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THE MISSIONARY RECORD

OF THE

Free Church of Nova Scotia.

VOL. I. HALIFAX, N. S., SEPTEMBER, 1852. No. 21.

THE DUTY AND ENCOURAGEMENT OF MINISTERS AS BUILDERS IN CHRIST'S HOUSE.

A SERMON

Preached by the Rev. Murdoch Stewart, St George's Chapel, Cape Breton, at the opening of the Free Synod of Nova Scotia, on the 21th June, 1852; and given for insertion in the Missionary Record at the request of said Synod.

PSALM CXXVII. 1st: "Except the Lord build the house, they labour in vain that build it."

In this Psalm a few examples are set before us of a doctrine which holds true in all cases, viz., the utter inefficiency of all human plans, means, and endeavours, without the Divine blessing;—the entire dependence of success, in any pursuit, on God. The builder may exert himself to the utmost in building;—the watchman may carefully and anxiously watch;—one may plant, and another may water, but if God withhold the blessing, all their labour is in vain. This is undeniably true of every thing in which man can engage, and *should* be remembered and acknowledged by all; but especially is the continual remembrance, and humble acknowledgment of its truth, of supreme importance with regard to *our* peculiar work. For while, in worldly pursuits, men may succeed, though utterly forgetful of God, and of their dependence on Him,—while the builder of an earthly fabric may succeed to his utmost wish,—while the husbandman may reap the most abundant crops from the soil he cultivates,—while the worshipper of Mammon may heap up wealth, till even himself shall acknowledge it is enough,—while, in such things as these, men may

succeed until the time come when their souls shall be required of them, though they live, and plan, and work, in complete forgetfulness of their dependence on God,—we have no reason whatever to expect that those engaged in the work of the christian ministry will ever be successful instruments in building up Christ's house, His church—the temple of the Lord, unless they ever bear in mind and humbly acknowledge their entire dependence on the Lord himself, for the blessing which will make the means of grace effectual means of salvation, and unless they look to Him for that sufficiency which they have not in themselves.

On such an occasion as this, Fathers and Brethren, when we, who, from our office, may be called builders in Christ's house or church, are met to deliberate on matters which concern that building, it will not be inappropriate to turn our attention briefly, at the commencement, to the truth set forth in the text; "Except the Lord build the house, they labour in vain that build it."

Let us consider

I. The nature of our work, as compared to that of builders, and the object to be aimed at by us—from which the dependence of success upon God will be manifest.

II. Some hints as to our duty as builders in the Lord's House.

III. Our encouragement.

I. The nature of our work, as compared to that of builders, and the object to be aimed at by us.

In various passages of Scripture we find the Church compared to a house, or temple, such as that of Solomon, and the work of the christian ministry compared to that of builders. Now, of what does

this house, or temple of the Lord consist? It consists of living stones, built upon, and united to, Christ—the only foundation;—“for other foundation can no man lay than that is laid, which is Jesus Christ.” And yet these stones, which in the building are living stones, previously to their being placed there, are in such a state as that they are described, and that with the utmost propriety, as dead stones, imbedded in, or forming part of the solid rock: “Hearken to me,” saith the Lord by the Prophet Isaiah, “ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged” And the great end which must be aimed at in all the labours of the gospel ministry is, to hew out stones from the rock of natural enmity against God, or dig them from the pit of natural corruption—change them into living stones, and place them in the building, so as that they shall rest and abide upon the true foundation. In other words, to convert sinners from the error of their ways, to reconcile to God in Christ, men who are born with the carnal mind which is enmity against Him, which is not subject to His law, neither indeed can be; to quicken souls which by nature are dead in trespasses and sins; to persuade men with evil hearts of unbelief in departing from the living God to believe in the name of His only begotten Son. If this is effected, a great change surely must take place. Men must be brought from darkness to light,—from spiritual death to life,—from the power of Satan to God,—the enmity of the carnal mind must be destroyed,—and the love of God shed abroad in the heart,—men must be born again. It is only when souls undergo this change that the temple of the Lord, the church of Christ is built up by adding living stones to it.

But, in addition to this, these living stones must be caused to grow unto an holy temple in the Lord. Each living stone—each individual believer—is himself a habitation of God through the Spirit, and, as surely, must be built up—caused to grow in grace and in the knowledge of the Lord and Saviour Jesus Christ—in holiness—unto the measure of complete conformity with Christ's own image.

And who is sufficient for these things! The building of the Temple in Jerusalem at first, and its restoration after the return of the Jews from their captivity in Babylon, was arduous and difficult.—Infinitely more so is the building of the

spiritual temple. And if that material temple of inanimate stone and wood could not have been built without wonderful interpositions of providence, far, far less can the true—the spiritual temple of the Lord be built without more than interpositions of Providence, however wonderful,—without *miracles* of grace and mercy.

In Scripture, accordingly, we invariably find the glory of building this house—the Church of Christ—ascribed to the Lord himself—to the effectual working of the Lord the Spirit. “Not by might nor by power, but by my Spirit, saith the Lord of Hosts.” In Pentecostal days, when His building made greater and more rapid progress than in any preceding or succeeding age, the humble and thankful acknowledgment was, “The Lord added to the church daily such as should be saved.” Paul, probably the most successful human instrument in building the church of Christ that ever lived, would not, on the one hand, flatter the members of the church in Ephesus by ascribing their conversion to any thing in themselves that made them better or more deserving than others, but on the contrary, in language calculated to repress every such vain imagination, told them, “Ye also hath He quickened, who were dead in trespasses and sins”: and again, “by grace are ye saved, thro' faith, and *that* not of yourselves; it is the gift of God.” And so far, on the other hand, from claiming any honour to himself and his fellow-labourers for their success in preaching the gospel, he acknowledged, in words which, may it be our privilege to be enabled to adopt as our own, “Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God.”

In addition to what must be regarded as the especial work of the christian ministry, whatever may be its situation and outward circumstances, the work of building up the true invisible church of Christ, by the conversion of sinners and the edification of believers,—we, Fathers and Brethren, may be said to have, in a great measure, to found and build up in this land a branch of the outward visible church, which we trust will prove instrumental in promoting the glory of God and the best interests of men, not only in our own day, but for generations to come; and this too, over a very extensive area,—with few, by far too few, labourers;—amidst difficulties neither few nor small, surrounded also with other denominations, each striving to build

up their own portion of the professing church, and some of them by doctrines and methods of acting of which we cannot approve. But anxious as we must feel to see this building—our portion of the visible church—progressing, let us ever remember that the doctrine of our text holds true with regard to the building of any branch of the visible, equally as with regard to the building of the invisible church. In our endeavours to build the visible church, we must regard as of primary importance its bearing on the interests of the invisible; for the value of any branch of the visible church is in proportion to its fitness for promoting the building of the invisible:—and in proportion to the number and quality of the living stones within it will be, not only the real value, but the strength and permanence also, of the outward professing church. And, therefore, with regard to every part of our work, whether it regards primarily the visible or the invisible church—let us bear in mind that “except the Lord build the house, they labour in vain that build it.”

