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# THE MISSIONARY RECORD

OF THE

## Free Church of Nova Scotia.

VOL. II.

HALIFAX, N. S., AUGUST, 1853.

No. 8.

### PROFESSORIAL ENDOWMENT FUND.

It affords us satisfaction to announce that the extraordinary effort, determined upon at the last meeting of Synod with the view of obtaining by subscription the amount of £7000, has been so auspiciously commenced. The Rev. Alex. Forrester, one of the members of the deputation appointed for the purpose, visited a few of his own congregation in Halifax, on Monday, the 5th, and on Tuesday, the 9th inst., and obtained from 10 individuals subscriptions to the amount of between £300 and £400. This we hold to be a favourable starting, seeing that the Association of Halifax has averaged about a hundred every year in contributing to this fund, according to the plan hitherto in operation. And we have little doubt that as soon as the remainder of the adherents and friends of our cause in this city, can be overtaken, this amount will be more than doubled. On Wednesday the 10th, Mr. Forrester proceeded to Cornwallis, where he was joined by the Rev. Mr. Wright, Free Church Deputy. A Congregational Meeting was held on Thursday which was addressed by both these gentlemen. Though it was not intended to open the Subscription List at this meeting, the people themselves, after hearing the statements of these gentlemen, suggested the propriety of commencing immediately, and £155 were subscribed by five individuals in a few minutes. On Friday and Saturday, the adhering families in Belcher, Church, and Cunard streets, and in Upper Dyke Village, were visited, and by these subscriptions the sum now amounted to about £500. On Sabbath the 14th the Rev. Messrs. Wright and Forrester, had arranged to officiate

at Cornwallis, Waterville and Horton, but in consequence of the great inclemency of the weather, it was considered altogether unnecessary to visit the two latter places. On Monday, Mr. Wright proceeded to St John, and Mr. Forrester remained in Cornwallis, preaching in three different localities, visiting the families and receiving subscriptions, and on Thursday the subscription list showed the amount of £442. The following is an analysis of the Subscription List:—One subscriber, £50; one, £30; five, £25; one, £15; two, £12 10s.; one, £12; five, £10; two, £7 10s.; one, £6 5s.; four, £6; twelve, £5; ten, £3. We have little doubt but this list will yet reach the amount of £500, and this will be a noble contribution from a country congregation towards such an object—even one fourteenth of the whole sum that is required. But the amount is not the only matter worthy of notice in the case of Cornwallis, it was the cordiality, the enthusiasm, manifested in the whole scheme, and the determination on the part of the friends of the cause in that magnificent township to bear their due proportion of the sum to be raised. But to this view of the matter we shall recur in our next. We say, in the mean time, to all the adhering population of the Free Church “*Go and do likewise*”, and the sum will be subscribed before six months roll round.

#### CIRCULAR.

TO THE ADHERENTS AND FRIENDS OF THE FREE CHURCH IN THE LOWER PROVINCES OF BRITISH NORTH AMERICA.

Many of you are aware that at the recent meeting of the Synod of the Free Church of Nova Scotia, we were appoint-

ed to visit the Lower Provinces of British North America, with the view of pressing upon you the claims of the Professorial Endowment Fund of the Free Church College at Halifax, and of soliciting your contributions on its behalf.

We believe you are already aware of the object of this fund; that it is intended to provide an adequate support for at least two Theological Professors.

For this purpose the church resolved to raise a capital of £10,000; and it was supposed that if the friends of the Free Church in the Lower Provinces, for whose benefit the College was set agoing, did their duty, that this amount might be realized in the course of four years, during which time, it was understood, the colonial committee of the Parent Church would support the Professors.

The Scheme has now been in operation for five years, and instead of the £10,000 only about £3,000 have been realized, leaving thus a deficiency of £7,000.

This deficiency is, we believe, in a great measure owing to the general failure of the crops, and to the want of a thorough agency to visit periodically the various associations formed for the purpose.

In these circumstances, it was resolved at the meeting above referred to, that whilst the Synod authorize the issuing of the Cards as usual, and call upon the various associations to re-double their diligence in obtaining contributions according to the method hitherto in operation, a great and vigorous effort be made, and that the following plan be adopted:—

1. That a Subscription List be opened, and as far as practicable, a direct application made to all the friends of the cause throughout the Lower Provinces.

2. That as soon as the sum of £7,000 be subscribed, the College Board be authorized to give instructions for the payment of the sum either at once or in three annual instalments, as may be most convenient to the subscribers.

3. That every exertion be made to complete this Subscription List before the next meeting of Synod.

It is for the working out of this Scheme that we have been appointed to visit the whole of the Lower Provinces, and which Scheme we now submit to your earnest and prayerful consideration. It is, no doubt, a considerable sum that is required, but is not the object to be attained—even the placing of the whole of our Collegiate Institute on a permanent basis—is not this object worthy of every ef-

fort, of every act of sacrifice: reflect, then, we beseech you, on the unspeakable benefits that will, through God, flow from this Institute, to the Free Church, to Presbyterianism, and to the cause of religion generally;—reflect, too, on the fact that your sons will, during unborn generations, receive, through this very endowment, a gratuitous Theological Education, in being qualified for discharging the functions of the highest and most honourable of all earthly vocations,—reflect, still further, on the cheering prospect that, through the instrumentality of those trained at this Theological Seminary, hundreds and thousands of immortal souls may be brought to a knowledge of the truth as it is in Jesus, and that you have contributed of your substance towards the accomplishment of this glorious object;—and then, on bended knees, consider the means that a gracious Providence hath placed at your disposal, with the inscription written upon it as with the blood of Calvary, ‘Occupy till I come’, and we have no fear of the result.

(Signed) HUGH McLEOD,  
ALEX. FORRESTER.

#### LAYING THE FOUNDATION STONE OF THE ROBB FREE CHURCH, AT MUSQUODO- BOIT HARBOUR.

A peculiarly interesting ceremony took place at Musquodoboit Harbour on Wednesday the 27th ult., in the laying the foundation-stone of the Free Church for the adherents of that district. Such a ceremony is a spectacle not often witnessed in any locality, but when the locality is one yet hardly reclaimed from the wilderness, and lying still in much of the rudeness of primitive nature, with but a farm or a dwelling here and there to break the monotony of the scene, and to remind you that the settler has taken possession of the place, there is something especially interesting in the erection of a house of God, where he may be worshipped, and where the message of salvation may be proclaimed from Sabbath to Sabbath.

The Rev. George Sutherland has been laboring in the above district, conjoined with Lawrencetown and Lake Porter, for the last year and a half; and his labours have been peculiarly blessed. He has been able, through the blessing of God accompanying his efforts, to gather around him a numerous and devoted people who have felt the Word so much in

his power as to be willing to give of their substance to the Lord, in preparing a tabernacle for him, and that both at Lawrence town and Musquodoboit Harbour.

