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# THE MISSIONARY RECORD

OF THE

## Free Church of Nova Scotia.

VOL. I.

HALIFAX, N. S., JULY, 1851.

No. 7.

### COLLECTION FOR SYNOD FUND.

Ministers, Missionaries, and Catechists are reminded that the Synod has appointed the collection for the Synod Fund to be made, as usual, on the first Sabbath of August. When circumstances may render it inconvenient or impossible to have the collection made at any place on that particular day, it ought to be made on the earliest possible day thereafter; due notice being given on the immediately preceding day on which there may be public worship at that place. The orderly conducting of the affairs of the Church requires that the Synod should be at a considerable outlay of money; and it is trusted that those who enjoy the benefit of its ministrations will consider their duty, and make a corresponding effort to meet these expenses.

### THE PSALMIST'S ESTIMATE OF THE DIVINE TESTIMONIES, AND THEIR PRACTICAL EFFECT UPON HIM.

All the works of God are wonderful. When we allow our minds to dwell upon them, wonder is the sentiment which they inspire. How wonderful the starry heavens—the lofty expanse of sky, studded with so many glittering worlds—and how overpowering the contemplation of the firmament as you stretch your imagination through almost boundless space, and think of every part of it filled with worlds as brilliant as those on which your eye is fixed! No sight is so wonderful as the heavens when all the stars are shining. It was with a sentiment akin to that with which we would gaze upon the starry heavens, that the Psalmist re-

garded the testimonies of God: "thy testimonies" says he, "are wonderful"; and the practical effect upon him was, that his soul kept them: "therefore doth my soul keep them."

The testimonies of God are wonderful if we consider their author. The word of God, or the Bible, is an inspired book. It was the finger of God that wrote it.—Every word of it is his dictation. The prophets spoke as they were moved by the Holy Ghost. The writers of these testimonies were under the entire control and guidance of God's Spirit. Not a word is set down there but the Spirit of God suggested or sanctioned. *All Scripture is given by inspiration of God.* We have thus the testimonies of God. There is something in the very name—testimonies, which points to their origin. Human writings are for the most part but the opinions, or speculations, of their authors, or the results of their reasonings! God's word is his testimonies—not his opinions—not his reasonings—except in so far as he condescends to reason for our benefit that he may convince our understanding as well as instruct our minds. These are not the opinions, but the testimonies, of the Lord—his authoritative deliverances—statements of what He knows—and what he alone could reveal. Now, is it not wonderful, that we have a book written by God, of which he is the author? Any book is esteemed, according to the idea we have of the genius, or intellectual capacity, of the author. Or, perhaps, the rank of the individual who composed it increases our admiration of it. But a book of which God is the author, which he has written; surely this is something wonderful. Does it not enhance our admiration of these heavens,

to know that God created them—the only uncreated being in the universe—who has all perfection in himself—is the author of these heavens? Does it not make us look with greater admiration on those monuments of God's power, when we know that it is God who setteth fast the mountains? Does not the flower appear more interesting when we know whose hand pencilled its beauties? Any of God's productions derive a glory from their very authorship. And so it is with the word of God, with his testimonies: they are wonderful for their very authorship, as being the production of God, written by his hand, or under the inspiration of his Spirit.

2dly. The testimonies of God are wonderful for their matter. No book contains such wonderful matter. The Bible contains the only authentic account of creation. It carries us back to the origin of all things. It exhibits to us the time when nothing existed; and when God's creative voice was heard through the empty space, calling up the worlds to which the Word gave being. It records the six days' work. It shews man in the garden, newly sprung from the hand of his Creator—in all his innocence, and when God could walk with him in families of glorious converse. It tells us of the covenant which God made with man in the person of our great progenitor. It relates the consequences of that covenant. It tells of the loss of Paradise—the expulsion of its fallen inhabitant—the bitter fruit of sin—of the breach of God's covenant—the loss of God's favor. It carries us down the stream of human history, to the coming of Christ, the Saviour of the World, who was promised even to our first Parents in the garden. It exhibits God's remarkable dealings with the human race during the successive ages of the world. It gives the minute history of God's ancient people, his chosen race—the marvellous condescension of God in his dealings with them—his wonders in their behalf:—it traces the goodness of God—his long-suffering—his mercy—his faithfulness—his power:—it recounts his judgments, under which both his own people, and the other nations, suffered for their sin:—it exhibits God's awful jealousy—his spotless purity, his unerring righteousness, his undeviating truth. Sinai and its laws pass before our view.—The principles on which God governs the nations are represented in actual embodiment. Nineveh, Babylon, Tyre, Egypt, fill up the canvass: they are secu-

in all their pride and grandeur—and then sitting in sackcloth, bewailing their lost bravery, their departed glory, ruined kingdoms, desolated empires!

But the testimonies of God speak of God himself. What glorious views do they open up of his unity—his attributes—his purposes—his works! The world has lost the knowledge of God: it had invented or imagined, Gods many and Lords many. The whole Gentile world was sunk in idolatry and polytheism—The Bible proclaimed the great truth—the unity of the Divine nature: "Hear, O Israel! the Lord our God is one Lord." It revealed Jehovah—the I am. What sublime descriptions of the spirituality of his nature—of the eternity of his being—of the infinity of his perfections! How vast the scene of his empire! How profound and inscrutable His counsels!—How glorious the evolution of his plans! How unlike any previous views of God! The testimonies of the Lord are wonderful! How poor all the religions of the heathen world! How false and distorted their ideas of God! Did philosophy avail aught to correct the prevailing errors in regard to the Divine Being?—No! The world even by wisdom knew not God. God alone could reveal himself, and he has done so in his word—his testimonies. These speak also of Christ—unfold the scheme of redemption—discover that glorious plan by which our fallen race is to be saved from ruin—carry down that plan from its first formation in eternity to its consummation in the glory and perfected happiness of the redeemed. The Holy Spirit's work is taught. God in three persons—but one nature or essence—is clearly made known;—and their concurrence in the scheme of redemption is displayed. Their united operation in that mighty achievement is traced in every successive age; and in every case of a renewed nature—of a saved, a rescued, sinner—a child of God—we have the three persons of the Godhead forming man upright again—after the image of God. Thus we have the Patriarch who walked with God—we have the Prophets—we have David—whose admiration of God's testimonies it is that is here recorded for our instruction. Going further down we have the Apostles and many New Testament Saints—illustrious examples of saving grace. How wonderful are God's testimonies! How marvellous in their matter! How comprehensive! extending from eternity to eternity—reaching from

the counsels of God in the eternity past to the accomplishment of these counsels in the eternity to come!

