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**THE MISSIONARY RECORD**

A N D

**ECCLESIASTICAL INTELLIGENCER**

OF THE

**Free Church of Nova Scotia.**

F O R

**1851 AND 1852.**

**HALIFAX, NOVA SCOTIA:**

**PRINTED BY JAMES BARNES, 179 HOLLIS STREET.**

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# THE MISSIONARY RECORD

OF THE

## Free Church of Nova Scotia.

VOL. I.

HALIFAX, N. S., JANUARY, 1851.

No. 1.

### PRELIMINARY STATEMENT.

The Synod of the Free Church of Nova Scotia having entrusted a Committee with the duty of issuing a Monthly Record, it may be proper to commence the work with a short statement of the nature and the objects of such a periodical.

The Record does not assume the ordinary character of a Newspaper; for it is not to deal in the secular news of the day. Its subject matter is to be of a strictly religious nature, such as ought to be felt as interesting to all who are concerned about the advancement of the Redeemer's Kingdom, and especially interesting to those who hold by the principles of the Westminster Standards — That these principles are valued in the Lower Provinces of British North America is evident in the fact of the existence of the Free Church here, a fact which implies that there is a considerable population whose attachment to these principles is such that they are willing to make sacrifices in order to their maintenance. At the same time, it is to be acknowledged, that with regard to the Free Church, as with the other religious bodies in these Provinces, it is still but the day of small things. There are extensive districts which are but seldom visited by Free Church ministers, organized congregations are comparatively few, and even for these few there is not an adequate supply of labourers. The very circumstance, however, that with so large a population professing to hold by these principles as really exists in these Provinces, the means of grace are so very limited, shows the need of a periodical such as this. The members of the Church, in those localities where they may be favoured with the ministrations of a stated pastor, are too often inclined to sit down satisfied when their own wants may have been in some mea-

sure supplied, and they require to have a more extended view presented to them, to remind them of the bond which connects them with their brethren who are still struggling with difficulties from which they may have been just delivered, and to stimulate them to testify their gratitude for the privileges in which they now rejoice, by stretching out their hands to help those who, in as far as public ordinances are concerned, may have still to spend many silent Sabbaths, remembering in sadness seasons, now of rare occurrence, in which they were glad when it was said unto them "Let us go into the house of the Lord." There are many whose hearts, purified, warmed, and enlarged by divine grace, have prompted them to ask "What shall I render unto the Lord for all his benefits toward me?" and who, having had their attention directed to the spiritual destitution which so extensively prevails around them, have, notwithstanding depressions in their worldly affairs, which they in common with others have experienced, in consequence of successive failures in the crops, felt themselves in circumstances to do something to relieve their more destitute brethren. There is no reason to doubt that, had there been means to bring the case still more fully before them, even these might have accomplished more than they have done, and that others who have been altogether inactive might have rejoiced to cooperate with them in this work of faith and labour of love.

To whatever extent there may have been neglects and shortcomings, where means were enjoyed and opportunities were presented of being useful in promoting the interests of the Redeemer's Kingdom, it is nevertheless true that great things have been aimed at, that not a little has been accomplished, and that much is now in progress; so that a

periodical such as this becomes a most valuable organ through which the church may give information to her people, not only as to fields of usefulness in christian enterprise which they ought to occupy, but as to the way in which she applies the means which they place at her disposal. The Presbyterian system recognises and reduces to practice the scriptural distinction betwixt the rulers and the ruled; but at the same time, and upon the same scriptural authority, it repudiates any such distinction as would imply that the rulers are lords over God's heritage. It is the duty of the office-bearers of the church so to act as that they may carry along with them the mind of an enlightened people. As accountable to him whose servants they officially are, they must exonerate their own conscience in earnest dealings with the consciences of their people as to the duties which they are called upon to discharge, and in a faithful application of those means which their people may place at their disposal for the benefit of the church; but there is a responsibility under which they lie also to the people themselves, and, with respect to that, they must be careful so to act as that the ministry be not blamed. In discharging themselves of this responsibility there is much which they require to bring before their flocks which cannot so conveniently be presented to them in connexion with the ministrations at a meeting assembled for public worship on the Lord's day. Meetings for religious purposes, especially in a thinly peopled country, are not very easily assembled at other times; and while we see that, with all the facilities for holding such meetings which are enjoyed in Scotland, where so deep an interest is taken in the affairs of the church, they still find the advantage of having an ecclesiastical Record to circulate among the families of their charge, much more must such a channel of information be needed in a country such as this.

