebec we have the Rev. Mr. Clark. Around these are gathered upwards of eighty ministers in fixed congregations, stretching over every portion of the large field of Upper and Lower Canada, and springing out of these again are many stations, all ready to receive and anxious for the services of stated ministers. Partially the college, under the superintendence of the Rev. Dr. Willis, is beginning to supply these. With Mr. Clark we have sent this year two preachers, both of whom are called and settled; and yet the wants of Canada are not supplied. The *Canadian Record* says that there is still room in that great country for twenty more of our preachers, if they are only of the right stamp. A private individual, deeply interested in the spiritual state of that country, has offered out for six of them, if they can be found; and a friend in Glasgow, whose ships have often conveyed spiritual treasures to that country before, has offered free passages to these six labourers. I trust many of our young men will be forward in offering themselves for this work, and that before the summer vessels leave, the Committee will be able to avail themselves of the generous offers of the friends we have mentioned. Meanwhile, we can now rejoice in the Presbyterian Church of Canada as a Christian Church taking its place among the Christian Churches of the world. It has its sessions, Presbyteries, and General Synod, numbering not less, at its annual meeting, than 160 members. It has its college, its professors, its students, and preparatory academy; and withal it has a spirit of enterprise and vigour which gives the happiest promise of onward progress.—It has its Home Mission and French Canadian Mission, and Widow's Fund Association; and it makes an annual collection for our Foreign Missions, and sometimes also a general collection for our Jewish Missions. (Hear, hear.) But deep trials have been mixed up with these hopeful movements. If we have had to mark the removal of ministers who were standard-bearers amongst us, that Church has had to mourn a like event in her eldership. Three of the most distinguished of that body—whose names will long live in the religious history of that country,—who were beautiful in their lives, and not far separated in their death—James R. Orr, Esq., Montreal; John Fraser, Esq., London; and John Burns, Esq., Toronto—have successively been called from the scene of their labours, and, in the midst of their usefulness, to their hea-

venly rest. We trust others will be raised in their place, and that their devoted and useful lives will long remain a pattern for the eldership in that and in other countries.

But our field in North America is not confined to the upper provinces of Canada East and Canada West. Besides these there are vast possessions in these latitudes under British rule, and peopled with a very large number of our countrymen. The lower provinces of North America—Cape Breton, Prince Edward Island, New Brunswick, and Nova Scotia—stretch over a vast amount of territory, and include a larger proportion of Presbyterians than any similar space out of Scotland. Of all these Cape Breton alone has had anything like ministerial supply, and through the great exertions of the late Mrs McKay and those who have with like spirit taken up her important work. And then the brethren in these regions have all been tried for some years past by repeated failures of crops and general stagnation of trade. They are in many cases widely spread, and the country thinly inhabited. They are much distracted with political distinctions and divisions; and altogether the field of the lower provinces forms one of the most interesting and difficult portions of the field connected with the labours of the Colonial Committee.—What adds to the practical difficulty, and yet imparts unspeakable importance to every effort made, is the intense interest felt in many places in respect to spiritual things, and the great desire manifested for gospel ministrations. It is a high privilege for a Church to have sent a minister to these regions who can give such an account of his Master's work as the Rev. Mr McLeod, late of Logie Easter, does, with respect to the last communion occasion in his new charge at Mira:—"For the first time since the world began," he says, "the sacrament of the Lord's Supper was administered at Mira. A central place was fixed upon, so as to accommodate all the surrounding settlements. The weather was remarkably favourable, and upwards of five thousand assembled. It was found that of a truth the Lord was in the midst of us. At times this vast assemblage appeared to be one melted mass. Many were truly awakened; and since then the work seems to be very general throughout the settlements at large. It is still progressing. And what makes it peculiarly pleasing is, that though not confined to them, it is principally among the young, and especially among the young men, some of whom were formerly the most careless and indifferent. Now they cannot deny that they feel the power of religion.—They therefore recommend it to others; and such numbers attend church that we can scarcely get a place sufficiently large to accommodate them." Well may that worthy servant of the Lord add, "Of all the fields connected with the Free Church, I do sin-