II. From the joint consideration of our work being compared to the building of a house, and of the doctrine of our text, we may learn much in reference to our own duty as builders in and of the house of God.

But this is too wide a field to enter on here. I will not occupy your time by dwelling on the absolute necessity of holding by the true, the *only* foundation—Christ Jesus,—the necessity of holding Him forth as the only foundation stone laid in Zion, in whom whosoever believeth shall not be ashamed; of holding forth the whole word of life,—the truth as it is in Jesus,—the instrument which the Holy Spirit renders effectual for convincing and converting sinners, and for building up believers;—the necessity of ever remembering that success depends on God, and, therefore, the necessity of prayerful waiting upon Him for the blessing which maketh rich.

Two particulars of our duty may be considered more fully, and 1. Diligence is necessary in attending to every part of our duty, and in using all appointed means.

It is true that Paul may plant and Apollos water in vain if God give not the increase;—but if there is to be increase—if fruit is to be reaped, Paul *must* plant, and Apollos *must* water. It is true that, “Except the Lord build the house, they labour in vain that build it;” but if the

house is to be built, the labourers must work, and that diligently. It is true, God *can* work, not only by *any* means, but *without* means—even against means; but what God *can* do, or *may be put* to do, is not what points out our duty, but what in His revealed will He hath commanded to be done: “In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.” “Whatsoever thy hand findeth to do, do it with thy might” “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.” We must therefore work, and work diligently, in the use of all appointed means, following the example of our Lord and Master himself, who said, “I must work the works of him that sent me while it is day: the night cometh, when no man can work.”

While careful to be diligent at some part or other of our work, we should be careful also that no part be neglected; for it is possible for one to be very diligent in attending to one part, while he neglects another, perhaps equally necessary. We know that in a material building, it will not answer to continue raising one part of the wall to the full height, while other parts are left not higher than the foundation, or perhaps without the foundation itself being laid. So in building the church of Christ, no real progress will be made, and no permanent advantage will be obtained by diligence, however great, in one department of the work, if other departments, which we may deem less important, but which the Word of God shews to be necessary parts of the work, be neglected.

Again, if, after a building has been commenced, whatever progress may have been made, the work is intermitted before it is finished, the unfinished fabric is incomparably more liable to decay than a building which is finished; and when the work is recommenced, probably some of what was before *done* must be *undone*. It is so in the case of our work. The spiritual building is as liable to fall into decay as the material, and much more so, if the builders intermit their work, or proceed by fits and starts. The natural corruption of the human heart, (some of which cleaves still even to the most advanced believers),—the world that lieth in wickedness, with its various sources of temptation and trial,—and the craft and power of Satan, will prove far

more effectual in causing the decay of the imperfect church, than the natural elements in damaging the unfinished building. As it is with an individual, so is it with a church,—if there is no progress, there is more or less of retrogression;—if there is no growth there is decay. The building of the church is not yet completed, and therefore the builders should take care that the work be not intermitted from any fault of theirs, and that in their anxiety to advance greatly one part of the work, they do not neglect another and an essential part, though one which may not be so important in their estimation. But

2. While diligence in the use of means is necessary, another duty appears manifestly from the doctrine of our text to be equally necessary, viz, that it be looked to that no means be used which are not in accordance with the full, clear, and unalterable directory of God's word.—Were it our object to collect and keep together a body called a church—strong from its numbers, its worldly wealth, and political influence, we might succeed though we neglected this duty,—nay, would be far more likely to succeed by neglecting than by following it. We know that the church (but falsely so called) which can boast of the greatest number of adherents, the greatest amount of wealth and political influence in the world,—employs for effecting its ends, not means in accordance with the word of God, but means completely antagonistic to it. But if our object be, individually, in our separate spheres of labour, to be instrumental in adding to the true church of the living God, such as shall be saved, and “building up these in holiness and comfort, through faith, unto salvation,” and collectively to found and build up in these lands a visible church which shall be instrumental in promoting the same end, then, however anxious we may be to advance our object, let us be careful that in the means we may propose to use, we consult, not the maxims of worldly wisdom or expediency, nor the example of other churches or individuals, but the statute-book of our Head and King. Temporary advantages in pursuits which leave out of view the glory of God, may be gained by a seeming expediency different from adherence to the truth; but if the object sought to be promoted be the glory of God and the best interests of men, nothing will be found truly expedient except what is Scriptural. A wall might quickly be

built of considerable height, and of far enough show to the eye, by intermixing with the solid and ordinary stone a considerable proportion of wood, hay, stubble, but the building could not be very lasting, even should it escape the fire.—So might we have a church, numerous in members and adherents, and in some respects influential, by sacrificing some portions of the truth to the prepossessions and prejudices of men, by endeavouring to make the humbling doctrines of the gospel more palatable to the native pride of the human heart, and by neglecting to apply the restraints of discipline to men's conduct; but we could not expect that the glory of God, or the salvation of men would be promoted by such a church; neither could we expect that it would long maintain its position, or any temporary influence to which it might attain, even should it not be subjected to any fiery ordeal. If we sincerely wish to be instrumental in building a church of living stones that shall endure unto the end, we will diligently hold forth the whole truth, and have recourse to no methods inconsistent with that truth.

III. Our encouragement.

Though our work is arduous, and success depends not on our own will, strength or exertions, yet we have abundant encouragement to diligence and perseverance in the use of all appointed means, and

1. We have still, in all its completeness and fitness for its ends, the *instrument* which, in every age, has been found effectual in building up the house of God,—even his own word—the truth as it is in Jesus. The word of God is still “like as a fire, and like a hammer, that breaketh the rock in pieces,—and still as fitted for its work as ever,—still “quick and powerful,”—still “the sword of the Spirit:” the Scriptures of truth are still able to make men wise unto salvation: the gospel is still, and will be found the power of God unto salvation to every one that believeth; still powerful “in pulling down strong-holds,” and in building up the temple of the Lord.

2. The King and Head of the church, who “ascended on high, led captivity captive, and received gifts for men, yea even for the rebellious that the Lord God might dwell among them,” is still “exalted at God's right-hand a prince and Saviour.” He has all power in heaven and in earth, being King of kings and Lord of lords. And if the builders

in his house are faithful to him, we cannot doubt but that he will be faithful in fulfilling his promise that he would be with those whom he commissioned to preach the Gospel, even to the end of the world,—that he will send, along with his word, the Holy Spirit, whose work it is to convince the world of sin, of righteousness, and of judgment,—and that so he will make his grace sufficient for them and his strength perfect in their weakness.