It is well too that the families of our charge should know something of what is doing in the same cause in other portions of the Church. From the extended views which they may be thus led to contemplate, they may come to realize more distinctly their own individual position, whether as to wants or privileges, and to feel more strongly the obligation which lies upon them as to their individual duties. They may be stimulated by the example of others, and may have their

minds more fully enlightened as to the most advisable modes of acting; when at length they are brought to feel that they are bound to be active in seeking the good of Jerusalem. The most striking lessons of this kind may be found in the proceedings of the Free Church of Scotland; and on this account, as well as because we ought to take a deep interest in the proceedings of a Church which has done so much for these Colonies, it will be steadily held up for contemplation. At the same time, it must be evident that important lessons may be learned from the proceedings of the Presbyterian Church of Canada, which is placed in circumstances more nearly resembling our own. There is a brotherhood with that Church which ought to be especially cultivated; and while we rejoice with them in the very decided progress which, every year, they are making, we would do well to profit by the experience which in this progress they are acquiring. Nor is it to be forgotten that in England, in Ireland, and in other British Colonies besides those of North America, there are brethren holding up the same banner, seeking to edify themselves and others in the same most holy faith, and in whose proceedings therefore we ought to feel an interest.

Our space is so very limited that our notice of the bodies to whom we have referred must be very short, but still there are other bodies whose peculiar principles indeed we may not regard as so Scriptural, but in whom nevertheless we rejoice to recognize the servants of the same Lord, and workers in the same vineyard. Many of these have not only manifested much zeal, but have enjoyed much of the blessing of God, in their labours to propagate the Gospel; and it will be a pleasure to us, as we doubt not it may be also for the edification of our people, to refer occasionally to their proceedings, as showing, through the varied instrumentality which God is pleased to employ, the progress of that work which shall at length result in the completion of that glorious temple which he is rearing for himself, when the headstone shall be brought forth with shoutings, grace, grace unto it.

In endeavouring to carry out what is thus proposed, we invite, and shall look for, communications from our friends, furnishing us with the materials for the Record. For the way in which they conduct it, the Committee are responsi-

ble to the Synod under whose authority they act; and as the price at which the Record is to be furnished is so very low, it is expected that it will be suitably supported, especially by the families that profess to hold by the principles of the Free Church.

In conclusion, let us press upon those who may favour our pages with a perusal the duty of bearing the interests which are thus brought under their consideration on their hearts at a throne of grace. There may be many whose circumstances may be such that they may have little of worldly substance with which to aid the cause we are engaged in, but the poorest may aid it very materially by their prayers. The different subjects have each their own individual importance. View them in their individuality, view them in the relation in which they stand connected with each other, view them in their bearing on the grand object which we ought ever to have before us, and, in reference to each, plead for the blessing of Him who hath said, "not by might, nor by power, but by my Spirit." Remember especially the words of the Psalmist, "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee.—Because of the house of the Lord our God I will seek thy good."

We invite to a serious consideration of the observations made in the following  
PREFATORY ADDRESS

which we present to our readers, as bearing upon the whole object which we have in view:—

ROMANS x. 13-15.—"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

The time has come when all distinction between Jew and Gentile has been abolished. Formerly that distinction was a very marked one. "You only have I known," was the language of God to his ancient people, "of all the families of the earth." We cannot fath-