cerely think this is one of the most interesting. But, alas! how unimportant in the estimation of many! How utterly ignorant and regardless of its claims! But now that the Lord is pleased, in a remarkable manner, to acknowledge it as a field which he has blessed, it should not be overlooked. And we fondly hope it will not be overlooked, either in the prayers or exertions of this Church. With all this it is not to be denied that there are great difficulties in the way, not only of extending the Church, but even of perpetuating it in Nova Scotia and the other lower provinces. And hence the committee have, for some time past, promised, as soon as possible, to turn their attention more distinctly and deliberately to this field. The present year, after the first exertion for Australia is over, seems a suitable time; and as the basis of future operations, the committee have resolved to ask the Rev. Mr. McLean of Tobernory, who is deeply interested in these regions, and well known and much loved there, along with some other brother, to visit these scattered thousands. In this they will probably be joined by the much respected member of the Colonial Mission of the Irish Presbyterian Church, the Rev. Mr. MacLure of Londonderry.—(Hear.) And before another Assembly, the Committee hope to be in a position to report, as the result of their deliberations and exertions on this subject, not only a number of additional labourers, but also a better digested plan for their support.

We have said nothing, and can say nothing at this advanced period of the Assembly's sittings, of many portions of our large field—of Jamaica, of Antigua, of the Free Church in Trinidad, of Bermuda, of Illinois, of Red River, of South Africa, and such places, all most interesting in themselves, and in the labours connected with them.—But there are three separate little portions which we cannot altogether pass. The congregation at St. Heliers, Jersey, has received as pastor the Rev. James Stewart, and earnestly applies to this Church to be recognised, and authorised to proceed to the election of elders. The congregation at Gibraltar is rejoicing in the prospect of their new church, and through the liberality and great exertion of friends there and here, we are now entering on the collection of the fourth and last £1000 needed for this important work. The church at Malta continues as it was, but it is an interesting thing that the manse has afforded shelter this year to a Turkish family, who have been converted to christianity and obliged to flee from the fury of Mahomedan persecution.

Moderator, we cannot enter farther into details. But briefly as we have stated our proceedings, there is ground to give thanks, and to take courage. And there is somewhat more of what may be fairly looked on as of a hopeful nature this year than in some previous years. Sir, the year in which this

poor church has sent forth thirty-eight labourers to the mission field—the year in which the Rev. Mr. McTavish, and the Rev. Mr. Grant, left their charges, and the comforts of their own homes, to go to distant lands, taking charge of their fellow countrymen as they went—the year in which the Rev. Mr. Clark left an attached congregation to go to the distant North, and the Rev. Mr. Milne, another equally so, to go to the burning East—the year in which so many of our best young men, who had fair prospects at home, gave themselves to the work of the colonial field in Australia—the year in which Dr. McKay and Dr. Cairns left their homes also, to go to those distant shores—the year in which our preachers and attached flocks were enabled to rise above all selfish feelings, and to express their minds in the noble words of an elder of Mr. Clark's, amid tears that almost choked utterance—“We are here to testify our love to our minister, but we are not here either to come betwixt his conscientious convictions, or to stop the work of God in the world”—the year in which his large and Christian language came from no less than four of our most attached congregations, must not be lost, nor yet lost sight of. It must not be lost on the church but must awaken her to feel more and more the responsibilities in reference to distant lands and future times. It must not be lost on the regions to whom such labourers have gone, but should be received by them as an earnest and proof of our deep interest in their temporal and eternal welfare, such as nothing else could give. It must not be lost on our younger friends and brethren, but must and will, we trust, foster and enlarge that spirit of missionary zeal which gives such firmness and elasticity to a Church when it is in vigorous existence among the younger brethren. It must not be lost on those who remain at home, for we must and ought to see in the devoted labours of our friends and brethren a new call to be interested in theirs. It will not be lost in the sight of Him who, while he will give to every servant who occupies till he come ten talents more, hath said—“There is no man that hath left house or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.” Mark x. 29, 30. (Cheers.)

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From the Missionary Record of the Free Church of Scotland.

PROBABLE SPREAD OF CHRISTIANITY.

CHAPTER I.—THE PAST.