These testimonies contain God's precepts—God's laws How holy are these! How right! How just! How good!—How glorifying to God! How advantageous to man! The laws of God are "wonderful," if we consider how consonant they are with reason—how lovely they are in every moral estimation—how delightful to every unfallen or regenerated being—of what exquisite happiness they are the source, and of what valuable, and blessed, consequences the cause. They give light: they impart understanding: they afford quickening: they hold out direction and guidance in every circumstance. They are the transcript of God's nature: they are the reflection of his own character. It is by them that angels are preserved in purity and bliss. They are the holiness of the heavenly world—the crystal of its streets—the radiance of its glory—the perfection of its happiness. Are they not all summed up in the love of God—and does not that compose the joy of the heavenly state? the perfection of the heavenly character? Seraphs and Saints are absorbed in that one feeling—the love of God. Ah! if we loved God, we would keep his commandments—his commandments would not be grievous: they would be the joy and rejoicing of our hearts—the happiness of our moral being—the perfection of our moral nature. We would love God's law: it would be our meditation all the day: we would see in it a beauty and a wisdom whose profound depths we could never fathom—whose heights we could never scale—whose loveliness we could never enough appreciate. Our sentiment would be: "Thy testimonies are wonderful: How sweet are thy words unto my taste, yea sweeter than honey to my mouth!"

The testimonies of God are wonderful when we consider their end or object.—It was the observation of a great man that the Bible "had God for its author, salvation for its end, and truth without mixture of error for its matter." Salvation, then, is the end or object of God's testimonies. Their great object is to acquaint us with God, that we may be at peace with him. It is to shew us the way of salvation—to reveal Christ to us—to teach us our own state of guilt and misery, and to discover the way of redemption through the blood of Christ, "in whom," we are told "we have redempti-

on through his blood, the forgiveness of sin, according to the riches of the Divine grace." This is the most wonderful aspect in which God's testimonies can be considered. They testify of Christ, and so in them we have eternal life. They set forth fully and clearly Christ's work. They bring out its great lines or features. They exhibit a Saviour suffering and dying—the just for the unjust, to bring us unto God. The great object of God's word is that we might be saved. Salvation is its theme. But salvation consists not merely in deliverance from wrath—but in spiritual recovery—the redemption of the soul from sin—the restoration of the soul to holiness. Hence a great part of God's word consists not on setting forth Christ, but of such views and statements as are fitted to advance the soul to holiness—and to establish it in faith and comfort. Thus we read in the 19th Psalm: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: The statutes of the Lord are right, rejoicing the heart." The testimonies of the Lord are wonderfully adapted to their end. They will infallibly guide to the way of life. They contain all that is fitted to instruct, and to comfort, and to build up the soul, in holiness. Every believer can testify how wonderful God's word is—can say: "Thy testimonies are wonderful." How do they reprove sin—how do they confirm faith—how do they animate the drooping and desponding heart—revive the faint and weary soul, and impart peace and comfort to the afflicted spirit! "Through thy precepts I get understanding. Thy word is a lamp unto my feet, and a light unto my path. My soul fainteth for thy salvation, but I hope in thy word. This is my comfort in my affliction: for thy word hath quickened me. Trouble and anguish have taken hold of me; yet thy commandments are my delight." So wonderful are God's testimonies. They contain matter suited to the exigencies, or the state, of every soul. Whether we look to its revelations of God's mercy—its discoveries of God's faithfulness—its manifestations of God's goodness—its encouraging promises—its wholesome rebukes—the wisdom of its precepts, or the blessed and glorious hopes which it unfolds to the believer, we are constrained to say: "Thy testimonies are wonderful." Is it to be wondered, then, that the child of God should add: "Therefore, my soul keepeth them"

David kept the testimonies of the Lord, because they were His testimonies. To keep God's testimonies is to obey them, to live and act according to them. Whatever God reveals must be authoritative—and must be believed and obeyed.—We cannot challenge any of God's statements. The testimonies of God ought to come with an authority and awe upon our spirits. They are God speaking to us, and therefore they are wonderful, and we ought to receive them with implicit faith, and yield to them implicit obedience. With what reverence would we listen, did God speak to us in a voice from heaven! What awe would possess our souls! what wonder would fill our minds! But God is no less surely speaking to us in his word. "God, who in sundry times, and in divers manners, spake in time past unto the fathers, by the prophets, hath in these last days spoken unto us by his Son." God's voice is here. Hence we are to *hear* the word of the Lord. We are to *incline our ear* unto his testimonies. What impiety is it, not to hear what God is saying to us—to turn a deaf ear to his precepts—not to keep the words of his mouth! Is it not to insult God?—is it not to make him a liar?—is it not just to say: "we do not believe what God is testifying to us"? is it not to set at nought his authority—to despise his threatenings—to have none of his reproof—to slight his precious promises—and all his discoveries of grace and mercy? Ah! God will assuredly not allow them to pass unpunished who disregard his testimonies, who despise his grace, and trample upon his authority. God will avenge his insulted majesty. He will punish them who disobey his word with everlasting destruction from his presence and from the glory of his power. The wicked may think that these are but the ravings of the fanatic, intended, and fitted, to scare only the weak and the timid: and they may flatter themselves into the belief, that there is no danger. They may therefore take their own evil course—fortify themselves in their own ways—and laugh at judgment and eternal torments. But it is no illusion. It is no deception practised upon the weak and the credulous. It is as true as God's word declares it, that the "wicked shall be turned into hell, and all the nations that forget God."—The Psalmist would keep God's testimonies because they were his: "*thy testimonies are wonderful: therefore doth my soul keep them*

But he would keep them because of what they were in themselves.

Such glorious revelations are surely worthy of our faith and obedience—Shall we slight such communications from the Most High God? Shall we treat them as a fable? Shall the word of God have no more effect upon us than an idle tale? Do not the revelations which it makes concern our everlasting peace? Is not our eternal salvation bound up in them? Is not God speaking to us there in subjects of infinite moment? And can we disregard what God is saying to us at our peril?—Should we not rather say: "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints." So did the Psalmist say.—He laid up the communications of God in his soul, as a most precious deposit.—God's word was very precious to him, more precious than thousands of gold and silver. He says: "*thy word have I hid in my heart.*" He prized its revelations more than all riches. They gave quickening and delight unto him. Through them he got understanding. They made him wiser than his teachers. They testified to him of a Saviour: they made him see himself as guilty and vile, and hell-deserving: but they revealed a Saviour exactly suited to him in his state—able to save him from hell—and able to save him from his sins. Would he not receive God's testimonies, then,—would his soul not keep them? Were they not wonderful—did they not contain a glorious revelation of mercy—of salvation through the incarnation and death of God's own son? Were they not thus God's means to deliver him from the fearful pit and from the miry clay—and set his feet upon a rock—and establish his goings, and put a new song into his mouth even praise to his God? His soul would keep them. He had felt all their quickening, and sanctifying, and comforting power. They gave him life: they gave him joy: they gave him hope. He longed for God's word, to have its power felt more and more. "My soul breaketh for the longing that it hath unto thy judgments at all times." He could say: "O how I love thy law! it is my meditation *all the day.*" "Unless thy law had been my delight, I should have perished in mine affliction. I will never forget thy precepts: for with them thou hast quickened me." David loved the statutes, the commandments, of the Lord. He delighted in God's law. He

had great pleasure in keeping the commandments of God. He did not reckon it a task; he did not count it a hardship, to be obliged to do the will of God. He saw how holy and just and good God's statutes were—how perfect—how wonderful—how conducive to the happiness of all who kept them. They were wonderful in themselves—their principles—their requirements: they were wonderful in their effects. He kept them diligently: he kept them with care: he kept them because they were God's statutes: he kept them because they gave light and peace and joy to his soul, while they held out to him the prospect of eternal happiness and glory.