3 The work in which we are engaged is the Lord's own work, and its object his glory. We know and are assured therefore that it will be completed, however strenuous and persevering the opposition to it may be, and however weak the instrumentality; for he has said, and his word cannot fail, that "the earth shall be filled with knowledge of the glory of the Lord." If we then labour diligently and faithfully, and with a single eye to his glory, we, trusting in the grace that is in Christ Jesus, and using not carnal weapons but spiritual, may be workmen that need not be ashamed.—However few, and however weak in ourselves, and utterly unable of ourselves to hew a single stone from the rock, and build it a living stone on the sure foundation, yet being fellow workers together with him with whom nothing is impossible, even we may be instrumental in advancing that building of which it is said in the same word of prophecy, "that the headstone thereof shall be brought forth with shoutings of grace—grace unto it." Amen.

SUSTENTATION OF THE MINISTRY.

The Reformed Church of Scotland, from which the Free Church of Nova Scotia is an offshoot, although setting up a high standard of ministerial qualification, has never sought great temporal things for her ministers. She holds out no prizes for men influenced by mere worldly ambition: but she has felt, nevertheless, the importance of having her ministers so provided for that, as their duties call upon them to hold intercourse with men of all ranks in society, they might be able to appear in such circumstances as that their office would not be thereby exposed to contempt. The spirituality of their functions does not raise them above the necessary conditions of humanity. They must have food and raiment; they must have houses to reside in; they must have books with which

to prosecute their studies. Nor is this all. The Reformed Church denounces the grossly immoral and demoralizing system of the enforced coelibate of Romanism. She holds by the principles involved in the words of the apostle Paul (1 Cor. ix. 4-7), "Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" And she expects, therefore, that her ministers will be provided for not simply as individuals, but as heads of families who depend upon them for support. Ministers of the word are especially called upon to cultivate hospitality; and out of that which, in the ordinary sense of the words, they can call *their own*, they ought to set an example of that Christian liberality, which they have to inculcate upon their people.

Now, even had there been a fulfilment of the largest of the promises made (£150 per annum), in the cases referred to in the article on this subject which appeared in our last number, it would require no ordinary degree of economical management to make the sum meet these requirements, on the most moderate scale that could be proposed. He who has given six, or eight, or ten years of his life to the prosecution of those studies which are necessary as a preparation for the work of the ministry,—who, in the prosecution of these studies, has had his tastes refined, his intellect cultivated, and his mind stored with information that might fit him for pursuits which might open up the most encouraging prospects as to the attainment of the wealth or honours of this world, must exercise much self-denial, in foregoing all these prospects, that he may lay himself out for the spiritual benefit of a flock from whom this is the provision that he is to expect. But what is to be said, when even these very moderate promises are not fulfilled? What must be the result, when the half, or even three-fourths, of the pittance that was promised, is withheld? In the confidence which he reposed in a people, for the promotion of whose spiritual interests he was prepared to devote his life, he may have been making domestic arrangements that would enable him to ap-

pear in circumstances corresponding at least with what he thought his income was to be. In making these arrangements, he has come under obligations which the promises of his people led him to believe he would be able to meet at the proper time. Can he meet these engagements, when the parties on whom he depended for the means have so grievously failed in implementing theirs?—Can he count upon the parties from whom he has made his purchases exercising the same forbearance towards him, which must have been exercised by the ministers referred to towards those who had so sadly failed in fulfilling their promises to them? Even should he meet with a similar forbearance, is it right for his character—is it for the credit of his congregation—is it consistent even with the honour of religion, that the extent of this forbearance should be thus put to the test? The scriptural injunction is, "Owe no man any thing, but to love one another." It would be a matter occasioning the deepest distress to an honourable man of the world to fail in meeting his pecuniary engagements; and what must be the agony affecting the mind of a minister of the gospel, when he may feel himself thus forced into a position at once discreditable to himself, and calculated to bring a reproach upon the religion which he professes?

Nor are the minister and his family the only sufferers. They may be the first to feel the distress; but the most serious part of the evil may be found at length reaching those through whose oversight, or criminal neglect, it may be that these distresses have been occasioned. It is impossible, in the very nature of things, that, while harassed by the anxieties necessarily involved in a position such as has been referred to, a minister can prosecute, with the desirable calmness of mind, those studies which are to prepare him for his ministrations to his flock. These ministrations will be affected by the disturbed character of his own thoughts; and with whatever sincerity and earnestness of heart he himself may pray in behalf of a people who are leaving him to starve, there may be a voice nevertheless in these very prayers which may speak loudly to the condemnation of those in whose behalf they are offered up; and the Lord, in righteous displeasure, may leave them to experience that, in withholding more than is meet, they have been securing leanness to their souls. It is from a concern there-

fore for the best interests of our congregations themselves that we would endeavour to arouse them upon this subject—that we would call upon them to bethink themselves of their duty with respect to it—that we would remind them that one thing is needful—and that we would exhort them to appropriate out of that worldly substance with which God has favoured them a due proportion, for the maintenance of those ordinances in attendance upon which they may be enabled with joy to draw water out of the wells of salvation.

CALL TO MR. FORBES.

The Presbytery of Cape Breton have moderated in a Call from the united congregations of Strait of Canso and River Inhabitants to the Rev. William Gordon Forbes, who was licensed by the Presbytery of Halifax last year, and who, since that time, has been labouring as a missionary in Cape Breton.

FREE PRESBYTERY OF HALIFAX.

According to appointments made at their last ordinary meeting, the Free Presbytery of Halifax held a meeting at Cornwallis on Thursday the 16th, and another at Lunenburg on Thursday the 23rd current, in order to deal with these congregations on the important subjects of the Sustentation of the Ministry and the Professorial Fund.

At the latter meeting, Mr. John Alexander Ross, Student in Divinity, completed, and was publicly examined in his knowledge of the Greek language, and in Theology, Chronology, and Church History. He acquitted himself very creditably; and the Presbytery sustained the examination as a part of his probationary trials.

The following supplies were appointed:

Sept	26th.	Dartmouth, Mr. King.
"	"	St. John's, Mr. Lyall.
Oct.	3rd.	Dartmouth, Mr. King.
"	"	St. John's, Mr. Forrester.
"	"	Goodwood, Mr. Munro.
"	"	Sackville, Mr. Lyall.
"	10th.	Dartmouth, Mr. King.
"	"	St. John's, Mr. Lyall.
"	17th.	Dartmouth, Mr. King.
"	"	St. John's, Mr. King.
"	24th.	Dartmouth, Mr. King.
"	"	St. John's, Mr. Lyall.
"	31st.	Dartmouth, Mr. King.
"	"	St. John's, Mr. King.
"	"	Musquodoboit Harbour, Mr. Lyall.

The Presbytery authorized Mr. Lyall to dispense the ordinance of the Lord's Supper at Musquodoboit Harbour on the 31st October.

MORE HELP FROM THE FREE CHURCH OF SCOTLAND.

It gives us much pleasure to announce the arrival, on the 21th (per the MicMac), of the Reverend James Ross, who has been sent out by the Colonial Committee of the Free Church of Scotland to assist in supplying the wants of Prince Edward's Island. We take it for granted that the Presbytery of Pictou have by this time carried into effect their resolution, intimated in a late number of the *Presbyterian Witness*, to translate the Rev. Alexander Sutherland from Earltown to the united congregations of Scotch Settlement and New London. The addition of Mr. Ross to the labourers in that field seems to hold out the prospect that by next meeting of Synod the Presbytery of Prince Edward's Island may be again called into existence.