The man who considers what Christianity is, simply as an intellectual and mo-

ral power, the oracles through which it has already passed, the influences with which it is always found associated, and the vantage ground it has already gained for itself in the world, can have no difficulty in concluding that Christianity is the system which is destined to universal diffusion. The prophets may or may not have foretold the final triumph of Christianity; it may or may not be divine—for we are supposing that the person is forming his conclusions altogether irrespective of these grounds, and is looking simply at the past career and present position of Christianity; but whatever the prophets may have said, or however it may stand as regards the divinity of this system, such is its power over the mind of man, and so naturally and necessarily does it ally itself with those influences which have gained, or are rapidly gaining the mastery in the world, that it is now plainly manifest that this is the system which is destined to flourish and to triumph. We pass in review the other systems and beliefs which compete with Christianity for the dominion of the world, as Jesse made his ten sons pass before Samuel,—but we reject them all. There comes one after them mightier than they, whose majestic form and noble bearing, and whose past triumphs, earned on many a hard-fought field, certify it as the system born to rule the world. We exclaim, as did the Seer, when the last of Jesse's sons stood before him, "ruddy, and withal of a beautiful countenance, and goodly to look to." "This is he, arise and anoint him." The vista of the future as surveyed by the retrospective eye of reason, exhibits the religions of the nations in their grave, and the dominion of the world in the hands of Christianity.

Let us first turn to the *past* to hear what it has to say as to the future destinies of the gospel. The first and great victory of Christianity was gained in a most disadvantageous position—a position more disadvantageous perhaps than it will ever again occupy. Its first preachers came from an obscure province of the Roman world; as Jews, they had to encounter a vast force of prejudice; as uneducated and illiterate men, they could scarce expect that the Greek, versed in the learning and philosophy of the times, would lend his ear or submit his understanding to teachers whose language and opinions would appear to him equally strange and barbarous. Their Master had expired amid circumstances of the utmost ignominy. Christianity was new, and had

then no triumphs to shew as a claim on the attention of mankind; the idolatry which it sought to displace was fenced around by the reverence which belongs to an ancient belief, and was upheld by the literature, the vices, and the political authority of the times: yet, singly, by its own intrinsic force, did the gospel scatter this array of opposing obstacles, and became the religion of the Roman state. It triumphed in those very centres where the philosophy, the idolatry, and the atheism of the ancient world were most firmly established. This was not the act of a weak system. Surrounded by disadvantages such as never weighed down system before, we behold it, in the exercise of an irresistible power, compelling the homage of the Roman mind, when that mind was in the prime of its strength.—Such was the first victory of Christianity. Is there no presumption here that this system is destined to universal ascendancy?

The *past* tells us further, that it is precisely the most enlightened ages of the world in which Christianity has flourished. Is this an evidence of weakness or of strength? Is this a presage of premature dissolution, or of a universal reign and an eternity of terrestrial existence. Well, then, it is light that is the congenial element of Christianity, and it is in the sunshine that it spreads its boughs wider around, and lifts its branches higher towards heaven. This position has been conclusively and undeniably established by the history of the past. Three times has this great experiment been made, and each time with the same result. The world has had three bright intellectual days, alternating with dark and drearily long nights, and each time intellectual light and Christianity have revived and flourished together. It was the noon of Greek and Roman intellect when Christianity first showed herself to the world. Did she, scared by the light, immediately withdraw? No, she stood her ground, and not only so, she prevailed. Had Christianity been a weak system, even though a true system, she would undoubtedly have gone to the wall. She would have been unable to make room for herself, and after a feeble struggle with existing systems, she would have disappeared. Not so Christianity; though young and a stranger, and unbelieved, sneered at by philosophy, scorned upon by idolatry, struck at by the iron hand of despotic power, she bated not a jot of hope and heart; but, feeling that

her destiny was to reign, and inspired by conscious might, she behaved herself bravely at the stake and before the lions, and treading upon the thrones and altars of paganism, she mounted to dominion. Is there no augury here that Christianity will one day govern the world?