om the inscrutable counsels of God, in leaving so large a portion of the world for so long a time without the means of salvation, and choosing only a single nation to be a peculiar people to himself. One thing is certain, that no portion of the world could have claimed a revelation from God, or his interference in rescuing our doomed race from destruction. But it is a different aspect of things that is presented now. It is not a single tribe that is circumscribed, and hedged in, and favoured with the oracles of God, while the whole world besides is left in darkness and ignorance, uncertain even of the existence of God, and without the means of attaining to his favour. The time has come when Joel's words have been fulfilled, "Whosoever shall call upon the name of the Lord shall be saved." There is no difference between the Jew and the Greek. The wall of separation has been broken down. The Jew has no longer the privilege of which the Gentile is left destitute. Both are alike now in the sight of God. The same Lord is rich unto all that call upon him. The Gospel is now as diffusive as the light of heaven: it is like the ordinances of heaven, whose line is gone out through all the earth, and their words unto the ends of the world. The firmament does not embrace a select spot of earth. It encompasses the whole world. So the gospel dispensation is wide, all-embracing, universal! The Sun of righteousness looks down upon every land. His golden beams gild the most distant mountains, the remotest shores; and if any quarter of the earth has not yet been saluted by them, it is not because the Sun of righteousness is not in the spiritual firmament, but because human obstructions have hitherto kept out his influence. The dark forests of wild and native ignorance, the morasses of barbarism, the deep ravines of rude and savage life, have not yet admitted the light which would otherwise have gladdened the hearts and improved the condition of the poor idolator; and little or no effort comparatively has been made to clear away the obstacles. Blessed be God, however, the time has come when Jew and Greek can look up to a common Lord, and believe in a common saviour—that the God of the Jew is the God of the Greek also—that the same Lord over all is rich unto all that call upon him: "Whosoever shall call upon the name of the Lord shall be saved."



True religion, or that which involves or implies salvation, is not described by a single expression in Scripture. It is represented under different expressions, and calling on the name of God is one of these. The worship of the true God is perhaps what is meant—that homage, or devotion, to God, which may be regarded as the primary or central duty of religion—the result of a saving state. To call upon the name of the Lord is thus put for all the other duties of religion—it is the effect put for the cause—a part for the whole; for as the Apostle himself immediately adds, “How shall they call on him in whom they have not believed?” Belief in God is necessary before we will call upon him. But it may still hold good that if we call upon him we shall be saved. Perhaps there could not be a better description of true religion than is contained in these very words. Calling upon God may be considered the life of religion. It implies a recognition of God—a humble alliance in him—a reverential fear of him—a living, practical, regard for him—devout submission to his will—the desire of his favour—the dread of his wrath, and belief of his truth—faith in that which he has revealed to us as the ground of our hope, and the way of our acceptance—To call upon the name of the Lord implies all this. It is not the mere external act of calling upon the name of God. It is not the mere formal duty of worship and of prayer. That of itself would never save. As well might we call upon any other name, upon the name of a false God, upon the name of any of the objects of heathen worship. It were no more than an empty sound—the voice in such a case would spend itself on air; it would be words, and no more. But to call upon the name God must be a real, a true act. In a more restricted sense, to call upon the name of God is to call upon him for mercy; it is to cry to him for help, for salvation. “Arise, and call upon thy God.” But we must never take an isolated passage of Scripture to describe any of its doctrines—we must take the whole analogy of Scripture; and thus, to call upon the name of the Lord is to come to God in the way of his own appointment; it is to believe in Christ; in the method of salvation by him; it is to receive the message of salvation conveyed in the gospel, to comply with that message, and on the authority of God’s revealed word to go to him, to seek his favour, to confide in

his mercy,—and we are here informed that whosoever does so shall be saved.—All mankind are under the wrath of God, exposed to his curse; and there is but one way revealed in which they can be delivered from this state. God has made known to us that way—He has revealed to us the whole scheme of salvation through a crucified Saviour—He has opened up the glorious plan of mercy. Formerly the knowledge of this plan was confined to the Jews; now it is published to the whole world, and the apostle declares, “Whosoever shall call upon the name of the Lord shall be saved.”

The Apostle proceeds to reason: “How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? and how shall they preach except they be sent?” Faith in God is necessary to our calling upon him—hearing of God, again, is necessary to faith, and preaching is necessary to our hearing, and the sending of him who is to preach is necessary to his preaching. We have thus the dependence of these upon one another; so that if the one be important, equally so must the other.—They are links in a chain. There cannot be salvation without we call upon God—we cannot call upon God unless we believe in him—we cannot believe in him if we do not hear of him—we cannot hear of him without a preacher—and the preacher cannot preach except he be sent. The sending of the preacher is the first link; salvation is the last. And what does this prove to us but the importance of the preaching of the Gospel? Salvation depends on it. *Preaching is God’s ordinance for bringing sinners to the enjoyment of salvation.* It is by the preaching of the word that this is done. Faith cometh by hearing, and hearing by the Word of God. We must believe in God, but God’s word alone reveals God to us. It alone reveals God to us as he is. So little do we know, learn, or discover, of God, otherwise, that they to whom the word of God has not come are spoken of as if they had never heard of God: “How can they believe in him of whom they have not heard?” It is not the true God of whom the heathen nations have heard, or whom they worship. It is Gods of their own imaginations, and it may be of their own fashioning. The true God, as he is, in all His purity, in his essential attributes, in