Shall not this be our resolution? It will be the resolution of all to whom God's testimonies are seen to be wonderful; to whom God's word has come in its quickening and saving power—who have seen its preciousness—its beauty—its inestimable value. Such will be able to say: "Thy testimonies are wonderful: therefore, doth my soul keep them": "I esteem thy testimonies concerning all things to be right." This is a test by which we may try our character. Are we resolving to keep the testimonies of God?—Have we seen their beauty? their value—their infinite importance—their application to our condition as sinners—our wants as helpless, guilty, wretched, perishing, creatures—who can have no hope but in the salvation provided for us in the gospel—and who must be constantly dependant upon divine grace for the power to keep God's law, to resist evil, to obey and glorify God:—their adaptation to moral and spiritual nature—their wonderful suitableness to our ignorance, our weakness, our guilt—and to every situation in which we can be placed, to every want of our soul, every necessity of our state on this side of time? Have we felt the blessed power of God's word—to enlighten, to sanctify, to comfort? Has that word come home to us in demonstration of the Spirit, so that the testimonies of God appear wonderful—and under their full application to our condition and our wants—are we constrained to say: "thy testimonies are wonderful"? then we will as naturally add: "therefore doth my soul keep them" The admiration of God's testimonies will naturally lead to the keeping of them; and the higher our admiration rises the more will we keep them, and the stronger will be our resolution to do so. That we may keep them more perfectly, let us study

them more constantly—let our admiration dwell upon them. We can never exhaust the study or contemplation of God's testimonies. Here the student must be ever learning. Truth can never cease to satisfy; and truth concerning our highest interests—truth concerning God—is a well of which we can never reach the bottom, from which we may ever draw without exhausting its waters. A truth is as fresh to-day as it was a thousand years ago. But we are ever finding some new application of God's truth. It is ever presenting a new phase or aspect. With our varying condition we find a varying application or meaning. The revelation of God has sounded the depths of truth: it has embraced its wide circumference, and the circle must include, or be consistent with every possible truth. Every new fact, every additional circumstance, every fresh experience, will be found coinciding with this circle. It was the testimony of an aged christian that he had made the scriptures the object of his daily and unremitting study for 70 years—and that he still discovered new traces of the mysterious love and wisdom of God in them. It is because the scriptures, the testimonies of God, are so little studied—so little studied with the desire and the prayer to be improved, that their wonderful character is so little discerned. And how many never peruse them at all. Every book may be read but the Bible. The oracles of eternal truth are allowed to lie unconsulted. The lessons of heavenly wisdom are never resorted to. The communications from the upper sanctuary are regarded with little reverence. The testimonies of God are despised. And though God is thus speaking to us from heaven many thus turn a deaf ear to the voice. And what wonder if God's testimonies are thus not kept! if his revelations—those doctrines which are necessary to salvation are unknown, or but ill understood, or disbelieved—if his laws are trampled upon—his precepts disobeyed—and wickedness is unhesitatingly practised. Sin will be found to be in proportion to the disuse of God's testimonies, or the disregard in which they are held. The unbelief of the heart; the sins of the life are closely allied to the neglect of God's testimonies. Would you correct these?—turn your feet unto these testimonies—Seek to have the estimate of them which the Psalmist had: then will you be able with him to say: "thy testimonies are wonderful: therefore doth my soul keep

them." These testimonies are necessary to your salvation. They testify of Christ. They offer eternal life to you through him. They ask you to be reconciled to God. They call upon you to believe in Jesus. He that believeth is saved: he that believeth not is condemned. Listen to the word of God. If you despise that word—if you slight the Saviour offered—if you continue in unbelief—if all the entreaties and warnings of God are equally ineffectual—if God's testimonies are despised, whether they speak of heaven or hell—if they excite in you no wonder, no admiration, no love—then, God will bring upon you the threatenings of his word and the violence of his judgments. "Because I called and ye refused, I stretched out my hands and no man regarded," &c.

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### REMARKS

#### ON THE

*"Reply of the Synod of the Presbyterian Church of Nova Scotia, to the Letter of the Free Church Synod declining the Union."*

BY THE REV. PROFESSOR KING.

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#### FIRST ARTICLE.

Nearly two years ago, a series of Letters, dated from Antigonish, and subscribed "Thomas Trotter," appeared in the "Guardian" newspaper of this city. These letters, four in number, were addressed to the members of the Free Synod of Nova Scotia, and, although of course unofficial, assumed something of the character of a Reply to the Letter which the Free Synod, at its sittings in June 1849, had addressed to the Synod of the Presbyterian Church of Nova Scotia. To any one desirous of showing up the blunders into which conceited ignorance is apt to fall, these letters presented a very inviting subject; but, in taking it up, there would have been the unpleasantness of having to do with letters which, aiming at smartness, had only reached scurrility. At length, however, the substance of these letters appears in a new shape. The Synod of the Presbyterian Church, at its meeting in June last year, appointed a Committee to draw up a formal Reply to the Letter of our Synod; Mr. Trotter being Convener.—Before they could have an opportunity of reporting to their constituents, the Committee gave their Reply to the public. It appeared some time ago in the

"Eastern Chronicle". From thence it was copied into the "Presbyterian Witness," in its numbers of the 10th and 17th of May last. It is understood that the Reply has been since formally approved of and adopted by the Presbyterian Synod, at its late meeting in June. No copy was received by the Free Synod; and, as the document is now before the public, there is no interference with what might more properly be regarded as the business of the Synod, in offering some remarks upon what has been thus published.