The second great intellectual era of the modern world was the Reformation.—Christianity was now subjected to a severer ordeal than before, but it came triumphantly out of it, and in doing so gave to the world renewed assurance of its intrinsic power and its ultimate destiny.—The human intellect, as if refreshed by its long slumber, awoke in the sixteenth century with a vigour and comprehensiveness surpassing even that of the Greek and Roman times. That was not the age when a weak system, or a false system, could live and prevail; and had christianity been either weak or false, it would then have disappeared, and never more been heard of. But very different was the result: as the intellect expanded, christianity received an enhanced homage, and began to exercise a wider dominion. This is the more to the honour of christianity, that there never was a more glorious outburst of the human mind than at that period. The literature of Greece and Rome arose from its tomb. The inductive philosophy which taught men to examine nature, and admit only what was true, had then its rise. Old arts revived, and new ones were invented. The rays of a higher civilisation broke over the nations. But all this array of intellectual force—this literature, and philosophy, and art, and civilisation, arose not to displace christianity, not to explode her as an imposture, not even to assign her a second place as a mental power; but, after a careful examination into her claims, to endorse her title to supremacy, and to place themselves at her service as humble but zealous handmaids.

The Reformation was followed by reaction. The old superstitions began to recover from the shock of the Reformation; a lethargy crept over the minds of men, art and science were stationary, and christianity positively retrograded, or, perhaps we should say, its adherents began to decline in zeal, intelligence, and courage, when the political and social convulsions of half a century ago anew broke the stagnancy, and restored the impulse which the Reformation had communicated to the human mind. Christianity has since been exposed to fresh or-

deals, which have resulted, as all former ordeals have done, in giving increased confidence in her inherent powers. First and sorest, she had to stand the brunt of modern atheism, which at one time threatened to become the creed of the whole western world. The supporters of that system formed a band of the most acute, learned, zealous, and clever writers which ever lent their genius in support of any cause. They ransacked past history for proofs to overthrow christianity, they exhausted in the assault all the resources of wit and sarcasm, light railery, and grave argument. And with what result? They found it impossible either to reason down christianity, or to laugh her out of the world; and now that their jokes are stale, and their arguments have long since been shewn to be fallacious, and that their doctrines have polluted so large a portion of Europe with crime, and deluged it with blood, christianity is neither stale nor held to be fallacious, but, on the contrary, rests on a considerably firmer basis, so far as public opinion is concerned, than it did before. There is nothing here to make the friends of the gospel dread the application of any future test to christianity, but much to inspire them with the opposite feeling.

When the storm of French atheism had blown by, the materials of a fresh inquisition began to accumulate around Christianity. The progress of discovery now brought to light a variety of records and annals contemporary with the earliest histories of revelation, of the existence of which no one had dreamed. The sculptured monuments of Egypt began to be read, and the buried palaces and cities of Assyria to be exhumed, and strange documents respecting the events and persons named in Scripture were brought up from the grave in which they had lain for three thousand years. At the very time that Moses and the other penmen of the Old Testament were committing to writing on the sacred page the public events of their times, other writers, of whom they knew nothing, were occupied in the same way. While the Bible was travelling through the earth, and telling its story to the nations, Nineveh, with its records of early wars and customs sculptured in stone or graven in hieroglyphic characters on tablets, was sleeping in the dust. In due time she arose, and presented her long-hidden records to the world. If there be a false line in Old Testament history, or if a wrong fact has been

entered in the Bible, it will now be discovered. No such discovery has yet been made, and the historic truth of the Bible remains unassailed. Witnesses have come from the dead—Nineveh has risen, not, however, to condemn, but to accredit revelation.

Such is the past career of Christianity. It is truly wonderful, and such as no other system can shew. On a survey of it we are amazed at the opposition christianity has successfully encountered, at the hosts of enemies through which it has fought its way, of the multitude of gainsayers whom it has silenced, of the beliefs and systems it has scattered to the winds, and of the obstacles of all kinds with which it has had to contend, and which it has most completely vanquished. In this we behold the strongest proof of the inherent strength of christianity, and the surest presage of its ultimate and universal triumph. It has ever been more powerful in the most intellectual ages and in the most cultivated countries of the world. It made its first appearance during the noon of the Roman intellect. That unrivalled outburst of mind which took place at the Reformation, was accompanied by a revival of christianity. The incomparable acuteness and ability of French infidelity in the last century failed to impair the credit of Christianity; on the contrary, by subjecting it to numerous tests, all of which it triumphantly stood, that very infidelity which was to annihilate the christian system but succeeded in placing it on a wider basis of popular belief. Amid the expanding science and growing intelligence and art of the present day, the claims of christianity are more generally recognized than ever. As knowledge increases, the dominion of Christianity extends, and at no former period, perhaps, was the homage rendered to her of a more intelligent kind.