The church at Lawrence town is pretty far on towards its completion, and is finely situated, so as to be seen from a great distance, and looking down upon the sea, whilst its spire will arrest the attention of the mariner far out on the deep, pointing him to a heaven which he is so apt to forget, and inviting his thoughts to the same interests which have found a place in the hearts of some at least of the worshippers who go to that house of God.—The church at Musquodoboit Harbour is also on an eminence, and pleasantly greets the eye from many points in the landscape around. It is the first object that arrests the attention on coming upon the locality for whose inhabitants, with the vicinage, it is intended. Both buildings are handsome, and reflect much credit on the architect.

The ceremony on the occasion referred to was peculiarly solemn. The day being exceedingly wet, a service took place in the old meeting-house, when addresses were delivered on the principles of the Free Church, its past history, its present doings, and its future prospects. The meeting adjourned to the school-room where praise was engaged in, and immediately after the congregation, large notwithstanding the extreme unfavourableness of the weather, proceeded to the new church, a few paces from the school-room, where Mr. Anderson, Senior, performed the ceremony, and the Rev. Mr. Forrester offered up the dedicatory prayer. The scene derived an interest from the venerable age and character of the worthy patriarch who took the principal part in it. The mind thought of his being gathered to his fathers, but when he was there to take his place, and his grandson, should it please God to spare him—three generations; and a representative than the son would be—a gentleman marked by the most public spirit, and by every honorable deposition, but what is infinitely more, on a humble christian mind, and a generous Christian heart, who no doubt will be God gary that a house was thus graciously commenced for his worship. God be of the glory, and in that church may he gather souls to himself, and make it a Bethel, the house of God, the gate of heaven!

The occasion was distinguished by the presence of the Rev. Mr. Wright, of

Morebattle, deputy from the Free Church of Scotland, who, along with Professor King and Rev. Mr. Forrester, addressed the congregation on the above mentioned topics.

The congregation have resolved to build the church without any extraneous aid, and it will be well-nigh free from debt when completed. The generous contributions of Mrs. Wallace, towards the building of the church, and of Mr. Anderson, Senior, her father, have greatly helped to the prosperous state of the undertaking. The church has been named after the Rev. Ralph Robb, in respect for the memory of one whose ministrations have been blessed, and are gratefully and affectionately remembered, in the district.

#### COMMUNION AT MIRA, C. B.

Last Sabbath the sacrament of the Lord's Supper was administered at Mira, C. B. The Rev. Mr. McLeod was assisted on the occasion by the Reverends Messrs. Stewart of West Bay, Fraser of Boularderie, and Wilson of Sydney Mines. The congregation was immense—several having come a distance of more than sixty miles. The number of people present, on Saturday and Monday, was very great. But the number present on the Lord's day was so great, that, never has there been such a concourse seen, on a sacramental occasion, in this country. Some have estimated it at seven thousand; but those who have been used to great multitudes and accustomed to form a judgment of their number, make them no more than six thousand. This vast congregation sat down and with fixed attention listened to the heavenly message. Profound reverence overspread every countenance. The arrows of conviction flew thick amongst them, and not only were serious looks, grave deportment, and weeping eyes seen in all directions, but also more unmistakable indications of deep distress. Thousands were melted. Many cried out in the bitterness of their soul. Some of both sexes trembled under the word and in a variety of ways manifested deep feeling. It cannot be denied that from time to time in this quarter, glorious days of the Son of Man had been vouchsafed, but what appeared most remarkable now was the spiritual glory of the solemnity—the gracious and sensible presence of the God of ordinances. Not a few were awakened to a sense of sin and of their lost and ruined condition as sin-

ners, others had their bands loosed, and many of God's people declared that it was a season of much refreshing to their souls. In conversing with some of the awakened, it was found that their convictions were deep touching the evil and demerit of sin, both original and actual, but especially the sin of unbelief—despising Christ and the offers of the gospel so long—hardness of heart—and gross carelessness and indifference about religion in times past.

Several of those who, in course of last year, became concerned, now communicated for the first time. Others of them, from a sense of the preciousness of the privilege and of their own unworthiness, could not prevail upon themselves to come forward, but afterwards they deeply regretted having allowed so precious an opportunity to pass, and it is truly pleasing to witness their humble and consistent walk, as shewing the genuineness of the work. Amongst the fruits which appear the following may be stated, viz: deep concern for the salvation of the soul, visible outward amendment in the life and conversation, remorse for sin, brokenness of heart and bruisedness of spirit, love to one another, family worship where formerly neglected, meetings for prayer, and intense thirsting after the ordinances of religion. It may be remarked that, among the people in general, there is an air of seriousness and concern which is very pleasing, as indicating that now they begin to feel that religion is no fancy but a reality, that profession or a cold lifeless formality will not do in the hour of need, and that for eternity they must have something substantial. The common idea amongst proud lifeless hearers of the gospel is, that men require only to be informed on the subject of religion. Such know not themselves. They are unacquainted with the nature of religion, which is not a cold thing, consisting in a set of notions or doctrines, which neither influence the heart nor affect the life. One striking effect of the revival, with which the Lord has been pleased to visit this portion of his vineyard, sometime ago, is conviction in the minds of all its subjects, that nothing short of a new creation is sufficient, that "Old things must pass away and all things become new."

Mira Place, where the solemn ordinance was administered now for the second time, and where God was again pleased to make his power and glory to appear, and where both ministers and

people have been so often and so much refreshed, is a most interesting locality. A short description of it may not be uninteresting. The River Mira, which perhaps is the largest in the Province and which gives its name to the whole district, is navigable about thirty miles by vessels of fifty or sixty tons. Within the last four years, two large draw bridges have been erected. Along its banks, on either side, there are roads leading to the place of meeting. There are also roads from Sydney, on the one hand, and Louisburg, on the other, passing through all the intermediate settlements. Descending from Grand Mira, by water, and passing several bays and creeks, you arrive at the first Narrows, where you have the Marrion or Upper Bridge and the road from Sydney to Gabarons. For two miles the River widens considerably, and the Mira Church appears at the head of a large Bay, on the South side. Nearly half-way between it and Oakfields, the residence of Donald Macneil Esquire, on the North side, you come to the second Narrows, through which the water forces its way with great power. You are no sooner out of this narrow passage than again the River widens and assumes the appearance of a large lake with an island of considerable extent in the centre, and wooded headlands appear in the distance. Next come the third Narrows, somewhat similar to the former, and now, for four or five miles you find yourself in a wide sheet of water, nearly two miles broad, and studded with wooded islands, varying in extent from one to one hundred and fifty acres. After sailing down amongst these islands you come to the fourth Narrows, where you have the Albert or Lower Bridge and the great road leading from Sydney to Louisburg and all along the coast. Here the River assumes a singular appearance, branching out in bay and creeks of considerable extent and variety, and high wooded headlands project themselves far into the smooth deep waters, in all directions, so that, if a stranger, you feel greatly at a loss how to proceed. Following the current however and keeping certain islands on the left and others on the right, you come to the fifth Narrows, about two miles from the North of the River. Thence it runs deep and smooth between high precipitous cliffs, until at last it discharges itself into the Mira Bay, along which, as far as the eye can reach, are settlements.