The Committee, with some regard to what was due at least to their own character, have made considerable retrenchments in the sneering tone, the insinuations and the direct charges of insincerity and dishonesty, in which the letters of Mr Trotter abounded, against a body of men for whom they professed to entertain high respect, and with whom they express a hope still to be united as members of the same church. Enough of this, however, still remains to indicate the influence which has prevailed in drawing up the Reply. This is noticed for the purpose of stating that there is no wish to ascribe what thus remains either to the Committee as a body, or to the Synod who have, perhaps without much consideration, adopted a Reply to which the Committee, with perhaps as little consideration, had appended their names. It is but justice to the ministers and Elders of the Presbyterian Church to entertain the persuasion that there may have been some misgivings—some uncomfortable feelings—in agreeing to such a Reply to a letter which certainly did not deal in insinuations—to a letter which did not contain a single word that was disrespectful to the body to whom it was addressed—to a letter which, while it stated with all plainness and earnestness the existing difference of views and principles which precluded the possibility of a union, expressed no feeling but what became one body of christians to entertain towards another from whom, on various matters, they conscientiously differed. It were well if the readers of the Reply could, in connexion with it, read the letter to which it professes to be a reply. There would then be little difficulty in seeing which of the bodies has been most tender of the character and the feelings of the other, which of them has been most anxious to avoid adding to existing grounds of difference, which of them has shown the greatest desire,

although constrained to continue in a state of separation, to cultivate and maintain a feeling of christian kindness towards the other.

When the Reply speaks of the importance of unity among Christians it speaks of what every Christian admits, and of what, there is no reason to doubt, every member of the Free Synod of Nova Scotia feels. The authors of that document, therefore, have no right to say, as they do with an evident reference to the Free Church, "We sincerely regret that our efforts *have not been reciprocated by others.*" The circumstance that parties may feel themselves constrained to keep in a state of separation from others, is, in itself, no evidence either that they do not feel the importance of unity among Christians, or that they make no efforts towards its attainment. This unity cannot exist but as the result of an antecedent union with Christ—a oneness of mind with him; and these brethren themselves admit "that abuses may unhappily exist in the church which not only warrant but demand a separation." In connexion with this admission, they illustrate the views which they entertain of the cases in which separation is warrantable, by certain passages of Scripture, which they apply in such a way as shows that they have no very accurate or well matured views on the subject. Their position is that we are "enjoined to receive into our communion as fellow Christians, those who, though they may differ from us regarding minor points of faith or practice, are in other respects unobjectionable;" and the proof which they bring in support of this position is Rom. xiv. 1-3, 5. xv. 7. 1 Cor. viii. ix. Let these brethren, however, look a little more closely into the passages which they have quoted, and they can scarcely fail to see that they do not in the slightest degree bear upon the object which they have in view. It is true, the Apostle, in the cases referred to, recommends mutual forbearance; but it was not upon the ground that the matters involved were "minor points of religion," but because in reality they involved no religious point whatever. The time was when the indiscriminate use of meats, and the neglect of particular days, "minor points" though they may be in the eyes of the brethren, would, by the express appointment of God, have subjected the Israelites to exclusion from religious ordinances. That law, however, was no

longer binding when the Apostle wrote; although the Christian Church did not all at once understand its own liberties.

Even the Apostle Peter thought himself still bound by its authority, when, (Acts, x. 13, 14,) in answer to the call "Rise, Peter; kill, and eat," he said "Not so, Lord; for I have never eaten any thing that is common or unclean." But the voice which three times told him, "What God hath cleansed, that call not thou common," prepared him for understanding his duty in reference to Cornelius, and was in fact an intimation that the ceremonial law was now abrogated. As it was by degrees, however, that this light broke in upon the church, it might be found that while one man believed that he might eat all things; another, being weak, would eat herbs; one man might esteem one day above another; another might esteem every day alike. It was with respect to cases such as these, in which the divine appointment, which at one time had established a difference, *had been withdrawn*, and in which the church was in a transition state consequent upon this withdrawal, that the Apostle says, "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him." Do the brethren really imagine that the Apostle could have used language such as this, had, for instance, the eleventh chapter of Leviticus been still the law of the Church?

The case was similar with respect to things offered in sacrifice to idols. The Apostle Paul, and many christians in his day besides, knew "that an idol is nothing in the world, and that there is none other God but one;" and that he could not therefore be polluted by simply eating of that which others in their ignorance might have offered in sacrifice to those who were no gods. But he knew also that "there is not in every man that knowledge;" and that some might feel as if they themselves would be involved in the sin of idolatry were they to partake of such food. He warns those therefore who were enlightened, and who knew their liberty, to take care lest by an injudicious use of their liberty in particular circumstances they might, by the mere influence of their example, draw into an imitation of their conduct those who were not yet convinced that the thing in itself was lawful; and who would thus stand self-condemned, as doing what they believed to be a

transgression of God's law. The conscience of such, being weak, would thus be actually defiled. These were cases, therefore, of forbearance to be exercised, not where there was a departure from God's revealed will, upon the ground that it was a matter of "minor importance;" but where God's word left the parties at perfect liberty: "Let every man be fully persuaded in his own mind"

The reader then will observe that these Remarks, so far, do not take up the question "What are the differences which may warrant one professedly Christian body to remain in a state of separation from another?" but are intended to show that the forbearance inculcated in the passages referred to, being a forbearance in which God's word has left us at liberty, can be no rule where God's word has not so left us at liberty, but where it has spoken with authority, setting before us something to be believed or to be done; even although it should be the opinion of some that God has interposed this authority in matters which are of very little importance.

### FREE PRESBYTERY OF HALIFAX

This Court met in the Free Church College here on Wednesday the 24th day of June; the Rev. Alexr. Romans, Moderator.

The principal business was receiving the Report of the Committee appointed at last meeting to examine Mr. Forbes. The Report expressed high satisfaction with the appearance which Mr. Forbes had made on the different subjects of examination, and strongly recommended that application should be made to the Synod for leave to take him on public probationary trials for license. The Presbytery approved of the Report, agreed to apply accordingly, and instructed the Clerk to transmit an extract of the minutes in the case, along with Mr. Forbes's certificates, to the Synod at their ensuing meeting.

A statement of the financial affairs of Chalmers' Church was given in.

The Court, agreeably to adjournment, met in the same place again on Wednesday the 2nd day of July; the Rev. Alex. Romans, Moderator.

The Rev. Professor Lyall was chosen Moderator for the current year; but as he was not present, Mr. Romans was

continued in the chair as Moderator pro tempore

A minute of Synod was read authorizing the Presbytery to take Mr. Forbes on public probationary trials. The Presbytery accordingly examined him on Theology and Church History, in which he acquitted himself entirely to their satisfaction. Subjects for trial discourses having been prescribed to him, the Presbytery appointed supplies for the different stations up to the end of the month; and adjourned, after they had appointed their next ordinary meeting to be held in the same place on the last Wednesday of July.

### FREE SYNOD OF NOVA SCOTIA.

This Court met here on Wednesday the 25th of June, when the Rev. Alexr. Forrester preached a very reasonable discourse, on the sustentation of the ministry, from 1 Cor. ix. 14

The Synod having been duly constituted, the Rev. Murdoch Stewart, of St. George's Channel, was chosen Moderator.

On the motion of Professor King, the thanks of the Synod were given to Mr. Forrester for the excellent discourse which he had preached before the Synod, with a request that the discourse be published. Mr. Forrester acceded to the request of the Synod.