CHAPTER II.—THE PRESENT.

So much for the past: let us now turn to the present. When we consider the present condition of christianity, and especially when we compare it with the state of the religions of the Pagan and Papal nations, what inference are we entitled to draw as to whether the gospel or its competitors is the system destined to live and to be universally diffused?—A stronger contrast we could scarce imagine than that of christianity and its rivals, as regards their present hold on the human mind.

Hinduism maintains but a shadow; do-

minion. Its truth is suspected, and its ascendancy is scarce more than tolerated by the nations who are its professed votaries. Mohammedanism, as a system of national belief, is well-nigh extinct. It is seated in the midst of mental torpor and of physical and political ruin, and utterly without power of linking itself to any new and vigorous movement which might sway mankind. In the same decrepid and servile condition is the Papacy. As a living creed, it is confined mostly to the members of its hierarchy; the millions, speaking generally, have thrown off its spiritual yoke, and are struggling to rid themselves of its physical bondage. Like Mohammedanism, too, it is seated in a region of barbarism and of mental and moral death. How different the condition of christianity?—Where is she found? Wherever art flourishes, or philosophy disciplines the intellect of man, or freedom enlarges his mind, or commerce stimulates his faculties, or the progress of discovery extends his views, there is christianity. Christianity was gaining triumphs before Mohammedanism and Popery were born; they are now survelled with years—she is still young. They walk the world like spectres from the tomb; they shun the light, and are encompassed with the gloom of barbarism and the silence of political slavery. Art and liberty attend the steps of christianity, and gather fresh inspiration from the intelligence of her eye; science with her lamp pioneers her path, and commerce and discovery are daily opening for her new regions to occupy and new tribes to subjugate. We do not here ask what has prophecy foretold respecting the future destinies of the gospel; we do not even inquire whether christianity be divine;—we simply look at the world, and the position of christianity in it, and we say that no conclusion can be more certain respecting the future, than this system shall live and prevail.

It must further be noted, that if christianity has flourished in the great intellectual eras of the world, the other systems have found the epochs of darkness most favorable to their development.—This fact is too well known to require proof; and the inference thence arising is too manifest to be stated.

It is also worthy of observation, that christianity occupies a strong position in America. This is the more satisfactory, inasmuch as at the beginning affairs there threatened to betake themselves to an in-

fidel, or at least a godless, channel. It was then on this side the Atlantic the night of French Atheism, which so many on both sides of the water mistook for the noon of reason. That a system which found so many devoted followers in Europe should obtain a temporary popularity, and aspire even to ascendancy, in the New World, was not very surprising. Some of the leading minds in that country made no secret of their infidelity.— This was a most perilous crisis for both America and Christianity, and the best friends of both were unable to contemplate the issue without misgiving and, indeed alarm. So young, and yet already lost! for lost America would have been, had the descendants of the Pilgrim Fathers become the disciples of Voltaire, and forsaking the God who had led their ancestors over the flood, bent the knee to the goddess whom France worshipped with human sacrifices. And not only would this deplorable result have been disastrous to America—it would have produced a grievous revolution in the affairs of Christianity. The friends of the gospel would not, indeed, have despaired of its final fortunes even though France and America had declared themselves on the side of atheism; but, undoubtedly, an alliance of this sort between two such powerful states would have placed Christianity in a disadvantageous position, and would have imposed upon her a long and painful struggle before she could recover her lost ground. But the world was spared this grievous calamity. The God to whom America had been devoted by the noble men who first took possession of it, remembered the country, and blessed its people for their fathers' sake. The christianity which had appeared to succumb for a while rallied again, and at this hour the master element in the United States of America is the Christian element.