his relation to us, and above all as the God of salvation, needs to reveal himself. We have lost the knowledge of this God. Every nation without the word of God has been as ignorant of him as if he did not exist. The utmost that even the Athenians could attain to was to set up an altar to "the unknown God." *But the word of God reveals him.* It discovers his true character. It makes known his holy and awful perfections—his law—its solemn sanctions—the penalty of violating these—the terrible doom of transgressors—all the fearful consequences of departing from God;—and then it opens up the way of pardon—the way by which we may return to God—the method of reconciliation—the means of salvation through the blood of the Cross—through the mediation of God's own son. The word of God does this, and through the preaching of the word all this is made known, is proclaimed, is published, that mankind hearing it, hearing of God, hearing of the way of salvation, and calling upon the name of the Lord, may be saved. It becomes of paramount importance, therefore, that the Word of God should be preached. *Not otherwise will sinners be saved:* not otherwise will men call upon the name of the Lord. They must hear of God first, and they cannot hear of him without a preacher. The preacher is God's messenger, to speak of him! This is the great purpose and duty of the Preacher—to speak of God—to make him known to sinners—to proclaim all the words of this life, and to command and beseech sinners to trust in God—to believe in his disposition to save all who call upon his name. It is to set forth the evil of sin—its demerit and danger—the holiness and righteousness of God, but his mercy in sending his son into our world, in laying upon him our iniquities, in exacting of him the penalty of our transgression, and pardoning the guiltiest sinner who believes in Christ.—Such is the burden of the preacher's message—such is the work for which he is ordained, to proclaim the word of God, to hold out the message of salvation to all who will hear and believe. Christ himself gave to the preacher his commission, "Go and preach the Gospel to every creature." The close connection, however, between the preaching of the Gospel, and the end it was to serve, is what is here insisted upon; and we see the necessity of the former, if the latter is to be accomplished—

If sinners are to be saved it is through the preaching of the Gospel. If they are to call upon the name of God, they must first hear of him, and how can they hear without a preacher? and how can they preach except they be sent? Christ sent the first preachers. They were called *Apostles* because they were sent.—They were sent on the great embassy of preaching the gospel! They were Christ's *ambassadors*. They were empowered to proclaim the words of eternal life—to reveal the unknown God—and invite sinners to trust in him. This was their message, and it is the message of all who in like manner are called to preach the Gospel. All who preach the Gospel are in like manner the ambassadors of Christ. The commission of Christ to his first Apostles applies equally to them—"Go and preach the Gospel unto every creature." There was to be a succession of Ambassadors, of preachers, of heralds of the Cross, of Ministers of the word, of teachers and pastors, to the end of the world. It was not to the disciples, in their own person, that the promise was given, "lo, I am with you always, even to the end of the world,"—it was to them as the representatives, or as standing in the place, of all that were to succeed them in their high commission.—The place or function of a minister of the gospel is brought out here. He is one of the links of the chain which the Apostle brings before our notice. The chain would not be complete without him. Now, just look at that chain.—What is the last link in it? It is stated first, but it is in reality the last, "Whosoever shall call upon the name of the Lord shall be saved." *What would become of that link without the foregoing?* All are necessary: the believing in God—the hearing of him—the preaching and the preacher. Would you break the chain? Would you sever the connection? Would you dispense with any one of the links? Is it important that we be saved? Is this a grand, a paramount, an all-important, matter? Would we choose to be lost? Would we go down to everlasting destruction? Would we do so when there is a gospel that proclaims the way of salvation? But if we would not, we must not dissolve that chain the links of which Christ himself has woven. "Faith cometh by hearing, and hearing by the word of God." How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?

and how shall they hear without a Preacher? and how shall they preach except they be sent? as it is written, "How beautiful are the feet of them that preach the Gospel of Peace, and bring glad tidings of good things!"