The Synod authorized the Presbytery of Halifax to take Mr. Forbes on public probationary trials for license.

Along with the special devotional exercises of Thursday, reports were received, from several of the ministers, of the progress of the Free Church, and of the state of religion generally, in their respective districts. The hearing of these reports, indeed, occupied a great part of Thursday and Friday and Saturday. From the reports it appeared that three ministers had in the course of the year been added to the Synod, and admitted to congregational charges, viz., the Rev. Hugh McLeod, in Cape Breton, and Messrs Alexander Munro, and Neil Bethune, in Prince Edward's Island: that there were extensive districts still destitute; and that, in several cases, where ministers are settled, the provision made for their support is very inadequate.— This inadequacy of provision having been brought out also in the Presbytery Records which had been submitted to examination, Professor King, having taken a review of the matter which had

been thus brought before the Synod, moved, that the Synod having considered the verbal statements made before them by members from different parts of the country with respect to the state of religion, the amount of ordinances enjoyed, and the efforts made for supporting these ordinances; and having considered the matter brought before them in the Presbytery Records which have been examined particularly with regard to their financial affairs, find that the means at present in operation have been hitherto very inefficient for securing an adequate support for the ministry; find that it is necessary for them to consider what may be the most advisable means for increasing the amount provided for this support; and, in the consideration of this subject agree to take up the Overture on their table with respect to the sustentation of the ministry. This motion being agreed to, the Overture was read and Mr. Forrester was heard in support of it. After reasoning, the Synod, adopting the Overture, agreed in terms thereof "that a Committee be appointed for taking the whole subject into consideration, and reporting at next meeting of Synod," and farther, in the mean time, instruct the Presbyteries within whose bounds cases of particular deficiency may exist, to deal with these cases with all tenderness and fatherliness, and to enter the result in the Records.

The Report of the Committee on the Missionary Record was given in and approved of. The Committee was re-appointed with the addition of Professor Lyall; and it was agreed that as the Record is the recognised organ of this Church, official notices be made through its pages, and that meetings of Committees &c. shall be held as regularly summoned when duly advertised through the same channel.

The Rev. Mr. Forrester gave in a report of the proceedings of the Home Mission Committee, which was approved of. The Committee was re-appointed with the addition of the Rev. Alexr Romans, and Mr. George McLeod, Ruling Elder.

Mr. James Liddell gave in a report in reference to the Professorial Fund, and the Current Expenses of the College and Academy, which was approved of; and the Clerk was instructed to record the thanks of the Synod to Mr. Liddell for his valuable and efficient services as Clerk of the College Board. The amount as yet received of last year's col-

lection for the Professorial Fund is only about £460.

Professor King reported that in fulfilment of the appointment of last Synod he had gone to the United States, but that, in consequence of a particular concurrence of circumstances, he had not succeeded in obtaining any aid, towards the securing of premises for the College and Academy. Communications, however, were read from the Rev John Stewart, now in Scotland, showing that he had already secured a considerable amount towards the accomplishment of that object.

The Rev. Mr. Duff gave in the Report of the Synod Fund Committee, which was approved of. The Committee was re-appointed, Professor King, Convener.

Professor King gave in a Report in reference to the collection for the Current Expenses of the College and the Academy, which was approved of.

The Rev. Mr. Forrester gave in a report of the proceedings of the Bursary and Library Committee which was approved of. The Committee was re-appointed, Professor Lyall, Convener.

The Rev. Mr. Sutherland gave in the Report of the Sabbath Observance Committee, which was approved of; and the Synod agreed to send a Letter of thanks to the Administrator of the Government, for certain changes in the postal arrangements by which the conveyance of the Mail on Sabbath has been discontinued in the county of Pictou. The Committee was re-appointed.

Professor King, in a verbal statement, detailed the proceedings in the College during the session of last winter.

Mr. Forrester gave in the Report of the Tract and Cheap Publication Committee, which was approved of and the Committee was re-appointed.

The Synod appointed that the collections for the different schemes of the Church be made respectively on the same days as formerly, viz., for the Synod Fund, on the first Sabbath of August; for the Current Expenses of the College and Academy, on the first Sabbath of December; and for the Home Mission, on the first Sabbath of May.

Owing to the absence of the Rev. John Stewart, now in Scotland, no Report was given in from the Widow's Fund Committee; but the Committee was continued.

Inconvenience having been felt from the multiplicity of Committees, and these composed very much of the same persons, the Synod appointed one College and

Academy Committee for managing the business hitherto conducted by the College Board, the Academy Committee, the College Building Committee, and the Current Expenses Committee.

The Committee was continued to correspond with the Presbytery of New-Brunswick; and Professor Lyall, and the Rev John Mc ... appointed a deputation to correspond with said Presbytery at their next meeting.

The Synod adjourned on Monday afternoon, to meet at New Glasgow on the last Thursday of June, 1852.

### NOTICES OF MISSIONARIES.

Passing over the sore trials with which Eliot was exercised in the early death of four sons,—two, after they had entered upon the work of the ministry, and two while in most promising preparation for it; passing over also the clouding of his prospects by the war in which the colonists of New England were involved with Philip, son of Massasoit, a celebrated chief who, during the last years of his life, had been the firm friend of the English; we resume our extracts from *Carne* at the close of his account of the defeat and death of Philip.

“With his death, all resistance ceased: his dominions fell into the hands of the colonists, and peace was restored to the settlements, but prosperity came not with it. It was a cruel blow to Eliot, nearly all whose life had been given to his beloved cause, to look around on the plantations ravaged, the dwellings empty, the defences broken, and, more than all, the spirits of his people in despair. Of twelve towns, at the beginning of the war, four only were now undestroyed. Where was he to look for help? It was easy for the colonists, who were in general men of enterprise and commerce, to repair the losses and devastations of the strife; but many and painful years alone had raised his settlements into comfort and order; moreover, the countenance and favour hitherto given them were now withdrawn; public suspicion and distrust were abroad. He had to lament also the total defection of some of the Indians, whose professions had lately cheered his heart; the zeal of others also had waxed cold; and he mourned the death of many, whose firm aid and attachment would, in this moment of trial, have been very dear to him.