This is of good augury for the future triumph of the gospel. America is making prodigious strides in every department of national greatness. She is rapidly growing in population, in commercial enterprise, in monetary power, in literary fame, in moral and political influence. This combination of potent influences, in good degree, is at the service of Christianity, presenting an array of subsidiary helps, such as the gospel has rarely or never before enjoyed, for extending itself over the earth. Christianity is already turning to account that powerful organization, and is using it for

her own purposes. She is enlisting more and more, every year, in her cause, the remarkable energy of the American people, the wealth so generally diffused throughout the country, and the commanding position which her government is assuming among the nations of the earth. Than the American Board of Missions we know not a more energetic religious society anywhere. Its revenues are daily increasing, and the sphere of its operations is enlarging every year. It sends its missionaries with the glad tidings to every clime, and men of all nations acknowledge themselves indebted to the land beyond the Atlantic.

In the old world, argues the infidel, christianity is upheld by tradition, or by the props of political power: take these defences and buttresses away, and it shall soon be seen what will become of it. It might be sufficient to meet this objection with the reply, Did christianity triumph by these helps in primitive times? Was it by these auxiliaries she gained her great battle at the Reformation, or that she survived the political and social storms which swept over Europe at the end of the last century? Had she not on these occasions to fight for life with popular superstition? Had she not to combat the forces of atheism, the power of kings, the craft of priests, and, worst of all, her own corruptions? But over and above this reply, we can point to America. There, without any political help, and called to struggle with an infidel element, christianity rose to influence, and is every year, to a larger extent, imbuing the public sentiment, and influencing the public action. The robust and energetic character of American christianity is one of the most cheering signs of our times. That the Saxon stock and language will spread over that great continent, seems at present a high probability; and equally probable is it that christianity will accompany this diffusion. In those western deserts where the forest's gloom now rests, or the Indian's war-whoop is heard, christian sanctuaries will arise at no distant day, and songs shall be heard, even "Salvation to the Holy One".

It is observable, also, as we have already hinted, that christianity as found at this day is in close and inseparable alliance with all the master agencies of the world. Why the other religions should keep company only with ignorance, and decadence, and barbarism, and why the christian system should go hand in hand

with liberty and progress, we do not now explain, though the problem is far indeed from being of difficult solution. We attend only to the fact. Whatever art or science it be that gives elasticity to the human mind, and enlarges the power of man, that is found in close fellowship with christianity. Commerce is friendly to christianity, and takes her with her to inhospitable climes. In truth, we should rather say, it is christianity that first unlocks the door of such regions and paves the way for the entrance among barbarous tribes of the subduing and civilizing influences of commerce. Science is friendly to christianity, and by multiplying the proofs of her truth, ever permits her to share in her triumphs. The knowledge of letters furnishes a key for the better understanding of the christian oracles; the mechanical improvements of the age, by facilitating the intercourse of men, favour the spread of the Christian doctrines. But why should we enumerate? What powerful agency is it, whether in the physical, the political, or the moral world, that has not a strong affinity with christianity? Even revolution itself, which usually is a subverter of institutions and systems, now gives enhanced stability to christianity, and at times presents unexpected openings for its diffusion. The door of China, which some christian men were of opinion would remain closed for centuries to come, has, by the agency of a mysterious revolution, been suddenly thrown open. Whether it is the Pagan and Mohammedan nations, with their decrepid and domestic governments, their neglected soils, their empty harbours, and impoverished people, or the Anglo-Saxon races of Britain and America, who are destined to obtain the dominion of the globe, does not now admit of doubt; but the triumph of the latter races is the triumph of christianity.

Thus we have reached a stage of the world's history at which, reasoning merely from facts, it is easy to foretell the final and universal triumph of christianity. The glory of revelation lies in this, that it foretold that triumph thousands of years ago. While christianity, in the form of Judaism, was confined to a single land, and had made no efforts to extend itself beyond the narrow boundaries of the Jewish state, or had given public proof of its capacity for government of all nations, even then prophecy predicted its universal diffusion. That dawn which the inspired Seer saw through the intervening distance of four thousand years, is now so near that reason itself can descry it.

EXTRACT FROM JOURNAL OF A TOUR IN SWEDEN.

By Rev. J. Lunsden.

STOCKHOLM—CHURCH CONFERENCE.