The last words of this beautiful passage are a quotation from Isaiah, (52nd chap. 7th verse,) and are applied by the prophet, in their literal and primary reference, to a Messenger seen hurrying across the mountains, with good tidings to Jerusalem, under a state of siege, beleaguered by her enemies, or sunk in a state of depression, and with the chains of captivity about her neck. It is the tidings of a deliverer, of a saviour; of peace in a time of war, of freedom in a time of captivity. With the same joy that such a messenger would be hailed by a city in the circumstances described, should the preacher of the gospel be welcomed! Have you, reader, hailed the gospel preacher? Have you welcomed him as the messenger of peace, of deliverance, of redemption to your soul? What has been the effect of the preaching of the gospel upon you? You have heard—you may have long sat under—it. Have you believed? Have you called upon the name of the Lord? Without this it is in vain that you have heard—that the gospel has been preached—that the preacher has been sent.—This will but increase your guilt, and aggravate your condemnation. You have turned a deaf ear to the message of mercy—you have refused to listen to the offers of salvation—you have hardened yourself amid the melting representations of the gospel! Will you continue to do so? Will you not hear now? Will you not believe and obey now? Will you not now call upon the name of the Lord? Still it holds good, "*Whosoever shall call upon the name of the Lord shall be saved!*" We invite you to do so. We are warranted to say, if you do so, you shall be saved; if you call upon God—if you depend upon him—if you renounce your own worth—if you cast yourself upon the mercy of God—if you see your own sinfulness, and guilt, and believe the gospel which offers to you the righteousness of Christ—if you do this, you shall be saved.

And as we would be saved ourselves, so we should seek that the gospel may be proclaimed to all our fellow-men—that they may hear, and believe, and be saved. This is the end for which the gospel was given. It was not to be cir-

cumscribed; it was not to be limited; "*Whosoever shall call upon the name of the Lord shall be saved.*" "For the same Lord over all is rich unto all that call upon him." Have our readers believed the gospel? They will desire to communicate it. They will seek to extend it. They will diffuse it far and wide. They will help to maintain it, and to send it to those who have never yet heard the joyful sound. This responsibility lies upon them. The Apostle was not content with handling the high themes of salvation as he had been doing in the previous part of the Epistle. He follows them up with the practical consideration contained in these words. He would have the knowledge of salvation universally extended, every where diffused. He called to mind that the middle wall of partition between Jew and Gentile was broken down—that God put no difference between them—that the same Gospel was intended for all, Greek as well as Jew. He would have all to hear, and all to believe. Exemplify the same spirit! Seek to extend the Gospel! Employ your means, give of your substance, for this purpose. If you do not yourselves preach it—if you are not yourselves called upon to proclaim the tidings—will you not still seek to have them proclaimed? It is the spirit of the Apostle's words to take all means to have the gospel preached, to have the tidings of salvation proclaimed to the ends of the earth.

#### THE COLLEGE.

Of the existing schemes of the church the most important, confessedly, is the entire scheme in reference to the College.

The want of an adequate supply of ministers has been long felt, and each year has been adding to the extent of the field which remains to be overtaken. The congregations and stations in these Provinces that may have been looking anxiously for supplies from Scotland, may be often tempted to think, that it must be owing to a want of interest in their behalf that their applications for assistance have remained so long without a favourable answer; but those who may have been led to think so need to be informed, that they little understand the extent of effort that has been made by the Free Church to provide them with that amount of supply which has been already obtained. Applications for aid have been addressed to that Church from

all parts of the world. These applications are every year, becoming more numerous, and more urgent; and it is with a home population still but scantily provided for, that, in the generosity of her heart, she has been so extensively distributing what, nevertheless, she could but ill spare.

Convinced by experience, therefore, that whatever efforts may be made by those at a distance to provide ministers for these Colonies, no adequate supply can be obtained but by providing means for having them educated within their own bounds, the Synod, at its meeting held in 1816, encouraged in the undertaking by the Colonial Committee of the Free Church of Scotland, appointed a Committee to take steps towards the accomplishment of that object. The subject was still more fully considered at their meeting in the following year. The Rev. Mr. Stewart of New Glasgow had just returned from Scotland with the assurance of the Colonial Committee of the Free Church there, that they would open, and continue to support for a certain term of years, a Theological Institution in the Colony, in the understanding that the Synod would, in the meantime, raise a fund for the permanent endowment of the Professors to be appointed. The Synod, accordingly, after full and mature deliberation, resolved:—  
 "I. That they shall endeavour to raise £8000, during the next four years, to be a permanent fund, the interest of which shall go to support two professors. II. That, for accomplishing this most necessary object, the Synod shall institute Collecting Associations within their bounds, furnish them with collecting cards, and instruct Presbyteries to see that these Associations be put into active operation, and that all monies collected shall be transmitted to the Bank of Nova Scotia, Halifax, before the end of June, 1818."