“He writes, ‘My heart hath much ado to hold up my head; it doth daily lead me to the everlasting arms, where alone is my hope and help; the world is a place and state on which I will lean no more.’ Pakeunit was in ruins, like Mount Hope, at a

few miles’ distance, where Philip lately dwelt in his pride; so was Concord, and most of the other settlements; Naticke alone was not wholly wasted, and here he retired for a time, and sought to gather his scattered people together, and restore their habits of industry and tranquility. The store-house was no longer filled with skins and furs for the market; the happy circles were no more gathered beneath their roofs; the sounds of prayer and praise came seldom on the ear; even the psalms that he had composed were neglected; it was a dark dispensation. At the age of seventy-two, it is sweet to sit in the shadow of the tree that we have planted, to listen to familiar sounds; to see the sun go down on our labours; and the faces we have long loved, grow more kind as the night draws near. But he was called to build and to plant at the eleventh hour, to go forth again to the forest and plain, to wait for his reward in eternity; and he was content to do so.—Eagerly and cheerfully as in the days of his youth, with his staff in his hand, and his leathern girdle about his loins, he left the blackened homes of his settlements, and journeyed to the ‘howling wilderness,’ if he might but gain new converts to God. It is not easy to regard this man without admiration. It was not with him as in days past, when public approval at home and abroad followed every step, and every lip hailed him as the apostle: men branded him as insidious, traitorous, a lover of himself more than of his country; and for the first time in his life the iron entered into his soul. Wherever he went, the traces of the war were fearfully distinct: the two remote settlements, beside the falls of the Merrimack, were desolated; many of the warriors had mingled in the strife, and their thirst of blood had come again; others listened carelessly to his words, and the lonely missionary saw that his hope was vain. ‘I have studied to be faithful to their souls,’ he said, as he looked sadly round. Yet his zeal and perseverance were at last rewarded; never was his preaching attended with greater success; his head was lifted again from the dust; perhaps there was something irresistibly impressive, to the Indians, in the venerable man seeking their wilds again, and addressing them with the fire, as well as the charity, of his earlier days. Perhaps, also, it was the will of Heaven to shed a glory round the latter days of its faithful servant, and bid the morn break more beautiful from the night of tears. During the few succeeding years, he had the inexpressible comfort of seeing his churches gradually restored; the assemblies gathered again, and, if a great number of old faces were not among them, there were others equally earnest from other tribes; the plantations again rose around the towns, and good conduct, as well as feelings of kindness and mercy, prevailed

among the dwellers. It is probable this kindling anew the dying embers of religion in the spirit of the Indian, made Eliot's last days more happy than if a continued stream of prosperity had been his lot. His heart overflowed with gratitude, though his mission had never again the same extent or influence as before the disastrous war with Philip; he could not number more than half the towns. He was now induced to spend more of his time beneath his own roof at Roxbury; he had long wished that another pastor should be appointed to his church, on account of his long absences and increasing years. His faithful and loved wife still lived to comfort him; they were drawing near to the end of their journey; so gently did age creep on either that it was uncertain, to the indifferent eye, which would be summoned first; three of his children were still beneath his roof; his own hearth, at evening, was surely still dear to the weary man. He was now in the eighty-second year of his age, but still free from disease, or much infirmity, when his people consented to his request, to provide a minister in his stead;—a graduate of Harvard College was chosen. 'The good old man,' says his friend, 'with unspeakable satisfaction, gave the garments of the ministry to his successor: he said he could no longer serve them as he would fain do; that they should draw a certain of mercy over all his failures.' This was not insincere language in his mouth, though old age is the strong hour of vanity; when the passions are dead, when the flowers of life are all gathered, the past career rises in all its pride and memory, and treasures up how much we have suffered and won. 'I am drawing home,' he writes to the Hon. Robert Boyle: "the shadows are lengthening around me: I beseech you to suppress the title of "Indian Evangelist;" give not any glory to me for what is done; give it to God, who hath strengthened me." But the time came that his wife died, and the loss found him all unprepared for it; they had lived so long together, that the idea of separation seemed not to have entered their minds;—the mother of his children;—the companion of threescore years, was laid in the grave by his hand. And when he stood by her place of rest, 'I heard and saw her aged husband, who else very rarely wept,' writes Mather, 'yet now with a flood of tears, before a large concourse of people, say, over the coffin, "Here lies my dear, prudent, faithful wife; I shall go to her, but she cannot return to me." He spoke not of hope or comfort—what had he to do with them—for he must soon be called also.—And now he prepared to depart. No one who has not proved it, can tell how cold and solemn is the loneliness of old age; when that dear and long companionship is taken away—the look, the word, the smile, the silver hairs—all so like our own, that

our very self seems torn asunder when we know them no more. His children sought to comfort him, but they were not the love of his early years, the stay of his life of trial. He was still able to ascend the hill on which stood his church, and not long after he delivered his last discourse there; this was four years before his death. Even now, at the age of eighty-two, he persisted in going forth, as far as he was able, to visit his loved settlements; for such was the excellence of his constitution, that his frame was not yet bowed, and his eye was still bright; earth had nothing so welcome to him as to mingle yet a while with his Indians, sit in their assemblies, and listen, when he could speak to them no longer; and the groves, the fields, the isles, that his foot had known so long, were they not dear to him as ever, though his head was white with nearly a hundred years, and his hand shook at last like an infant's? The Indians saw, as they expressed it, that their father was going home. His mind was vigorous to the last. How elevated, how enviable, and above all human joy, were the feelings of that mind, in these last visits to the wilderness; when he entered the dwelling that had received him fifty years before, or sat beneath the tree in whose shadow he had first told of the things of life; or rested on the shore, or the boundless plain, once the dominion of darkness and death, but now light and glory had come there. Had he wanted warnings beyond those of his own failing frame, every cottage could have given them—Waubon, his first convert, as well as most of his warriors, were gone to their rest; many had fallen with Philip and Quannonchet; and the few who were yet left, trembled on the verge of life; he saw few of the faces of his earlier days. New tribes, such as the Maquas, had come to dwell near the domain of the unfortunate prince, and to them his words would be as wild sounds; the hour was now past for new efforts, and their reply to his message, to leave the customs and faith of their ancestors, and seek the kingdom of heaven, would perhaps be like the indignant one of another tribe—"My father, shall we say to their bones, Rise up, and go with us to a strange land?"

He returned, for the last time, to Roxbury, which he never quitted again; the infirmities of old age now came fast upon him. When he could no longer leave his dwelling, the ruling passion was strong to the last; he caused a young Indian, in his primitive ignorance and darkness, to dwell with him, and, as life ebbed away, he occupied himself in teaching him passages from the scripture, with as much ardour and diligence as if a chief of the desert was before him. A fever, with which he was attacked, compelled him to lay aside this employment, and he lay in the extremity of

his sufferings. On one who had known little pain till the age of ninety, this bodily agony fell heavily; but he said that death was no more to him, than sleep to a weary man. "The evening clouds are passing away," he said; "the Lord Jesus, whom I have served, like Polycarp, for eighty years, forsakes me not. O, come in glory! I have long waited for that coming; let no dark cloud rest on the work of the Indians; let it live when I am dead." Ere his voice failed for ever, the last words it uttered were, "Welcome! Joy!" and his toils were finished, at nearly the age of ninety: what was yet a greater mercy, with a mind strong and unclouded to the close.

(From the Home and Foreign Record of the Presbyterian Church, U. S.)

### MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

#### THE EDUCATION AND SUPPLY OF MINISTERS.

Our educational operations exert a powerful influence on the SUPPLY AND EDUCATION OF MINISTERS. The Board of Education had its origin in the obligations of the Church to use all scriptural means to increase the number of effective preachers of the gospel. As far back as the day of Makemie, when our ministers numbered less than the Apostles, our Church acted upon the two great principles which now govern the Board of Education, viz. that the increase of the ministry is connected with the use of means, and that both piety and learning are essential qualifications for the office. In order to obtain more ministers, the Presbyterian fathers assisted pious and indigent young men in their preparatory studies; and encouraged others of suitable character and promise to enter upon a course of education with the hope that God would call them into the ministry. The academies of the Tennents, Allison, Blairs, Finleys, Smiths, were the preparatory seminaries of the Church—schools of learning and religion established by a hard-working generation to the glory of God, whose providence blesses such men, and did bless these in the training of many faithful witnesses of His truth. The principle of aiding indigent students in their course of studies dates back to the origin of Presbyterianism in this country, and was contemporaneous with the policy of sending missionaries to the destitute settlements. At that time, if ever, the Church would have been justified in lowering the standard of literary requirements; but even in a day of the greatest straits for men and means, it was determined to send forth only these who were thoroughly furnished for their work. The adoption of the Westminster Confession of

Faith rendered education a necessary qualification for the ministry. The standards of ancient times give the watchword to the present generation; and the Church is labouring for the increase of well-qualified ministers, in the strength of efforts hallowed by an unbroken succession in history, and enlarged to meet its present circumstances of progress and benevolence.—Hundreds now engaged in preaching the unsearchable riches of Christ, have been assisted in their preparation for this service through the timely co-operation of the Board of Education. Among the number are some of the most distinguished and useful servants of the Redeemer in this or any other age. The memorials of the education operations of the Presbyterian Church are co-extensive with the boundaries of its territory and its glory. If the treasures of the Church are in the worth of her consecrated sons, her well-trained ministers are among the richest jewels in her crown of conquest. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation: that saith unto Zion, thy God reigneth."

### Contributions to the Professional Fund.

#### Cornwallis.

Miss Mary Alice Morton, col.	1	0	0
Mr. William Burbidge	1	0	0
Mrs. William Burbidge	1	0	0
Nicholas Quin		5	0
Miss Jane Burbidge		5	0
Dr. John E. Forsythe	10	0	0
Mrs. Beckwith		1	3
Mr. John Burbidge	10	0	0
Mrs. John Burbidge		5	0
Wm. H. Newcomb		2	6
John L. Morton		1	6
John B. Best		1	6
Miss Rebecca A. Morton		1	6
Miss Abigail Morton		1	6
A Friend		1	3
A Friend		1	3
Mr. Thomas E. Barnaby	10	0	0
Miss Sarah E. Morton		1	3
Edwin G. Newcomb		1	3
A Friend			7½
Miss Sabra E. L. Newcomb		2	6
	£6	2	10½
Mr. Edwin Guy Morton, col.	1	0	0
Hugh L. Dickey, Esq.	1	0	0
Mr. George Thomson	11	5½	
Mr. James M. Dickey	5	0	
Mr. John Dickey	5	0	
Dr. Jonathan Borden	2	6	
A Friend		1	3

		<b>Blue Mountains.</b>	
Mr. Charles Dickey	10 0	John Mikel, col.	£0 7 8
Mr. Joseph Chase	1 0 0	Mrs. John Mikel	2 6
A Friend	1 3	Alexander Mikel, Elder	7 6
A Friend	7½	Mrs. Alexander Mikel	2 8
A Friend	1 3	James Mikel	5 0
	<hr/>	Mrs James Mikel	2 6
	£4 18 4	William Mikel	7 6
Mrs. Frederick Webster, col.	2 6	Mrs. William Mikel	2 6
Rev. George Struthers	4 0 0	Mrs. Alexander Mickel	5 0
Mrs. G. Struthers	1 0 0	David Mickel	5 0
David Davidson, Esq.	10 0	John Dewar	5 0
Hon. John Morton	8 1½	Miss Catherine Ross	3 0
A Friend	1 3	Miss Isabella Ross	3 0
A Friend	1 0½		
Mrs. C. Tobin	5 0		
Miss E. McHefley	5 0		
John C. Hall, Esq.	10 0	Alexander Ross, col.	£2 18 6
Mr. Burgess Newcomb	17 6	Donald Ross, Elder	5 0
	<hr/>	Mrs. Alexander Ross	5 2½
	£8 0 5	Mrs. Donald Ross	2 6
Miss Mary A. McKetrick, col.	3 9	Donald Chisholm	2 6
Mr. William McKetrick	1 0 0	John Ross	5 0
Mrs. W. McKetrick	5 0	Peter Cambell	5 7½
Mr. John McKetrick	10 0	Mrs. Peter Cambell	8 0
Mr. James McKetrick	10 0	Dugal McDougall	2 0
William Crowe	1 3	Dugal McDougall	5 0
James E. Ward	2 6	Robert Livingstone	5 0
Timothy Barnaby	5 0	Donald Austin	5 0
Richard Moore	2 6	John McDougall, Elder	5 2½
	<hr/>	John McFarlane	5 0
	3 0 0	John McFarlane	3 1½
Mrs. Rawson Terry, col.	5 0	Charles Ross	5 0
Mr. Obadiah Newcomb	1 0 0	David Ross	1 11½
Mr. Daniel Cogswell	1 0 0	Rodrick McLeod	2 6
Wm. H. Cogswell	1 0 0	John McKenzie	2 6
Joel Cogswell	1 0 0		
Obadiah Newcomb, Jun.,	1 0 0		
Mrs. O. Newcomb	5 2½		
Mr. Rawson Terry	1 0 0		
Miss Margaret Cogswell	1 3		
A Friend	5 0		
A Friend	5 0		
	<hr/>		
	£7 1 5½		
Miss Elizabeth Marchant, col.	2 2 6	Margaret Livingstone, col.	£3 6 0
(without list of names)	2 2 6	Mrs. Livingstone, Senr.	10 0
Mr. Ezekiel K. Caldwell, col.	1 0 7½	Issabella Livingstone	10 0
(without list of names)	1 0 7½	Mary Livingstone	
Mr. John S. Newcomb, col.	10 0	Helen Livingstone	
Mr. Leonard Newcomb	7 6	Catherine Livingstone	£1 0 0
Mr. Stephen A. Chase	5 0	Hannah Livingstone	5 0
Mrs. T. Morine	1 3	Mrs. Livingstone, junr.	5 2½
Miss Sarah A. Newcomb	2 6	Mrs. John McDougall	2 6
Seth Burgess	5 0	Euphemia McDougall	2 6
	<hr/>	Mrs. Donald Austin	2 6
	£1 11 3	Mrs. John Ross	2 6
		Widow William Ross	2 6
		Mrs. Charles Ross	2 6
		Mrs. Chisolm	2 6
		Ann Chisolm	1 3
		Eliza Chisolm	1 3
		A Friend	3 6
		Mrs. A. Fraser	1 6
		A Friend	1 3
		Mrs. W. Ross	2 0
<b>Total</b>	<b>£33 17 5½</b>		
<b>BURGESS NEWCOMB, Treasurer.</b>			
			<hr/>
			£2 8 8