We are also in the daily expectation of hearing of the arrival of the Rev. Mr. Thorburn, late of Falmouth in Jamaica, and of the Rev. Moses Harvey, late of Maryport in England, who, as intimated in the H. and F. Record of the Free Church of Scotland, have been appointed by the Colonial Committee, the former to Bermuda in the room of Mr. Adam who has returned to Scotland, and the latter to St. John's, N. F. in the room of Mr. Muir who is about to return.

EXAMINATION OF STUDENTS.

We take the liberty of reminding Presbyteries, and such students as may have it in view to attend the Divinity Hall during the next session of College, that it is upon the recommendation of Presbyteries, and after an examination made by them to ascertain whether the requisite progress has been made in the preliminary studies, that divinity students are enrolled. Those therefore who wish to be enrolled as regular students ought to present themselves for examination before the respective Presbyteries within whose bounds they may happen to reside. The next ordinary meeting of the Presbytery of Halifax is appointed to be held here on the last Wednesday of October. We are sorry that we have no information as to the time of meeting of the other Presbyteries of the Church.

DISPENSATION OF THE LORD'S SUPPER AT LAWRENCETOWN.

On Sabbath the 12th current, the ordinance of the Lord's Supper, in fulfilment of the appointment of the Free Presbytery of Halifax, was dispensed by the Rev. Professor King at Lawrencetown. Mr. George Sutherland, at present before the Presbytery on trials for license, has been acting as Missionary in that district, as also at Lake Porter and Musquodoboit Harbour since the close of the College Session. His services are highly valued in these different stations, and appear to have been attended with a rich blessing, as much interest has of late been manifested by the people with regard to spiritual things. On this occasion there was a considerable addition to the number of communicants. The place of worship was too small to contain the congregation that assembled; but as the day continued favorable till some time after public worship was over, the whole services were conducted in the open air. The congregation assembled might be somewhere about 400, and presented a deeply solemnized appearance.

(From the *Missionary Record of the Free Church of Scotland*.)

FOREIGN MISSIONS.

CHINSURAH.

Extract Letter—Rev. Mr. Miller—29th May.
DEAR SIR,

We have had several losses by death, both in our institution and congregation.—A few weeks ago, one of the pupils belonging to our second class fell a victim to cholera; and another this week, of the first or highest, has been carried off by fever. The former was a young man of much promise, very amiable in his dispositions, and a thorough believer in Christianity, although he had not been baptized. He told me, only a short time before his last illness, that he had entirely renounced idolatry; and that he, with some others in his neighbourhood, had been exposed, in consequence of this, to a good deal of persecution. His life was even threatened, and he came to me to ask what measures he must adopt for his preservation. I told him how Jesus had suffered for us, and how he warned his disciples that they should be exposed to similar treatment; and that he ought, therefore not to be surprised at meeting with opposition, but rather, like the apostles, should "count it all joy to suffer" in so good a cause. He received what I had to say on this subject with all meekness, and, a very short time after, he was seized with fever, which terminated in cholera. He sent for me to go and see him in his sickness, and I

did so. I found him stretched on a mat outside of the house where his widowed mother resided. He was then suffering much from spasms, and said he was dying. I asked him what his hope was resting on,—he said, on Jesus; and begged me to pray for him. This I did, in presence of at least a dozen of his neighbours and friends, who were around him. Some of them understood English, and some not; but all were perfectly still when they knew that I was praying to the Almighty. He thanked me much for thus remembering him at a throne of grace; and I was not without hope that he might yet recover. But it was the purpose of God that he should be removed from this world of sin and sorrow. So He took him to be with himself, I trust, that same night. May we not regard this as an instance of the grace of God in rescuing a poor sinner "as a brand from the burning?" True, his heathen neighbours took him to the banks of the river, where his body was soon consumed by fire, according to their custom; but his spirit, I trust, which had been released from its tenement of clay, went to God, to become united to the spirits of the just made perfect before the throne.

The chief loss which we have sustained in our congregation is by the death of Mr. Herklots, the *Fiscal* of Chinsurah, who had resided here for sixty-three years, and died the day before yesterday, at the good old age of eighty-five. He was a man of sterling Christian principle, and a great friend to the cause of missions. His funeral, which I attended yesterday, was the largest I have ever seen here. He was a man much beloved by all who knew him, and his loss is sincerely regretted. Hundreds of the natives were present at his funeral, as well as all the Europeans at the station. It was he who got the chapel built in which we worship every Sabbath; and he was the largest contributor to its funds. His lineal descendants amount to about 150 in number, of whom nearly one half are *alive*. He was quite a Christian *patriarch*, and "a pillar in the Church."

COMMENCEMENT OF BENGALI SERVICE

We have commenced a *Bengali* service in our chapel on the Sabbath afternoons, which is conducted by the Rev. Prosonno Kumar Chatterjee, our native preacher, who was recently licensed, along with other two, at Calcutta. The congregation hitherto has been good,—indeed, the chapel is usually filled with natives, chiefly young persons connected with our institution. Although it has not been my privilege as yet to give you details of *conversions* and *baytisms* of natives at Chinsurah, still I trust the fields are ripening, and that the harvest will, ere long, gladden our eyes and rejoice our hearts by its abundance.

MADRAS.

Letter from Rev. John Anderson.

We cannot forbear entreating of all our readers the perusal of the following letter from Mr. Anderson to the Convener. Any comment or remark would only weaken the impression which its own solemn statements and important facts must make:—

Madras, 10th June.—Your great Assembly is now over; and from the midst of our own great and growing work, we have raised the prayer that the shout of a king might be in the midst of you.

I write in the very hottest of the hot winds. Though losing strength, the Lord helps me through day by day. I have been called to endure a great fight of afflictions—have been in depths, and have been subjected to strange fiery trials for some time back. Though my outward man is perishing, my inward man is renewed day by day, and I get glimpses of that eternal *weight of glory* which these *light afflictions* are working out for me, and which leave me calm and satisfied. These trials of our faith will end in glorious issues some day, when we appear in the presence of our Lord, whom having not seen, we love.

We are prospering much, outwardly, as a mission, and in our mission work. Our faithful native missionaries, Rajah, Venka, and Ettiraje, get noble opportunities of preaching Christ and Him crucified, at all our stations;—at Madras and Triplicane, where they had audiences of between *eight and nine hundred* lately on the Sabbath, and at Conjevaram and Chingleput, when on a tour in the end of May; and at Nellore, whether Ettirajoolow has gone with his family to superintend our school there, and to preach in Telugu as God opens the door.—He has sometimes an audience of nearly three hundred of his scholars, male and female, there, on Sabbath;—and these, at least the greater portion of them, from the highest castes and best families in the place. They are prophesying to the dry bones, and we are waiting for the Spirit, for the breath of the Lord, to breathe on them. There are symptoms of spiritual life, and we have several candidates for baptism; but we have learnt not to make haste.—Some of these were pierced in their hearts by words spoken by us fourteen years ago,—others of them eleven years ago, and others of them lately. It is the same word of God, quick and powerful, when wielded by the Spirit's hand, that kills sinners to their salvation, whether they are Hindus or our own countrymen. One young man from Chingleput, convicted by Rajah's preaching, has written from Chingleput to say he wishes to come to Madras for baptism.