At the Albert Bridge already referred to, where the different roads meet, and which is so accessible from all the surrounding settlements within a circumference containing at least one thousand square miles, the great congregation assembled. The spot fixed upon was a sheltered glen at the head of a small bay, between which and the congregation was a thick row of ever green. To the west of this spot there is a high wooded ridge and to the east another of the same kind. The south side was equally well protected by large branchy spruces and juniper. The tent stood in the western extremity with a level green tract immediately in front, capable of containing many thousands and remarkably well adapted for sitting and hearing. This was the place of meeting—a place which, it is believed, will never be forgotten.—Here many have to acknowledge that they received the first impressions of religion, and that Christ made himself known to their souls. And here there is every reason to hope that many shall be ripened “for the inheritance of the saints in light.”

Mira, 12th August, 1853.

#### SYNOD'S HOME MISSION SCHEME.

The saying, “charity begins at home”, is often in the mouth of those who really know nothing of the Bible meaning of this virtue,—is a saying in perfect accordance with the general analogy of faith. We hold it to be the paramount duty of every man to seek, in the use of every scriptural means, the salvation of his own soul. And if he really becomes a partaker of the gospel salvation, he will, the moment he feels its expansive and diffusive influences, naturally long for the salvation of all dear and near to him, and labour and pray that they may be brought to the enjoyment of the same blessings and hopes with himself. But will his charity terminate here? No; it will have its outgoings, first of all, in reference to these objects, but this will only be that it may embrace a wider range, and take in a more extensive circle. Every effort he makes on behalf of his kinsmen, according to the flesh, will but prepare and encourage him to go forth and employ his energies for the evangelization of the world.

We have been led into this train of observation by the perusal of the proceedings of the last meeting of our Synod in connection with the Scheme that

heads our Article, and most earnestly would we commend these proceedings to the careful attention of all the adherents of the Free Church. No scheme nor operation of our church can surpass this in magnitude, and therefore it is truly gratifying to find it occupying that position in the deliberations of the church to which it is so justly entitled. It was hard for the church, at the commencement of this and similar undertakings, to frame those regulations that might be necessary for their best and most effective execution. The object and general usefulness of the undertaking might be acknowledged and acted upon by the church, and yet she might require some little experience to enable her to give forth a distinct and specific code of rules for the full carrying out of the same. Thus it fared with the Home Mission Scheme of the church. There are peculiarities in the Colonies; there is from the very paucity of ministerial labourers an ever-changing variety of external circumstances, which must be met and accommodated the best way possible, or to the extent to which the means are available. This scheme has now been in operation about four years; and the church has, we trust, during that time, obtained no small amount of knowledge as to the best mode of effecting the end intended. Availing herself of this acquired knowledge, the church, at the last meeting of her Supreme Judicatory, drew out and sanctioned a few regulations for its future management. The first of these restricted the application of its funds to catechists and missionaries, save in those cases where settled Pastors are enjoined by the Synod to visit certain localities. It is well known that at the outset a considerable proportion of the funds was devoted to the defrayment of the travelling expenses of the ministers appointed by their respective Presbyteries to visit certain congregations and stations. This was attended with considerable inconvenience, but it arose in a great measure from the want of Catechists and Preachers to labour in destitute localities. This want has been now, to a certain extent, supplied through the medium of the College, and therefore there is no longer the same necessity of sending stated pastors to visit these localities. The second regulation is a very important one. It instructs Presbytery Clerks to transmit to the convener of the committee on or before the 1st of March every year, a list of the stations in their respective Presbyteries,

standing most in need of catechetical or missionary labourers, the efforts made by these stations for the support of the Catechists or Licentiates, and the opinion of the Presbytery generally in reference to these stations. It is impossible for the committee to make a just and equal distribution of the means and agents at their disposal without some such communication. It is exceedingly desirable, too, that this communication be made rather before than after the time specified, inasmuch as the College Session generally breaks up about the middle of April, and it would be very advantageous that the Students who are to act as Catechists during the summer vacation be appointed some little time beforehand. The third rule appertains to the salaries of Catechists and Preachers. Here it will be observed, a marked distinction is drawn between the salary of a Catechist, properly so called, and the salary of a divinity Student of the third or fourth years standing, acting in that capacity. The former is not supposed to have passed through any Collegiate course of education to qualify him to act as a Catechist, and consequently he cannot be considered as entitled to the same amount of remuneration for his labours, however efficient they may be. Besides, it is generally the case in the Colonies, that these Catechists have some other mode of obtaining at least a partial livelihood for themselves and their families, and that in consequence they do not give their undivided time to their catechetical duties. It will be observed, moreover, that the salaries fixed for Catechists and Preachers respectively, is the minimum salary. In several places, it is hoped it may reach a much higher amount. The fourth rule instructs Presbyteries to form associations in the different vacant congregations and preaching stations, for the purpose of gathering in periodically contributions to this fund in addition to the annual collection. This is indispensably necessary if the scheme is really to serve the end intended. The income in order to effectuate any amount of good, under God, would require to be either £250 or £300 whereas the annual collection has never yet gone much beyond £80. But over and above all this, these associations, if vigorously worked, will be of vast service in training the people to a habit of giving in support of divine ordinances before a regular Pastor is placed over them in the Lord. Such is a brief explanation of the regulations made by the Synod for the

future management of this scheme, and if these regulations are duly attended to by all the parties concerned, there can be but little doubt that they will be productive of great good.

#### GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

As the Colonial Report, given in by Mr. Bonar to last assembly, is in itself brief, we make no apology for submitting it to our readers entire, with the admirable address with which it was followed up by Mr. Bonar. The Colonial Scheme of the Free Church should be peculiarly interesting to all residing in, or belonging to, the Colonies, to whom its benefits extend; and we ought to be seeking to exemplify those benefits in the active exertions we ourselves make for the promotion of God's work in the midst of us, in the several spheres in which we are called to labour. That there is much shortcoming the best of God's servants will be ready to acknowledge. The amount of work done may not be so little, and it may not be here that the shortcoming is to be deplored; but rather in the manner in which it is done. How little is there of the presence of the spirit in all the exertions made ostensibly for the promotion of God's cause, and for the conversion of souls! How little is the spirit present in all the efforts for carrying out the great objects of a church of Christ! Is there prayer unceasing for the church, both with ministers and people, that the work of the Lord may be promoted, and that God may pour down his Spirit in more copious measure? Is there a tender walk among christians, that the work of the Lord may not be hindered? Is there communion with God in private, that the christian may come forth to his work in the Spirit of Christ, and that the Spirit of Christ may be seen in him? Do christians endeavour to exhibit the Spirit of Christ in their behavior to each other, and in their public acting? While ministers are doing their duty by their people—are the people doing their duty by their ministers? Is there a strengthening of each other's hands? and are both striving in their several spheres to help on the great work which they have in view?—The Colonial Scheme of the Free Church of Scotland is the Home Mission Scheme of the Free Church in these Provinces: Let us not give our plaudits to the one while we are indifferent as to the other; but while we

admire across the seas, let us remember we are the Colonies, and that we are called upon to work. The work can be best done, when it is done as the work of Christ. It is not in answer to the church at home, merely, that we are to do it.—Christ calls us to work, and every separate effort should be done for Christ.—An ecclesiastical organization will have a pernicious effect, if it destroy individual acting, and if it take away the feeling of individual responsibility. A church puts us on the field of action, but when there we act for Christ, and as solely in his eye. When Paul and Barnabas were separated for their work, they went forth at the command of the church, but they forgot the church when actually engaged in the work to which they had been appointed. It is an interesting reflection that in the vast field to which the Colonial Scheme looks, or to which any church, providing for the wants of her expatriated members, or sympathising with destitute portions of an empire extending over the whole globe, sends its ministers or missionary labourers, every such labourer when truly engaged in his master's work plies his vocation even as if he was single and alone in his efforts, and having Christ only to please and to serve. "Go and preach the gospel to every creature, and lo, I am with you always." We are not to forget our connections with the church, but we are especially to remember our connection with Christ, and our responsibility to him.—There is a peculiar appropriateness in giving the Colonial Report of the home church in our columns; but it were still better, perhaps, if we had reports of our own to furnish; at all events, when the grand Report, taking in the Colonies at large, has been laid before our readers, it will be well to have such intelligence as may be furnished by every minister of the progress of religion in his own locality, or such items of information as may be interesting, instructive, and encouraging, to fellow-workmen in the same labour, or fellow-christians in the same warfare.

I. COLONIAL.

1. AUSTRALASIA.

In obedience to the instructions of last General Assembly, the Committee have during the past year directed special attention to the spiritual wants of Australia.—Feeling it to be their duty to provide for their emigrant countrymen, not only after they had settled in that land, but also during their voyage, they opened a communi-

cation with Government, with the view of making an arrangement for supplying with religious teachers the emigrant ships which were employed in conveying their countrymen, especially those from the Highlands. It was the wish of the Committee to furnish such ships with both a minister and a teacher, but the Emigration Commissioners thought themselves warranted to send only one religious instructor in each ship, except in the case of the "Hercules," to which both a minister and a teacher were appointed.—The committee could not do as they wished in this respect, but they did not hesitate to do what they could. They endeavoured to procure, on the one hand, ministers or preachers who could teach, and on the other, teachers who were able and willing regularly to maintain public worship. They have not been without some success in this; and the following persons have gone out with emigrant ships, who, though they did not receive special appointments, yet took charge of the emigrants with whom they sailed:—  
Mr Wm. Ross, teacher at Innerleithen.  
Mr John M'Iver, teacher at Moldart.  
Mr. John M'Gaskill, teacher at Stronde, Harris.

The following teachers received not only the commission of the Committee, but also the sanction of her Majesty's Land and Emigration Commissioners to take charge of the emigrants during the voyage:—  
Mr Charles M'Kay, teacher at Cricch.  
Mr Simon Morison, from Beanyl.  
Mr Alex. Nicolson from Portree.

The following ministers also engaged to devote part of their time to religious and educational labours among the emigrants on the voyage:—  
Rev. Allan M'Vean, appointed to Victoria.  
D. McDonald (probationer), "  
John Turner, "  
John M'Tavish, "

Besides these, the following have left in ordinary passenger vessels without any special charge of emigrants by the way, altho' it is believed, that they have availed themselves of every opportunity of conducting religious exercises on board:—

Rev. Alex. M'Intyre, for Abalton, N. S. W.  
Andrew Maxwell, for New England, N. S. W.  
Wm. Grant, for N. S. Wales.  
Arthur Paul, for N. S. Wales.

The following are appointed, and about to proceed to their several destinations:—

Rev. Wm. Henderson, for Victoria.  
Archd. Simpson, for Victoria.  
Alex. Adam, for Victoria.  
James Cameron, for N. S. Wales.  
Archd. Cameron, for N. S. Wales.  
Hugh M'Kail, for N. S. Wales.  
G. Divorty, for N. S. Wales.  
John S. Moir, for South Australia.

To these younger brethren the Committee have been able to add two of the most experienced and able of the ministers of the



Church; and while they rejoice in the devotedness to the cause of Christ, which has led these brethren to surrender themselves to this service, they deeply feel the loss which both the Church at large and their respective congregations are called to sustain.— These brethren are the Rev. Dr. McKay of Dunoon, who will devote himself chiefly to the Gaelic-speaking population, and Dr Adam Cairns of Cuppar, who goes to Melbourne to form a new congregation from the immense number of our countrymen now crowding into that city.

Still more recently we have been able to appoint another esteemed brother in the ministry, the Rev. Mr. Login of Papa Westray, to the necessitous district of Gipps Land, in Victoria, and we fondly anticipate that, as in the other two cases, the Presbytery and congregation, which at present enjoy his services, will not refuse to confirm the choice which he has himself made of spending the rest of his life in that distant field.

Besides these, they have, in answer to an earnest application, appointed Mr. William Matthew, as assistant to Mr. Lawson, the successful teacher of the Academy at Melbourne. Various other teachers of good standing and high character have gone out with the recommendation of the committee.

In all they have appointed, besides teachers and catechists, twenty ministers and probationers to Australia, of whom six possess the Gaelic language.

To meet the emergency which rendered these appointments so urgently necessary, the General Assembly authorized us to take steps for raising an extra fund. It is but a small part of Scotland we have as yet visited with this object, but the call has in every place been willingly responded to, and a sum of £1300 has already been realized.

The Australian Churches have been at the same time providing the means for bringing out spiritual instructors to themselves. There has already been remitted from New South Wales, the sum of £891, and from Victoria £326, making altogether no less a sum than £1217 sent home to assist us in sending out help to this interesting and important field.

Important and seasonable assistance has been afforded by other parties. Not only the Government Commissioners, but also private companies and ship proprietors, have given passages, either gratis or at greatly reduced rates. In some cases, the whole expense of sending out labourers has been borne by private parties. Large contributions of books for synodical, for congregational, and for ministerial libraries have also been given by kind and judicious friends.