Mrs. McDonald	1 6	UPPER LAHAVL.	
	£0 8 4	Mr. John Hebb	5 0
Sally McDonald, col.		Israel Hebb	1 3
Mrs. McDonald	4 0	George Solomon Hebb	2 6
Mrs. McDonald	1 3	Miss Caroline S. Hebb	2 6
Mrs. Egein	1 3	Elizabeth Hebb	7½
Mrs. McDonald	1 6	Mary Ann Hebb	7½
Mary McCuish	1 3	Abigail Hebb	1 3
Mary McDonald	3 0	Mr. Ephraim Hebb	1 3
Effy McDonald	2 6	Mr. Jacob Hebb	5 0
Flory McDonald	1 6	Josiah Hebb	1 3
Mary McDonald	5 0	Mr. Abraham Hebb	5 0
	£1 1 0	Mrs. A. Hebb	5 0
John McDonald, col.		Benjamin Remy	1 3
Margaret McLean	7 6	Thomas Remy	1 3
Catharine McLean	3 1½	David Wentrel	1 3
Flory McPhail	1 10½		
Margaret McDonald	5 0		
Anny McAulay	1 10½		
Sally McDonald	1 10½		
Mary Matheson	2 6		
Anny McIntyre	2 6		
Cristy McRury	2 6		
Anny McLean	1 10½		
Mary McPherson	5 0		
Catharine McDonald	5 0		
	£2 0 7		
Donald Matheson, col.			
Cristy Matheson	1 3		
Mrs. Ronald McDonald	1 10½		
Mrs. John McIntyre	1 3		
Mrs. Donald McDonald	1 3		
Mrs. Wm. McKinnon	1 3		
Catherine Matheson	7½		
Mrs. Alexr. McDonald	7½		
Mrs. Donald McDonald	1 3		
	£0 9 4½		
Total,	£3 19 7		
PHILIP McLEAN, Treasurer.			

L.S 8 11½  
JOHN BALLIE, Treasurer.

**Cowboy, C. B.**

Mr. & Mrs. Donald McAulay, cols.	7 6
Mrs. Norman McDonald, Widow	1 10½
Jessy McDonald	1 10½
Widow McLean	3 1½
Miss Ann McMillan	3 1½
Mrs. Hugh McKenzie	1 3
Mrs. Duncan Morrison	2 6
Mrs. Donald McDonald	2 2
Mrs. John McRury	1 3
Mrs. Hugh Nicholson	1 10½
	£1 6 6½
Mr. & Mrs. Angus McAulay, cols.	3 11
Mr. & Mrs. Donald Ross	5 0
Mr. Alex. McAulay & Sisters	7 2½
Mr. & Mrs. Archd. McLeod	4 0½
Mrs. Donald McLeod	1 10½
Mrs. Donald McDonald	1 6½
	£1 3 7
Total,	£2 10 1½

**Lunenburg.**

R. D. Clarke, Esq., Chester Basin	1 0 0
Revd. Mr. Duff	1 0 0
Mrs. Duff	10 0
W. Linasay, Esq.	5 0
Mr. Alex. Cubbing	5 0
John Bailley	5 0
Miss Wells	5 0
Henry Bailley, Esq., J. P.	5 0
A Friend	5 0
Wm. Ross, Esq., J. P.	1 5 0
Mrs. Charles Burns	2 6
Rebecca Burns	1 3
Mr. J. Burns	5 0
Mr. George Gildert	5 0
	£5 18 9

**KINGSBURY.**

Mr. Samuel Moser	5 2½
Peter Kaiser	2 6
William Kaiser	1 3
Mrs. John Knock	1 3
Mr. James Mossman, col.	5 0

**Wallace.**

Sum already published	8 10 6½
Miss C. Nicolson, col.	2 6
K. Ross	1 3
Donald Robertson	5 0
John Nicolson	5 0
Solomon Gould	1 3
John Nicolson, Junr.	1 3
Mr. J. Nicolson	1 9
Norman Graham	5 0
Malcolm McLeod, 2d.	5 0
	L.1 3 0
Mr. Arch. Robertson, Fugwash River,	5 0
Donald Stewart	5 0
Richard Chesnut	2 6
Donald McLeod, 1st.	5 0
	17 6
John McKenzie 3d.	5 0
Catherine McKenzie	3 0
Ann McKenzie	4 0
Mrs. N. Nicolson	1 3

Mrs. A. Ross	1	3
Margaret McDonald		3
	<hr/>	<hr/>
	L.O	12 9
Total	L.11	8 9½

## COLLEGE LIBRARY.

The following books have been presented to the Free College Library, Halifax, Nova Scotia, by Mr. Neil McKay, late Rector of the Free Academy:—

1. Roediger's Gesenius' Hebrew Grammar.
2. Negri's Modern Greek Grammar.
3. Arnold's first Greek Lessons.
4. Arnold's Greek Reading Book.
5. Valpy's Greek Exercises
6. Livy.
7. Anthon's Latin Prosody.
8. Anthon's Latin Versification.
9. Key to Latin ditto.
10. Ollendorff's New Method of Learning French.
11. Elementary French Reader.
12. Eusebius' Church History.
13. Dr. Morgan's Differential and Integral Calculus.
14. Dictionary of Scientific terms
15. Ripley's Sacred Rhetoric.
16. Blair's Lectures.
17. Parker's English Composition.
18. Trial of Webster.
19. Shakespear's Dramatic Works. 12 Nos. (plates.)
20. History of the House, and Clan of Mackay.

There has also been presented to the same Institution by Mr. Robert Romans, Junr., 1 copy of the Biblical Student's Manual.

Halifax, 11th July, 1851.

## SCHEMES OF THE CHURCH.

The following collections have been received:

I. CURRENT EXPENSES OF COLLEGE.		
St. George's Channel	£1	4 2½
Gulf Shore	1	1 3
Earltown and West Branch	0	16 9
Roger's Hill	0	13 0
Back Shore	0	8 0
Barney's River	0	12 0
Blue Mountains	0	16 3

## II. SYNOD FUND.

Malagawatch	L.O	12 1½
Grand River	0	9 9
St. George's Channel	2	15 1½
River Denis	0	11 1
River Inhabitants	0	1 5
West Branch	0	10 0
Earltown	1	11 10½
Gulf Shore	1	10 0
Roger's Hill	1	13 4½
Back Shore	0	12 0
Salt Springs	0	6 8
Barney's River	1	4 0
Blue Mountain	1	8 4

W. S. STIRLING, Treasurer.

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