Our *Heralds* give you all the outward details of our work, but the inner history is known only to the Lord, and to us. And what is this inner history, as regards our

converts, male and female, and ourselves too, but the flesh lusting against the Spirit, and the Spirit against the flesh—Christ and Satan in the soul struggling for the mastery—grace and sin by turns prevailing.—But we know who will get the victory for us at last—King Jesus.

Our sons, Rajah, Venka, and Etiraje are still our joy and crown, and, in the midst of the special afflictions and temptations of the work, are approving themselves as evangelists. All our other converts, male and female, are holding on in the way according to the grace given—some of them strong, some weak, and some ready to halt and to turn aside or go back, and are sources of sorrow or joy to us, just as children are to a father.

I feel assured that, in spite of all our pains and anxieties and fears about souls just now, we will see a goodly number in the day of our Lord Jesus, clean every whit, because washed in His own blood. Let us comfort one another with this hope. Our happiest days are all before us, when we shall be for ever with our Lord, amid the holy joys and exercises of heaven, and the sunshine of heaven's communion.

As to the affairs of this world of change and death, and the machinations of Antichrist, I am glad that the Lord reigneth, and that, whether things are dark or bright in His Church or in the world, and whether judgments are impending over an unbelieving and guilty world, or not, the government is on the shoulder of King Jesus; His will shall carry the day; the sceptre of His kingdom is a right sceptre, and his throne for ever and ever. Let us look through the mists of sense to the grand catastrophe when the Great King sits on his judgment-throne, and the kings and mighty ones of the earth become little men in his presence, and mourn and wail before Him whom they have pierced! May we be found faithful in that day, brother, our loins girded, and our lamps burning!

I am silently waiting and hoping for the promised help of more laborers.

I am advised to leave my post for a month, but I feel I must stick to the helm, and leave the issue of life or death in the Lord's hands. But do not mistake my silence for strength or for good health returning. I am an invalid on my couch sometimes four or five hours daily.

(From the Home and Foreign Record of the Presbyterian Church in the United States.)

THE KINGDOM OF CHRIST IN THIS WORLD.

God governs the world. His government of the natural world may be termed the Kingdom of Nature; his government of men and nations in the ordinary course of events, is the Kingdom of Providence; and his government of men in respect of their spiritual interests, is the Kingdom of Grace.

In each of these, we have the elements of a kingdom—a ruler, subjects, and laws.—The theatre for the display of the divine perfections may be the same, and to some extent the subjects are the same; yet there is variety without confusion, and uniformity of administration without identity. The laws or methods of government all originate in the purpose of Him who ruleth all things after the counsel of his own will. But as they affect different subjects, and the same subjects in different aspects, there is propriety in speaking of God's universal dominion under the threefold administration which may be called three Kingdoms.

1. In all God governs by laws. The observation, experience, and study of wise men have developed and delineated the laws of the Natural Kingdom; and we find they are fixed, and evince an infinite wisdom and goodness as well as power. So we discover in the Kingdom of Providence that God's ways are wise and best. Even heathen, untaught by written revelation, have learned to note and understand something of this government; and the principles of a moral philosophy, as deduced from these sources, are generally correct.

2. But it is in the Kingdom of Grace that we behold at once the brightest display of divine glory, and the most important and beneficent arrangements for man's well-being. "Here the whole Deity is known."—Here we have a full exhibition of the divine perfections, and a full discovery of the great purposes to be accomplished in man's creation.

3. This Kingdom of Grace is visible and invisible. Its laws and administration respect eternity as well as time. Its subjects are here and in the eternal world. The Kingdom of Nature is to be dissolved. This world and all which it contains is to be burnt up. The Kingdom of Providence is to come to an end. God will overturn and overturn, and he who holds in his hands the hearts of kings, and governs among the princes of this earth, will soon have subjected all things to the accomplishment of his purposes, and then the whole moral machinery of the world will be effaced. Kings and princes die, and turn to dust; crowns and thrones crumble and decay; palaces and cities sink to ruins; human institutions fall. "This solid globe, and all which it inhabit will pass away and vanish, and, like the baseless fabric of a vision, leave not a wreck behind;" but of this kingdom of grace there shall be no end. It is everlasting. It is a dominion which shall endure throughout all generations.

4. Though visible and invisible, yet this does not denote a contrariety in its parts.—The same king, the same principles of law, and the same subjects, pertain to each.—While God governs in this kingdom, he has by a special arrangement determined to go-

vern by delegation. All power in heaven and earth has been given into the hands of the Son, whom, in his mediatorial capacity, as God-man, he has consulted heir of all things. He is Head over all things to his Church. This is his kingdom. Those who belong to it are made willing in the day of his power. They are convinced of their sin and misery; enlightened in the knowledge of Jesus Christ, and the way of salvation through him; renewed in the spirit of their minds; and enabled and persuaded sweetly to submit to his laws; to trust his grace, and receive his divine teachings.

5. And now for the proper government and ordering of this kingdom, while its subjects are in this world, he has laid down certain principles or rules. These apply to them here, and, in many important aspects, hereafter also. Thus the subjects of this kingdom are to be made holy in thought, and word, and life. They are to seek those things which are above. They are to set their affections on heavenly things. As the basis of all this, they are to receive implicitly all the great teachings of the Scriptures, respecting God and his relations to man; man and his condition, or estate of sin and misery; the way of salvation by a Redeemer; God's purposes of grace; and the whole scheme or system of doctrine taught in the Holy Scriptures. Then they are to adopt and act on the principles of divine government, or order, as to the regulation of all their affairs. Here, in the Scriptures, are clearly unfolded such truths, as—that the visible kingdom or church is to be instructed and governed by men, according to divine law, for man's benefit. And hence it is very evident that so far as this kingdom is administered on earth, it unfolds all the principles essential to the best human government. It is a government of laws, both fundamental and special. This is to be administered by men appointed—not to rule except as they serve. They are servants of God, to carry out his purposes, and so servants of the people for their good. The officers are provided for offices; not offices for officers. The rulers for people; not people for rulers. There is a parity of rank among such. Christ is head—all those who minister are brethren; that is, on an equality of position. There may be various offices to be performed, and these will differ in dignity and importance; but they differ not in rank.

6. Now what has been here delineated leads us to a right mode of recognizing what constitutes part of this visible kingdom. And while, in general outline, there may be many communions among men which agree with this delineation, still we find its distinguishing features more clearly unfolded in some than others.