Besides Australia itself, the neighbouring colonies of New Zealand and Van Diemen's Land, which are of growing importance, have demanded a considerable share of the attention of the committee. We re-

joice, therefore, to be able to state, that, with regard to New Zealand, the congregation at Auckland, its capital, after a long vacancy, has been happily supplied by the appointment of the Rev. David Bruce; and that to the congregation at Wellington, after a still longer vacancy, we have been able to appoint the Rev. John Moir of Menmuir, who will leave in the course of a few weeks. We have received most gratifying intelligence of the arrival and labours of Mr. Dron at Hutt River. An application for a minister, with a guarantee for a portion of the stipend, has been received from New Plymouth. Mr Burns continues to labour amongst an increasing congregation at Dunedin, in the Free Church settlement at Otago. In order to provide adequately for that part of the population which is beyond the reach of Mr. Burns's ministry a plan has been suggested and approved by the committee, for providing a suitable income for a second minister, without entailing any burden on the Church's funds.\* Trusting that this

\* The following plan has been suggested. The Trustees of the Settlement are proprietors of a large quantity of land for religious uses. Of this a large part is as yet uncultivated. It is proposed that a portion of this, say 50 or 70 acres, should be put into cultivation for behoof of the Church, that the congregation, (without the Minister being involved in the management of the land,) should engage a steward, at ordinary wages, and see the work carried on and the crop sold, and that they should apply the revenue thence arising to the stable maintenance of the Minister, and such other ecclesiastical or educational purposes in that or districts of the Colony as may seem most important. According to a statement (in OTAGO JOURNAL of August 1852) of the Outlay and Return on the cultivation of 50 acres of grass land in Otago, not superior in quality to that in possession of the Trustees, it appears that the crop of the first year would be worth £273, and that of the second year worth £510. There is thus afforded a prospect of a sure and speedy provision for the maintenance of Divine ordinances by the Colony itself.

In order, however, to carry out this plan, there is required, in the first instance a sum of money sufficient to stock the farm, to put it under crop, and to maintain the Minister for the first year. In order to this, judging from the statement already referred to, and after deducting the cost of the land, which in this case is not required, it appears that about £400 is necessary for the purposes of the farm, or that in all about £600 or £700 must be raised for effectively carrying out this plan. This sum, it is evident, must be raised elsewhere than in the colony. It is not proposed, however, that it be given

plan will meet with the requisite support, the Committee are anxiously endeavouring to secure the services of a well-qualified labourer. To Van Diemen's Land the committee have appointed Mr L. Campbell, to occupy a station at Oatlands, intermediate between Hobart Town and Launceston, and are in daily expectation of hearing of his arrival.

## 2. INDIA.

In India, also, this has been a remarkable year. The interesting station at Agra, recommended by a former General Assembly to the care and attention of the committee, has been supplied by the appointment of the Rev. T. Clarke, a licentiate of the Presbytery of Edinburgh. The Rev. John Milne was loosed by the Presbytery of Perth from his large and deeply attached congregation; and on the 20th April sailed from Southampton to enter on the charge of the Free Congregation in Calcutta, vacant by the resignation of Mr McKail. We expect soon to be able to announce the filling up of the Free Church of Bombay, now vacant by the resignation of Mr Fraser.—Mr Moir continues his labours in Penang, both among the English and the natives, with encouraging success. He is now engaged in building a church, and greatly needs the encouragement and aid of friends at home.

## 3. AFRICA.

No progress has yet been made with respect to the Cape colony. The Port Natal church, in course of erection for Mr Campbell, languishes for want of funds, but in every other respect there seems to be much encouragement. The church at Pinetown is finished and occupied. The Rev. C. Scott, formerly teacher at Innerleithen, has been ordained, and generously serves this station without stipend.

## 4. MADEIRA.

The Committee exceedingly regret to state, that the Rev. Mr. Burns has felt it his duty to resign his charge at Funchall. No intelligence has yet reached us from the office bearers since this resolution was communicated to them; but from the diminished numbers of our countrymen there, and the growing and dreaded advance of the grape disease, which has already thrown so many into starvation, and from other circumstances, it is possible that the committee

may not be long able to maintain a stated ministry in that interesting locality.—We have been honoured to do some work there. We have been permitted to sound the trumpet, and to call out those who would not receive "the sign of the beast," but sought to escape her plagues. It is possible that we and other Protestant labourers are now to be removed, and that darkness and superstition are again to settle over that land, where the saints of God have so signally borne the persecutions of Popery.

## 5. WEST INDIES.

Here we have peculiar occasion to raise our Ebenezer. Amid the awful ravages of disease, not one of our labourers has fallen, or even suffered, except as they have all been worn out by their exertions. Some important changes, however, have taken place. Rev. Mr Thorburn of Falmouth, exhausted and enfeebled by attendance on the sick, has removed to Bermuda. Mr. Ewing, student in divinity, who, having gone to this Island in quest of health, supplied as catechist, the vacancy occasioned by Mr. Thorburn's removal, designs to return home. Mr. Brown, missionary catechist, still continues to labour with unwearied diligence at Stewarton. Mr Noble, the teacher at Falmouth, fears he will not be able to continue longer than August.

Rev. Mr. Maclure of Nassau, New Providence, after a residence of sixteen years, amid exhausting labours and prevalence of cholera, has sought leave of absence, and returns to this country for a short time.

Rev. Mr Mason continues at Antigua, and, in compliance with his request, we have been able to appoint an able teacher to this station, viz.—Mr G. McDonald, late of the Fortrose Academy.

Repeated application has been made for a teacher and an additional minister for Bermuda. The former only as yet we have been able to send. Mr Houston, late teacher at Bogue, fully qualified for that high kind of school which it was desired to establish, has, after full consideration, been appointed,—and has taken his departure for the scene of his future labours.

At Trinidad, the congregation and extensive district under the charge of Rev Mr Church, and the interesting congregation under the care of M. Henrique de Viero, continue without any material change of circumstances, and in both of these labourers the committee place entire confidence.

## 6. SOUTH AMERICA.

Honduras has, during the last year, been visited with great sickness. Our minister, the Rev. Mr Arthur, has been subjected to severe personal affliction. Through the kind providence of God, he has been preserved and restored to health, and has returned to his arduous duties with zeal and devotedness. In addition to the work of the ministry, he at present superintends a mos-

important and flourishing school, for which the committee have not yet been able to find a suitable teacher.