"I got to Stockholm without any notable adventure (except the slowness of the voyage), on Sunday week. I arrived at 6 A. M. The people seemed all out of town making their holiday in the country—although he it said, that there seemed far more *quietness* in their holiday conduct, and far less desecration in the way of open shops, than in Hamburg. As we sailed up that singularly beautiful branch of the Baltic, at the extremity of which Stockholm stands, many groups of people were seen scattered along the shores, who saluted us by the waving of their handkerchiefs as we passed. A Swedish priest, who had just a little before been complaining of the amount of Sabbath desecration in his country, was as hearty and laborious as any in returning the salutations. I had a good deal of conversation with him in Swedish and Latin (I have improved wonderfully in the latter language within three weeks), and found him such a man as would be a great credit to the *Moderates* of ten or twelve years ago—having a good deal of religious *feeling*, much benevolence, and a great scunner at religious liberty and dependence on voluntary liberality.

"It turned out that I had just come in time for the meeting in Stockholm. It had been originally appointed to be held on Friday, 17th; but, according to what seems to be a not unusual trick of the Swedes, the time had been changed at a very recent date, and it met on Tuesday, 14th. It was *numerously* (considering what is customary) and diligently attended. The views of almost the whole are, as might be expected, imperfect enough. But the evangelical spirit was evidently in the ascendant—and our men very clearly held their own, and felt that they were fighting in a gaining cause. The paper that I sent you contains a list of all the ministers present—and it will at least have shewn you that I made an oration. I was formally introduced in a most friendly speech by the moderator, standing; for the moderator, as we would call him, sits while he speaks, even when taking part in the discussion—as he is permitted to do. He did me, however, the honour to get to his feet; and both he and the audience stood all the time I spoke—an expression of politeness for which I was not prepared. I felt sorry at the time, and I now feel more so, that I had not been forward a few more days previous to the meeting—to have been better acquainted with the spirit of the movement and its position; and it was with the concurrence of our *out-and-out* friends, I made my statement very general, and only insinuated Free-Churchism in a short narration of the causes of our Disruption and its consequences. I spoke English, and Zjellakd, who

has been a missionary in China, translated. He speaks very good English, and translated it very well, except for one word, in which he represented us as separating from the State-church; but I thought it on the whole better to let it pass.—Our friends said that they would have considered my mere presence in the meeting an advantage, for which they could not be too thankful, though I had not spoken a word. What they wanted, and indeed what was all that was practicable for me in such a meeting, was so to direct the minds of the ministers to the Free Church, as to originate inquiry about it. There has been overflowing gratitude expressed for my visit, and Ehulla in Stockholm, Bergum in —, and Hamman at —, are men of whom we have no cause to be ashamed. The last, especially, is out and out most thorough-going, upright, and hard-headed. All the time of the meeting they were listened to with marked attention, *however often they spoke*. And though Hamman's place is in the far south, I am told his name is respected even in Stockholm even by those who are unfriendly. 'What kind of a man is Dr Bergum?' I asked of the old priest in the steamboat. 'Most talented man, doctor of philosophy, doctor of medicine, a great speaker, but somewhat of a politician.'—'And Hamman, do you know him?' 'En stir theolog,' he answered with great respect, 'a great theologian.' Hamman's whole heart seems to be in the Free Church; and he is learning English as hard as he can.—It was he who was so much impressed by reading Rudliff's history. With great emotion, he said to me a few days ago, 'From my youth I have been a Presbyterian in my heart.' It is very instructive to notice how far Rudliff's history has carried the knowledge of us. The second night that I was in Stockholm, before the meeting had begun, I was introduced to a venerable old priest from the country—as a minister from Scotland. 'Of the Free Church of Scotland?' he asked, in a great hurry. When the question was answered, he grasped me by the hand, and broke out into a long and earnest burst about John Knox's fatherland, the martyrs, and so on, in such a torrent that I could not catch a word so as to answer him. Rudliff had been his author too; and fortunately he is a man of high standing and influence among them, inasmuch as he invented some peculiarly simple kind of musical instrument which supersedes, in country congregations, the more expensive organ."

From the H. & F. Record of the Presbyterian Church in the United States.

THE TWO MITES.

The distinction of rich and poor has existed in all times and in all countries.

Nor is there any state of society in which it does not appear. Very different ideas of riches and of poverty may be entertained, but the two conditions are always distinguished from each other. Some of Christ's disciples live in affluence; others experience the pinchings of poverty. One has everything that heart can wish for; another is constrained by stern necessity to restrict his desires within very narrow limits. The arrangement is a wise one, like the inequalities of the earth's surface and soil. It gives rise to a profitable interchange of moral commodities, to a lucrative commerce of love, to the cultivation of benevolence and gratitude.