Thus, in our own beloved branch of Zion, we have a distinct and full recognition of all the great fundamental principles of sound

doctrine which are presented in the Scriptures. These she ever confesses; she publishes them in her pulpits at home and abroad, and by her printed confessions and catechisms, and by her books. She proclaims, too, in her form of government, the great principles of law which distinguish the Kingdom of Christ, as it respects the government of its subjects. She declares her public teachers to be ministers of God and the people. She claims for them no other than an executive and ministerial function; and she places them all on a level as to rank, however different their position as to duty or office.

7. Simple as are these principles, yet they furnish the basis for an immense system of service. Here may be thousands of officers—and yet ten thousand more. Here are a set of truths, simple and plain, yet applicable in ten thousand times ten thousand cases. And the agencies for carrying on the plans of this government are simple. Here are the fundamental laws and special precepts of the Bible, to be studied, and understood, and propagated. For this we want men able in the Scriptures, by the pulpit and by the pen, to bring forth out of this treasury of divine truth, the healing words of eternal life. And these men are to be sent forth, and the word of God, and works explaining and inculcating its truths, are to be disseminated. This is the great work for which this visible kingdom has been organized by its head. Now in the actual organization of our Church we contemplate just this work. This paper from time to time unfolds its progress in raising up men and in sending them forth, and in preparing and publishing sound expositions and illustrations of divine truth. This is the great work of the Church. She is not a party, or a sect, for this world. She is not to be known by her splendid temples, her gorgeous adornings, her imposing ritual, or her power over man's temporal concerns—but this is her honour and her name—THE DEPOSITORY AND PROPAGATOR OF TRUTH TO MAN.

INFLUENCE OF A TRACT.

We learn that a precious work of grace has been going on for some time, under the labours of American missionaries, among the ignorant and superstitious Armenians in Turkey. This work has reached the town of Marsovan, a secluded place surrounded by mountains, which had never enjoyed the labours of a missionary, but God had prepared the way by a simple instrumentality which many are too apt to despise. About seventeen or eighteen years ago, a native of Marsovan, buried in all the ignorance and superstition of his native church, set out on a pilgrimage to Jerusalem, to see the great pretended miracle of the Holy Fire. Passing through Beirut, he was led by that gracious Divine Providence, which works in

such mysterious ways, to the purchase of a few tracts, which he found exposed for sale, in the Armeno-Turkish language. He began to read them, for it was a new and curious thing to see a printed page of his native language. But the matter in them he found to be still newer and more wonderful than the form; they were pleasant and profitable to his heart. He perused them through all his homeward journey, and he afterwards continued to read them, and they became very precious to him, and he loved them much. The Spirit of God must have accompanied them, and made them a great means of saving grace; and thus the Lord, as it now appears, had mercy on this poor wandering sinner, causing the light of his eternal truth to shine within his soul. It was for this purpose that, in the midst of an otherwise most profitless and superstitious journey, God threw these tracts in his way, and sent him back with them to his native place, to carry the true light of the gospel to those in spiritual darkness.

He was entirely ignorant of the authors of those tracts, and remained so for years, until the word Protestant began to be sounded for alarm, and anathemas broke forth from the churches against the Protestants and their books. He still retains them in his possession, and when he showed them to the first missionary he has ever known, they were found to have been printed a great while ago, so that now they are quite out of print; but so far as could be known, they were published under supervision of the Rev. Mr. Goodell, more than twenty years ago in Malia. So long had the seed lain hid; so long had the bread-corn cast upon the waters remained without any known return. But God was still watching; over it and blessing it. The writer of the tracts, the printer and the seller, have perhaps alike forgotten the work of their hands; but lo, it springs up before them, its influence at length is traced, and will, by the blessing of God, go on increasing, and be conspicuous through eternity.

Some ten years after this memorable journey of the pilgrim in search of the Holy Fire, when indeed he found it on the way, and carried it back, as the gift of God, in his heart, the evangelical priest Vertannes, journeying through Armenia, came to a monastery at Marsovan, where he was a guest for one night, and the pilgrim brother was present that evening. The two children of God understood each other; but at that period in the presence of the Varabed, they dared not speak together openly. It was even with difficulty, and with much fear and trembling, that they found an opportunity of uniting together in prayer under the trees of the garden, but without reading, or otherwise even speaking together. The next morning the two separated, and that was the first evangelical prayer the pilgrim brother at Marsovan, whose heart the Lord had open-

ed by the tracts, had ever in his life listened to, and from that time, some eight years more, he never saw a preacher nor a Christian brother till the spring of last year, when Mr. Powers made his first visit to Marsovan. From that visit the revival of God's work commenced in that town.

Such historical tissues of Divine Providence and grace are wonderfully instructive and encouraging. What a host of them will there be, what immortal volumes of them unrolled,

When God makes up the blest account
Of natives in his holy mount!

What may not God see fit to accomplish by the smallest instrumentalities we set in motion! The leaves of a single tract, floating, as it were on the wings of the wind, may light where they shall prove the regeneration of a nation.

(From *Canada's Missionary Record*.)

METIS MISSION.

To the Editor of the Record.

METIS, August 17th, 1852.

DEAR SIR,—

Having been requested by the Secretary of our Students' Missionary Society, to send you a few lines for the September number of the *Record*—though I have little news to interest or gratify my fellow students, and others who feel interested in the evangelisation of our poor benighted fellow-countrymen, the French Canadians—yet it may be some satisfaction to the friends of the Students' Missionary Association, to see a few extracts from my Journal.

May 10th. Arrived in a schooner at Metis.

14th. Went up to see the school—heard the children say their lessons, and was pleased with their progress. The scholars were six French and one English.

16th. Sabbath. After the English service, held a meeting in the school house, in French, in the afternoon. Present, four French Canadians. I was a little surprised to see one of them. After the meeting I had an opportunity of speaking to others, who came in. Had occasion to see awful Sabbath desecration. Met several carts on their way down to the beach for herring from the fisheries; spoke to them as I passed.

17th. Visited a person who has been for some time reading the Bible, and has, I trust, been delivered from the soul-destroying power of Rome. May he now find Christ. He told me of another who was desirous to get a Bible; he gave him his own, and I told him to get another in its stead from the schoolmaster.

20th. Visited three houses—was not long in the last of the three which I visited, till three or four men came in and sat down, while I continued my conversation. Soon after several others came in. I now changed the subject to the simple Gospel. During the time I was reading the 53rd of Isa-

iah, part of the 3rd chapter of John, and a portion of the 2nd chapter of Paul's Epistle to the Ephesians, and expounding them briefly, I suppose upwards of twenty persons came in—most of them listened attentively. I left, and went on my way, rejoicing that the Lord had disposed so many to come to that house to hear his word.

21st. Visited the school to-day; seven French Canadian children present.

24th. Held a meeting yesterday (Sabbath) in the school house. Present, eight or ten French Canadians. Read Psalm 34th: expounded Matt. v. 20.