#### 7. CANADA.

Both in Canada and Nova Scotia, our pecuniary assistance is now almost entirely confined to an annual grant towards the maintenance of their college. The Canadian Church is now so vigorous and prosperous, as to promise soon to be independent even of this aid. They still look, and may for a longer period, continue to look to us for aid in adding to their number of ministers. As to this past year, we are happy to be able to announce the appointment of the Rev. W. B. Clark of Maxwellton, to the congregation at Quebec. We have also had the privilege of sending and recommending several probationers, viz. Mr S. Young, Mr James Smith, Mr Hugh Campbell, and Mr J. C. Brown.

#### 8. NOVA SCOTIA.

Here we have to record the completion of the buildings of the new College at Halifax, and the steady progress of the institution as a promising means of supplying the spiritual necessities of that important country. At an early period of the winter there were twenty-two students in attendance on the classes of the college. Nine of these are engaged with the preliminary branches under Professor Lyall. Six are first year's students, and seven are second year's students, in theology, under Professor King.—There are about thirty-eight pupils attending the academy, under the charge of Mr George Munro, the rector, assisted by Mr James Fowler, and Mr. Neil McKay. Each teacher has his classes comfortably accommodated in a separate apartment; and all this without interfering with St. John's school, which continues to be numerously attended, and most efficiently conducted under the superintendence of Mr William Murray and Mr Hector McKay.

To the important congregation at St. John's, Newfoundland, we have been able to appoint the Rev. M. Harvey, formerly of Maryport in Cumberland, who has entered on his labours with every prospect of great success. To Pictou, in Nova Scotia itself, which has been so long vacant, we are about to send Mr Murdoch Sutherland, who has just been licensed by the Presbytery of Edinburgh, and who has been long the object of that congregation's desire. It is hoped in the course of a few weeks he will be ordained, and on the way to the work that there awaits him. Mr. Ross, a probationer, has recently gone out to this Synod. He has been most usefully employed in different important localities since his arrival.

#### 9. NEW BRUNSWICK.

We have provided temporary supply for the vacant church of St. John, in the city of St. John's, by appointing Mr W. Elder, a

licentiate, who has been labouring there during the greater part of the year. Several vacancies still exist in this Presbytery, which will require the careful consideration of the Committee.

#### 10. CHANNEL ISLANDS.

The Rev. James Stewart has been ordained first pastor of the Free Church at St Helier's, Jersey, and has organized a promising congregation. And the Rev. James Dan has opened a preaching station at Alderney, which is already in a very flourishing condition.

#### 11. COLONIAL DEPARTMENT OF THE CONTINENT OF EUROPE.

Gibraltar has been during the year supplied by the Rev. H. Martin of Panbride, the Rev. Dr Landsborough of Stevenston, and the Rev. L. Irving of Falkirk, and is now supplied by the Rev. Alex. S. Patterson of Glasgow. The church is fast advancing to completion, and the sum collected for it at present amounts to upwards of £3000, (of which £700 have been contributed on the Rock,) while the estimated expense, exclusive of manse, is £4000.

Malta has been supplied by the Rev. John Robertson of Saine. The school under Mr Wilson continues to flourish, and to rank at the head of scholastic institutions at Valletta. The manse, not at present required for our minister, has afforded a temporary refuge to a Turkish merchant, who has had to flee from the cruelties of the Mohammedan creed because of his conversion to Christianity, and who with two of his family has been publicly baptized in our church there, in presence of a large congregation, composed of very various classes, all intensely interested in this unusual event.

#### II. CONTINENTAL.

A statement of the operations of the Committee, which are more properly Continental has recently been laid before the Church.

The institution at Amsterdam, which is designed for the education and preparation of missionary labourers among Papists as well as Jews, and therefore is in part connected with this committee, has been opened with good prospects. Ten missionaries have been under training, and two of them will be at work this summer.

The Rev. Mr. Williamson has been compelled, by the state of his health, to resign his important charge at Louvain, and amid the heartfelt regret of his much attached flock to leave that country, and, in the mean time, to seek rest in a warmer climate.

An earnest application for a minister has been made to the committee by Scotchmen living at Landanau, in France. With this request the committee have not yet been able to comply.

A new station has been opened at Genos, and Rev. Mr Key has been ordained as minister.

Beyond this, the committee have little to report of active Continental operations during the past year. Their want of funds, now so far supplied by the recent collection, must account for this. They have, however, maintained intercourse, as opportunity offered, with those churches and societies with whom they have had previous connection. In particular, they have sent to the Waidensian College at La Tour, a small present of books, chiefly illustrative of the history and constitution of this Church.— They have proposed to friends in this country to endow one of its professorships, as a permanent benefit to that interesting people; and one of our friends in Gibraltar has been the first to subscribe towards the object.

The committee have been made acquainted with the existence, among the Reformed congregations in Eastern Prussia, of a considerable number of the descendants of Scotch families, who had fled from this country. One of these congregations, which is poor and has been sorely tried, has solicited the aid of this Church; and the committee have voted the sum of £30 per annum for three years, towards enabling it to obtain a minister.

Beyond the range of those cases in which pecuniary aid is needed or looked for from this Church, the committee have been led to open up communication with Christian brethren in various Foreign countries.

Aware of the growing desire throughout Germany, both to revive evangelistic activity and to promote ecclesiastical reformation, the committee appointed a deputation to attend the last annual meeting of the German *Kirchentag*.—a society composed of many of the most evangelical and enlightened ministers and laymen in Germany; and though no member of the deputation was able to be present, the intension of the committee has been acknowledged in terms of the warmest gratitude, and an earnest desire expressed for our fellowship. In order at once to testify our Church's affection for Christian brethren of every name, and to make more extensively known its testimony to the truth of Christ, the committee have sent several presents of a few Free Church books to influential parties connected with the *Kirchentag*.

With the Swedish Church, also, the committee has during the past year been brought into friendly intercourse. The revival of evangelical life, which seems at present to be taking place in many portions of it, invests its present condition with peculiar interest, and excites lively hopes for its future prosperity. An ardent desire for increasing acquaintance and fellowship with the Free Church of Scotland has been expressed by some of its most eminent ministers. One of them has translated into the language of his country the admirable Catechism, for which we are indebted to Mr. Gray of Perth, on the constitution and prin-

ciples of the Free Church, and a large edition has been printed at Upsala. The committee have also recently had the honour of receiving a most gratifying and brotherly letter from the Archbishop of Upsala, to whom they had presented a small selection of books illustrative of the history and constitution of this Church. This letter will be laid before the Assembly.

Our correspondence has not been confined to Churches within the limits of Europe. Some time ago we received a very friendly communication from the Evangelical Society of the Dutch Church in Batavia. Knowing the evangelical character and objects of that Society, we have had great pleasure in reciprocating their desires for our friendship.

We have been obliged to defer Rev. Mr. Bonar's speech till next number, from want of space.