In the mixed assembly whom the Saviour saw casting their gifts in the treasury, (Mark xii. 41.) there were, doubtless, persons from all the walks of life; rich and poor, old and young, male and female. The contribution seems to have been universal. The Saviour's eye was intent upon the interesting scene. And when it was over, and the last shackle had been dropped into the chest, the great Teacher commented on it for the instruction of his disciples. Different are his comments from what his disciple would probably have made. He calls their attention to a poor, forlorn woman, who had cast in two mites, that make a farthing; he also notices the munificent offerings of the rich people, and he makes the extraordinary declaration, that she had "cast in more than they all." And he relieves the astonishment produced by this statement in his disciple's minds, by showing them in what sense it was true. It was not absolutely so, for they had given much and she little, and no arithmetic can change the relation of more and less, but it was more, in proportion to what she possessed. All are stewards, and are required to apportion their offerings according to the amount entrusted to them; she had done this. All are required to give, as the Lord enables them, as the Lord prospers them; this she had done. She had received but little, but of that little she had returned into the Lord's treasury a larger proportion than they had of their abundance. Therefore, she had cast in more than they. From this incident:

1. We learn that poor people, even very poor ones, may give to the cause of the Lord. No contribution has had higher praise than this poor widow's; none has acquired a higher celebrity. Yet it did not amount to more than half

a cent. Let us not through a false charity decline, nor through pride despise the small offerings of the poor.

2. We learn that general contributions for religious objects are not novelties in the Church of Christ. Liberality is coeval with want. The contribution and collection of money, in the house of God, and among his people for the promotion of his glory, is no innovation, no unauthorized, no unapproved work. It is an old custom in the Church; it has the Saviour's approval, it has apostolic injunction and practice in its favour.

3. We cannot judge of the liberality of contributions merely by their amount. A half dime for one person is more than a half dollar for another. The rule of giving is, not that I should give a little more or a little less than my neighbours, but that I should give as the Lord enables me, or as he has prospered me. And "two-mite" contributions not made according to the rule, cannot come in for a share in the Saviour's commendation. Many persons get into the habit of giving a certain sum, from year to year. Their property may have doubled in amount in the mean time. The scripture rule requires that their contribution should be doubled too. If this poor widow's little store were doubled, her two mites offering would grow to four; her gifts would be still a measure and acknowledgement of God's prospering favour. So let it be with us, Christian reader. As God crowns us with mercies committing to our stewardship great blessings, let us humbly, promptly, liberally acknowledge his kindness, by offerings to his cause.

J. F. M.

OUR AGGRESSIVE WORK IMPEDED.

The dearth of candidates is *impeding our aggressive work in the world*. Christ came to seek and to save that which was lost. He bled and died to redeem the elect out of every tribe, and kindred, and tongue, and people. The travail of his soul was for the spiritual destiny of a world; and in order that his gospel might be proclaimed to every creature he appointed the ministry of reconciliation, with a commission authenticated by the very act of ascension to his throne. The Church comes short of its high purpose, when its power of aggression is impaired. Wo, wo, must rest upon it, when it cannot give light to them that sit in darkness!

In view of the statistics of our history

the present situation of the Presbyterian Church is calculated to alarm its members. The peculiarity of that situation is, that the number of our theological students has not increased during a period of ten years—a third part of a whole generation. Our ministry has, indeed, increased in this period; because the supply of candidates as yet exceeds the deaths; but with no increase of the whole mass in the course of a few years be suspended. Such increase is even now small.

Nor is the calamity confined to our own body. It extends to our sister churches. The complaint is heard from every side that, whilst the harvest is great, *the labourers are few*. The aggressive strength of the Church, on which its prosperity so materially depends, is undergoing a loss, and the cause of Christ languishes. With death on one side, and a failure on the other to fill up the ranks in sufficient numbers, a lamentation, applicable to our condition, is "Help, Lord, for the godly man ceaseth, the faithful fail from among the children of men."—*American Record*.

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JAMES H. FIDDELL,

Sec'y to College & Academy Board.

Halifax, Aug. 19th, 1853.

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