27th. Went up to the school to-day: found that the priest had been down amongst the parents, threatening them with excommunication if they did not take their children away from our school. In consequence of this, five or six children were taken away; two or three new ones having come, there are still five or six attending.

31st. Met yesterday, (Sabbath.) in the school house, as usual. The Romish Bishop having come down from Quebec, there were few present. I observed some intelligent French Canadians at our English service in the forenoon.

June 7th. Had meeting as usual yesterday, in the school house—six or seven French Canadians present. There came two French Canadians to the English service in the morning. One of them on entering the door, fell upon his knees and crossed himself, uttering a short prayer; they remained during the singing of the second psalm, and seeing that the sermon was to be in English, they left.

8th. Travelled to-day about fourteen or fifteen miles round the parish. Visited the house of the person mentioned on the 17th of May, as having left Popery—his mother, in great distress about him, had come to see if she could not reclaim him. Stopped at a person's house visited last year—seems now willing to hear—read and prayed. Looked in to see the school—four or five French children present—the teacher said he had a promise of others. Called at a house where I found one of the New Testaments which I brought down last year—read part of the fourth chapter of John—a poor soul listening, said: "O but it is good in it!"—meaning, in the New Testament. Visited a man who, last year, seemed inclined to follow the word of God; but the priest having put into his hands for a while, the Romish Testament with notes, making him believe that these notes, which so pervert the text, are to be received as the inspired word of God itself!!!—has apparently turned him aside from the truth—he still, however, reads the New Testament. Coming to a house which I had visited twice last year, the door was immediately shut—I knocked, but got no answer, so I went away.

* * * * *

SAMUEL KEDEX.

GENERAL PROGRESS OF MISSIONS.

The London *Watchman* contains the following gratifying particulars respecting the general progress of the missionary cause:—

Recent accounts from the various missions in India afford ample proof of the progress of Christianity, and of the declining influence of Hinduism; and distinctly show that a crisis in the religious condition of that great and populous country is rapidly approaching. The English chaplain at Juboulpur in Central India, writes:—

"The change which has recently taken place in the native mind is so remarkable, as to form the subject of common discourse amongst both native and Europeans, namely, that the Hindus are fast deserting their idols and the worship of them. Both Hindus and Mussulmans are willing to listen to the Holy Scriptures, and acknowledge their excellence. There is an unusual demand for Christian books, and many pundits are inquiring diligently into these things."

The American missionaries at Madura, in Southern India, say that there is not in that district a town, village, or hamlet, in which they could not, as far as the feelings of the people are concerned, establish schools and Christian instruction to any extent. They further state that they are surrounded by a population greater than half that of the United States, throughout the whole of which a way is prepared for the preaching of the gospel; and that they seldom pass through the streets of the towns and villages without being assailed by the question, "Why do you not send a missionary here? We will receive him gladly; we will send our children to your schools; you must not pass us by."

This state of preparation for the reception of Christian instruction is not peculiar to the people of Central and Southern India, all the mission stations throughout the whole of that great continent are become doors of entrance to more remote and extensive fields of labour, whither the Scriptures and other religious books have, in many instances, found their way, and excited desires which nothing but Christianity can satisfy. What is urgently required to meet the present awakening state of religious feeling in India, is a large supply of well qualified European missionaries, whose sole business it shall be to go from city to city, and village to village, preaching

the gospel and distributing the Scriptures throughout the entire mass of the population. Could this be accomplished, it would form a grand era in the history of the Indian missions.

An official notice from Bombay has been extensively circulated through Asia, in several languages, establishing two commercial fairs in Scinde—one at Kurachi, to commence on December 1st, and last sixty days; the other at Sukkur, about two hundred miles inland, to commence on January 1st, and last forty-five days,—the East India Company undertaking to provide for the preservation of order and the prevention of crime when the traders meet. These fairs, it is expected, will furnish an inlet to the almost unknown nations of Central Asia, and will, doubtless, be taken advantage of by missionaries in Western India.

The aspect of affairs in the Burmese empire seems to indicate that one of the events likely to arise out of the present war will be the opening of that country to the messengers of the gospel and to Christian civilization. All classes of the nation are imploring British protection. They express themselves sick of a tyranny to whose ravages they have been long exposed, under which "life, fame, property, and families are not worth five minutes' purchase." The Karen Christians have been long praying for the English to come and take their country and give them liberty; and now that there is some appearance of their prayers being answered, they are watching the events of the war with intense interest. The Karens are a portion of the aboriginal inhabitants of the country who occupy all the mountain regions of the southern and eastern portions of the Burmese territory,—many of whom are Christians, under the care of native evangelists, who some years ago introduced the gospel among them. They are a patriarchal people, whose traditions have so much of a Scripture character as to have led some to conclude that they are of the Jewish race. This, however, is very improbable. It is more likely that these traditions are faint vestiges of primitive christianity. The Karens, wherever they have been met with, have manifested great readiness to receive the gospel.

The hopes excited by the recent accession of Chau-fa-Mongkut to the throne of the kingdom of Siam appear about to be realized. That enlightened and liberal prince has invited the American missionaries, who were driven from the coun-

try by the persecution of his predecessor, to return to Bangkok, the capital, promising them protection, and expressing a desire to have his subjects instructed by them. They have accordingly renewed their labours in that populous city, and find themselves at liberty to preach the gospel throughout the length and breadth of the kingdom. The missionaries' wives are also, at the special request of the King, who has a great love for learning, engaged in teaching his royal sisters and the ladies of his harem the English language.

In China, the members of the respective missions are actively engaged in preaching the gospel and promoting christian education. Scriptural knowledge is becoming widely diffused among the people, and considerable numbers are, from time to time, being added to the churches. Notwithstanding the statements that have appeared respecting the general education of the Chinese, it is found that a large majority of them are unable to read their own books. This must necessarily be the case, as it is acknowledged by educated natives that it requires many years' study to master the written language of China. The missionaries are therefore endeavouring, by the use of the Roman alphabet, to give them a literature in their spoken language. With this view several small works have been prepared and printed, and the practicability of teaching the natives to read the colloquial language by means of a foreign alphabet has been tested in some of the mission schools.—The result has been encouraging—children have been able to read and understand such books in the short period of a few months. Should this undertaking prove ultimately successful, it will greatly contribute to facilitate missionary labours in China.

It will be a gratification to other Protestant Missionary Churches to find that the Wesleyan Society is about to extend its operations to the Chinese empire, and has appointed three agents to that vast field of missionary enterprise.

The prospects of Africa are daily brightening. Treaties have been concluded by our naval commanders with the King of Dahomey and all the African chiefs whose rule extends along the Bight of Benin, for the total abolition of the slave trade, which is at present entirely suppressed in those parts. It is estimated that there are on the coast of Western Africa 50,000 native christians.