### REPORT OF THE SABBATH OBSERVANCE COMMITTEE.

In laying before the Synod a report upon this very important subject, the attention of the committee was directed to the fact

*First*, That very inadequate views prevail respecting the Lord's day.— This lies at the foundation of every error in practice. Some are enslaved to vice; others under the power of practical infidelity and worldliness. Both alike hate its sacredness and disregard its claims. Popery is one of its worst enemies. The Man of Sin is hostile to the day as well as to the word of the Lord.

But not a few who would be regarded as orthodox or evangelical, regard the Sabbath as a mere Jewish institution binding upon no other people. Or a mere human institution, and therefore binding upon no man as a part of his religious belief and observance. And but for the influence of a Sabbath-keeping people, the practices would more frequently correspond with the professed views.

Besides all these, many, whose professed belief is all that could be reasonably desired, being surrounded with persons of such views and practices as above stated, destitute of regular ordinances and proper religious instruction, and themselves too dead to spiritual and eternal things, fre-

quently indulge, to a fearful extent, in Sabbath desecration. The Sabbath, with too many, is thus a mere cessation from the more open worldly employments, and not a sacred season for spiritual exercises in communion with God.

Too few regard it as one of our greatest blessings, not only in a spiritual but even in a temporal point of view. The grounds upon which it rests, the benevolent designs of its institution, and the blessings which it conveys to us, are not well considered. The doctrine of our "confession" is most explicit. It says, "As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his word, by a positive, moral, and perpetual commandment, binding upon all men in all ages, he hath particularly appointed one day in seven for a Sabbath to be kept holy unto himself". The relation in which we stand to God as his moral creatures, is the foundation on which this institution rests. He is our creator, and has a right to our homage. We are his creatures, and are under an obligation to render that homage. That relation must continue while creator and creature continue; and while the relation continues, His right to receive, and our obligation to render homage, must of necessity continue also. The reasons annexed to the fourth commandment lay the obligation to observe it upon the high unchangeable ground—the equity of it. The positive command, and the whole tenor of the revealed will, confirm this view, enforce the claims, facilitate the observance, and regulate the manner and measure, but do not create the necessity of the Sabbath. Correct views, and corresponding observance of the Lord's day must lie at the foundation of practical religion, and will be a favourable index of a heart right with God. The Sabbath can never be neglected where religion is vital, nor ever be properly observed where vitality is wanting. Its faithful ob-

servance will bring its own reward. Its profanation is most heinous. It contemns the goodness that grants the Sabbath, the authority that commands it, the fellowship and blessings to be enjoyed upon that day. It seldom fails to bring its punishment along with it. Its violation too frequently escapes the punishment it merits at the hands of men, because they are too often unwilling to urge the law. But this sin, above all others, shall not escape the righteous judgment of God sooner or later.

*Secondly.* The attention of the committee has been directed to various species of Sabbath desecration, with the efforts put forth to prevent them, and further suggestions in connexion with this subject.

There is a great amount of Sabbath desecration permitted and practised within doors and in families which does not, therefore, meet the public eye, but is clear before him who seeth in secret, and will bring the hidden things to light and open view at a future day. The aged parents and masters who should be examples, guides, and teachers of good things, too freely indulge in idle conversation, carelessly perform or entirely neglect Sabbath duties in secret and in the family, so that instead of having a church in the house, and the family being mutually edified and trained up for the Lord, growing indifference to sacred things gradually but steadily prepares the way for real atheism. Many labour in their houses, upon the evening of the day of preparation, to so late an hour and to such excess, as to unfit them for the Sabbath when it comes. How frequently is the drowsiness in the public assembly betraying an ill-spent evening of preparation, turning the Sabbath into a mere carnal cessation from more public labour instead of a spiritual feast of communion with the blessed God. Many enter upon business or journeys late in the week, and plead a sort of imaginary necessity for continuing them upon the Lord's

day. Others walk and ride for pleasure, or perform their visits upon the Sabbath without considering that the visitation of the sick wilfully delayed till Sabbath is Sabbath profanation to him who does it in the light of the Lord.

To meet these and the like evils, these claims of the Sabbath should be prominently held forth in the sanctuary's ministrations. Sabbath sins should there be ever set forth in their heinousness, connexions, and consequences. Church discipline should be brought to bear upon the more open and flagrant cases. The united efforts of ministers, sessions, and churches, should be faithfully directed to these very prevalent, and most injurious species of Sabbath desecration.

Liquor drinking and public houses, the greater number of which are more or less open on Sabbath, is, perhaps, more productive of Sabbath desecration than all other means put together. The Mayor and magistrates in the city of Halifax have been vigorously and successfully putting the law in force, and are setting a most encouraging example before a christian public and christian magistrates. In Prince Edward Island any such exertions are unknown, though the call is even louder, and the law equally potent if put in force.

In Cape Breton the Rev. Mr. McLeod insisted upon a somewhat relentless magistrate, to put the law in force against such as were in the habit of setting or raising their fishing nets, with good effect. These are encouraging examples, and it is matter of gratitude to God that there is a christian ministry to remind and urge the civil magistracy to the discharge of their duties, for the glory of God, good of society, and protection of our best interests, from the daring encroachments of impiety.

In Charlotte Town, P.E.I., a market is held on Wednesdays and Saturdays of each week, which is a source of an alarming amount of Sab-

bath breaking. Many go to the market from considerable distances, remain till a very late hour of Saturday night, and either remain in public houses in town or on their way, and may then be seen returning to their homes with their horses, loads, carts, trucks, with all sorts of ware. A petition has been presented to the House of Assembly, in order to change the market from Saturday to Friday, so that such as travel upon Sabbath could be brought under the action of the law. But it was unsuccessful at that time; and though its prayer were granted, so long as public houses are permitted to be open, the change of the market would have little effect in preventing the evil.

In Prince Edward Island, also, Popery is a source of a fearful amount of Sabbath desecration. They go in to Town on Saturday, do business at the market, remain, and perhaps attend chapel on Sabbath, and then return home in the afternoon, with their cart or other loads. Not a Sabbath passes without more or less of this. Romanists frequently keep the low drinking houses, which are haunts of degradation and profanation. In the country they engage in various kinds of secular employment; and when reprov'd either at once take their stand under the permission of the priest, or own the wrongfulness, but continue in the practice. The priest who daringly comes between God and the conscience, and openly breaks the commandment and teaches others the same, is the more guilty party. Protestants who live among them, or are in the habit of seeing such open, constant Sabbath profanation, and in so many forms, become inured to it and indulge in it, without seeing the heinousness of so doing.

Some efforts require to be put forth, first in the way of enlightening the minds of Protestants who have little more than the name, and secondly on behalf of those precious souls

who are enslaved of Popery and of the efforts beyond every expectation. the priesthood, the enemy of both The Lord would be on our side, who God and man. is more of might by far than all opposing powers; and past success should convince every christian that this is a cause which He will never forsake.

It is gratifying that the running of the Mail, and labour in Post Offices, are discontinued, both in Nova Scotia and Prince Edward Island. Yet vigilance is required, for parties will be ready enough to return to their former practices, and though law prevents the party who conveys the mail from Pictou to Antigonishe and Cape Breton, from running on Sabbath, he permits his servants to run carriages and carry passengers, to the great annoyance of the peaceful inhabitants. The magistrates along that line have it in their power, and should certainly be urged to prevent this unhallowed encroachment, wherein not the servants, but the master, is to blame.

ALEX. SUTHERLAND,  
*Convener of Sabbath Committee.*

### Contributions to the Professional Fund.

#### Halifax.

Miss Kidston, col.	
Rev. Professor King and Lady	£7 10 0
Mr. Robert Boak	2 0 0
William Campbell	1 0 0
Miss Ross	15 0
Mr. Ross	5 0
Mr. Kessock	5 0
Proceeds of fancy needle-work	1 5 0
Mr. Peter Ross	1 0 0
Mr. William Findlay	10 0
H. A. Taylor	1 0 0
D. Murray	10 0
E. G. Fuller	7 6
John B. Fay	7 6
Thomas A. Anderson	10 0
James Donaldson	5 0
Mr. James Scott	5 0
Mr. Malcolm	2 0
Mr. Cleverdon	1 3
Mr. J. Campbell	5 0
A Friend	2 6
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	18 5 8

#### Back Settlement, Lochaber.

A small quarterly publication, called "The Sabbath Observer," has been commenced in Halifax, which should be widely circulated, and is calculated to be highly useful in conveying sound views and information regarding the Sabbath and the Sabbath question, as one of the great matters at issue between the children of God and the children of this world, in our day. The attention of churches ought to be directed to the rising generation by means of Sabbath-schools, religious instruction and information. It is of the utmost importance to the future of these eventful and pregnant times with what zeal and diligence correct views are infused into the mind of the rising generation. It was casting the salt into its springs of water that healed Jericho's barrenness, and it is the diffusion of sound knowledge, which the Lord may make saving, that can heal barrenness of the present and prevent that of the coming generation. And if families, office-bearers in the church, and civil rulers, acted harmoniously to curb the lawless from open annoyance to society, and bring the Word of the Lord in direct contact with conscience, success would crown

Dougald McMillan, col.	10 0
Rev. A. Campbell	5 2½
Donald McKinnon	5 0
John McIntosh	2 6
Alan McNeill	2 6
John McMillan	2 6
Hugh McNeill	5 0
Donald McNeill	7½
Alex. McIntosh	5 0
Donald McMillan	2 6
John Cameron	5 0
John McKinnon	5 0
Robert Henderson	2 6
Allan McNaughton	2 0
Hugh McDonald, Esq.	1 3 1½
John McMillan, merchant	11 8
John Frascr, carpenter	5 0
Alpin McMillan	2 6
Miss Margaret McFarlane	2 6
Widow T. McMillan	3 1½
Mrs. McNeill	1 3
" Dougald McMillan	6 3
" A. McIntosh	4 3
" Donald McMillan	1 6
" Hugh McNeill	4 0

THE MISSIONARY RECORD.

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widow McMillan	2 0	Miss Ann McKenzie, Truro, col.	5 6
Widow McNeill	3 1	Mary McDonald	2 9
	<hr/>	Christie Munro	3 0
	6 1 8½	Mary Langel	1 3
DONALD MCKINNON, Treasurer.		Nancy Baillie	2 0
		A Friend	1 3
		Mary McKay	3 0
		Mary McLeod	1 6
		Isabella Munro	1 0
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			1 0 0

**Charlottetown, P. E. I.**

Mr. George Henderson, col.	10 0
Mrs. Henderson	10 0
Miss Margaret Henderson	2 6
Miss Christy Henderson	2 6
Mr. Duncan McLean	3 0
Mr. James McLeod	5 0

P. E. I. currency	1 13 0
Nova Scotia currency	1 7 6

**Grand River, P. E. I.**

John Matheson	1 6
Archibald Matheson	1 6
John Matheson, Jun'r.	6 3
John McLeod	1 0
Murdoch Lamont	3 0
Kenneth McLean	9
Donald McLeod	1 6
William McKay	1 6
Hugh McDonald	9
John McKenzie	9
Samuel McDonald	1 6
Angus McLean	9
Peter Johnston	1 6
Thomas Munro, for 4 years, £1 0 0	
Prince Edward's Island currency	16 8
Total, Nova Scotia currency	2 2 8½

**Wallace.**

Rev. John Munro	1 10 0
Mrs. Munro	1 10 0
W. W. Waugh, Esq.	5 0
Norman Graham	2 6
William McDonald	2 6
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Miss Thomson, col.	3 10 0
James Drysdale	2 6
James B. Davison	2 6
James Thompson	1 3
John Chambers	1 3
John Fisher	1 3
John McLeod	7½
Niel McLeod	1 3
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	10 7½

**New Mills and Point Le Nin, Restigouche, N. B.**

John Murchy	5 0
John Ferguson	5 0
David Alexander	2 0
James Alexander	1 3
Robert Ried	1 3
Ebenezar Ferguson	3 0
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	17 6

William Ferguson, col.	5 0
Donald McAlester	5 0
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	10 0

Donald McMillan, col.	5 0
Duncan McCormick	5 0
John McCormick	5 0
John Murchy	5 0
William Cook	5 0
Alexander Cook	5 0
John Kerr	1 3
James Murdoch	5 0
Neil Cook	5 0
John Cook	5 0
Archibald McNair	2 6
Robert McMillan	5 0
John Currie	10 0
James McPherson	5 0
John Humilton	2 6
James McMillan	5 0
William Grey	1 3
Alexander Campbell	1 3
A Friend	5 0
A. McMaster	8 9
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	4 12 6

Total,

6 0 0

Mr. A. McKenzie, Pugwash, col.	10 7½
Roderick McLean	5 0
Robert Ross	2 6
Kenneth Ross	2 6
Elias King	1 3
Charles D. McAndy	1 3
Rufus F. Blaik	1 3
Archibald Hutchinson	1 0
Peter Murray	5 0
William McKenzie	1 6
Mr. A. McKenzie	1 3
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	1 2 6

**FREE CHURCH COLLEGE LIBRARY.**

The following books have been presented to the College Library by the Rev. Professor Lyall:—

Johnson's Works, 2 vols.  
 British Essayist, by Jeffery  
 Inauguration of the Free Church College, Edinburgh, 1850  
 Homer's Illiad, by Cowper  
 DeQuincy's Writings, 3 vols.  
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