The Church of England Society has commenced a mission at Lagos, which promises to become a highly important station. The whole of the interior of the Yoruba country is open to missionaries, and the people are remarkably disposed in favor of christianity. The Yoruba language—a vocabulary of which has recently been published—is supposed to be spoken by a population amounting to 3,000,000. The Yorubans are congregated in large towns, some of which contain from 60,000 to 70,000 inhabitants.—The Church Mission at Abeokute is making urgent appeals for a large increase in the number of European labourers.

Mr Livingston has published an interesting account of the newly discovered country in South Africa, northward of Lake Ngami. He describes it as a country abounding in deep rivers, whose banks are densely populated by a black, strong race, who possess a considerable knowledge of the useful arts. A way is prepared for the introduction of christianity, inasmuch as the Sechuana language—into which the Scriptures have been translated—is in general use among the natives. Mr. Livingston has determined on immediately commencing a mission in this remote region.

The American missionaries meet with encouraging success in their labours among the Zulus. There are in connection with that mission nine churches, containing 166 members, of whom seventy-five are women, a promising feature among a people who have long regarded women as articles of merchandize, and valued them according to their ability to labour in the fields.

Among the aborigines of America, residing within the limits of the U. States, there are, according to the latest reports, 94 ordained missionaries belonging to ten different societies, 9964 communicants, and 2402 scholars in boarding and day schools.

Among the Jews in the United States—supposed to amount to nearly 100,000—there are, it is said, hundreds who believe that Jesus is the Messiah, but having never experienced the power of the gospel, they have not moral courage to avow their conviction. Some of their teachers also acknowledge that they have no confidence in Judaism as a system for salvation, and secretly rejoice that christianity presents to their people an antidote to their sorrows, and a solace in their dispersion.—*Edinburgh Witness.*

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Miss Mary Clow	2 3
Jane Clow	2 3
Janet Reed	6 0
Margaret Dalziel	2 3
Jane Cluston	3 0
Lucy Graham	3 0
Janet Scencabaugh	2 6
Jane Scencabaugh	2 3

Lucy Graham	3 0	John Finlayson	3 1½
Mary Kennedy	2 0	Farquhar McRae	3 5
Mary Scencabaugh	2 6	Miles McLennan	2 9
	<hr/>		<hr/>
	£4 8 6	Angus McLeod, col.	1 9 11
Mrs. J. Cowan, col.		Kenneth McLeod	4 9
James Richards, Esq.	5 0	Murdo McDonald	5 0
Mr. William Deavey	1 6	Norman McMiller	1 8
John Cowan	3 0	Angus Fraser	3 1½
Thomas Brehout	5 0		2 6
John Cowan	3 0		<hr/>
George Pringel	5 0	John McLennan, col.	0 17 0½
Vere Beak	5 0	Donald McLennan	4 9
Thomas W. Cowan	1 6	Murdoch McRae	5 0
Walter Bell	1 6	Alex. McRae, Ban.	6 3
David Crichton	3 0	Widow J. McCharles	3 9
William Emery	3 0	J. & K. McDonald	2 6
James Brehout	4 6	John McRae, Ban	5 7½
James Howe	1 6		5 3½
Lauchlan McDonald	2 6		<hr/>
Donald McDonald	2 6	Murdo Morison, col.	1 12 5
George Irving	3 0	Duncan McLennan	2 6
Nicholas Hugh	2 6	Widow D. McKenzie	1 3
Daniel Mashon	3 0	Widow Morison	3 9
Henry Mashon	3 0	Donald McRae, junr. Brooh.	2 6
Robert McKay	3 0		<hr/>
George Harris	3 0	Angus McDonald, col.	12 6
Joseph Brehout	5 0	John Campbell, Shy.	3 3
John Hyde, Esq.	5 0	Widow McLennan	2 6
William Clement, Esq.	3 0	John McLeod	2 6
Mrs. Mary Cowan	2 3		<hr/>
Janet Brehout	2 6		8 9
Mary Hyde	2 6		<hr/>
			8 16 10½

£4 7 3

Total P. E. I. Currency	£16 9 3½
off one-sixth for currency	£2 14 10
Total N. S. Currency	£13 14 4½

Middle River, C. B.

Mrs. Farquharson, col.	
A. Farquharson and family	£1 0 0
Kenneth McLeod, Esq.	5 0
Do. for last year	5 0
Mrs. Kenneth McLeod	5 0
Donald McDonald Roy	7 8
Mrs. R. McKenzie	7 6
Mrs. F. Finlayson	4 7½
Catharine Finlayson, Widow	2 6
Rory McLeod	2 6
John McRae, F. Son	3 1½
William McRae, Do.	1 10½
Duncan McRae, senr.	3 1½
Finlay Morison	5 0
John McRae, R. B., senr.	3 9
	<hr/>
	3 16 3
Malcolm McCharles, col.	5 0
Kenneth McCharles	5 0
John McRae, Tailor	5 0
Alex. McDonald	2 6
Widow A. Finlayson	3 1½

Malagawatch, C. B.

Mr. Donald McLeod, col.	4 8
Murdoch McInnis	2 4
John Campbell	2 4
Neil McDonald	4 8
Alex. McGregor	2 8
Roderick Martin	1 9
Mrs. D. Matheson	7 0
Donald McFadyen	4 8
John Calder	2 8
	<hr/>
	1 12 9
Mr. Alex. McDonald, col.	
William Young, Esq., M.P.P.	5 0
James G. McKeen, Esq.	5 0
Alex. McDonald	2 6
Helen McDonald	1 0
Sarah McDonald	1 0
Hector McLean	3 0
Allan McLean	2 6
W. Roderick McLean	3 6
Euphemia McLean	2 6
Neil McLean	1 10
Donald McLean	1 3
Roderick McLean	1 3
Neil McLean	1 3
Nancy McLean	1 3
Christy McLean	1 3
Euphemia McLean	2 0
Neil McLean	2 6
Roderick Cumming	1 8

Roderick McFadyen	1	3
Mrs. Roderick McFadyen	1	3
Alex. Cumming	2	6
George McKay	2	0
John Sheriff	2	9½
Christy McKenzie	3	1½
Mrs. Duncan McKinnon	3	5
Lauchlin McKenzie	3	1½
Farquhar Campbell	2	6
	3	2 2½

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NEWFOUNDLAND.

THE session of this College will be opened, God willing, on **TUESDAY**, the second of November, when the Rev. William Lyall, Professor of Mental and Moral Philosophy, will deliver an Introductory Address, in Chalmers' Church, at seven o'clock in the evening.

Students will be enrolled for the different classes immediately after the Introductory Address is concluded.

Theology, Church History, and Hebrew,
 REV. PROFESSOR KING.
 Mental and Moral Philosophy, with General and Classical Literature,
 REV. PROFESSOR LYALL.
 Halifax, Sept. 27th., 1852.

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THIS INSTITUTION WILL BE re-opened on **WEDNESDAY**, the 1st of September.

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 Classics, History, &c., Mr. Fowler.
 Initiatory Department, Mr. McKay.
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