The Colonial Committee of the Free Church, in fulfilment of the engagement into which they had so generously entered, sent out, in October 1818, Professors King and McKenzie, who, opening the session of College soon after their arrival, had under their charge that winter fifteen students. Three of these were so far advanced that they were in circumstances to enter immediately on the study of Theology. The remaining twelve attended the preliminary classes. During the following session, the College was sorely tried in the death, first of a

highly promising student, Mr. Robert McDonald, from small pox, and, secondly, of Professor McKenzie, from a disease under which he had been labouring before he came to the Province. Eighteen students, however, completed the course of the session, of whom seven attended the classes of Theology, and eleven attended the preliminary classes.—During the current session, the College enjoys the benefit of the able services of Professor Lyall, appointed by the Colonial Committee in the room of the late Professor McKenzie. There are twenty-two students in attendance, of whom eighteen are attending the preliminary classes, and four are prosecuting their course of Theology. Three who had been attending the Theological classes during the last session, and who had but a short time before that come out from Scotland, were constrained to return to their native country, in consequence of the state of their health; and we would direct especial attention to this, as showing how necessary it is that the Provinces should look to their own population for the supply which they need for their pulpits.

There has, then, been a steady increase in the number of students, in the course of these three sessions. With one exception, the whole of them, now in attendance, belong either to Nova Scotia or to New-Brunswick; and the church has reason to congratulate herself on the promise which they hold out, not only in respect to their number, but still more in respect to their personal qualifications.

The only remark which we shall make at present in reference to the progress of the Professorial Fund is, that the statements which we have just submitted are well calculated to stimulate to increased exertions, for the formation of that Fund, those who have been already endeavouring to do their duty towards it; and to administer a rebuke to such as may have been hitherto negligent in a matter which so directly concerns their own best interests, while others have been showing themselves to be so much alive to their importance.

#### COLLEGE AND ACADEMY BUILDINGS.

When the Synod of this Church felt itself driven to the necessity of devising means for rearing a native ministry for these Provinces, if a ministry is to be enjoyed at all, it was at once

seen that there were two objects to which they must address themselves. It was necessary to institute, first, a College, for imparting instructions in the higher branches that must be studied, in preparation for the ministry; and, secondly, although first in point of order, an Academy for communicating instructions in the classics, &c., of a higher character than could be obtained in the common schools of the country, and which, notwithstanding, would be necessary to prepare the Students for prosecuting, with advantage, the more advanced studies to which they would have to give themselves in the College. In carrying their resolution, therefore, into effect with respect to the means for training up a native ministry, the Synod kept both of these objects in view; and authorised the renting of premises that might afford accommodation both for the College and the Academy. The means which were furnished for meeting the current expenses thus incurred have been very inadequate. A debt, in consequence, was accumulating from year to year; and, at the last meeting of the Synod, the whole question of these expences having been taken into consideration, it was agreed that the most advisable way of dealing with the subject would be, to endeavour to raise money for securing premises of our own that might be sufficient for all that was required both for the College and the Academy. Different properties, and, amongst others, the premises which we at present occupy at an annual rent of £60, were mentioned as what might be obtained at a moderate rate; but which, if purchased, would require considerable alterations to render them suitable for the objects in view. It was also considered how far it might be advisable, if means were furnished, to erect premises for ourselves. It is this which is recorded in the minutes: "That steps be taken with the view of making provision for the erection of a suitable building, for both College and Academy." But this part of the case is left quite open; so that the Synod is at perfect liberty to make the most advantageous use of the means with which they may be furnished. It was felt that, in consideration of the effort which is at present in course of being made for forming a fund for the permanent support of

Professors for the College, it would not be advisable to address this call to the Provinces; and, accordingly, it was agreed that the Rev. Mr. Stewart of New Glasgow should, without loss of time, proceed to Scotland to lay the case before the friends of the Church there, and to solicit their assistance; and that Professor King, at the close of the current session, should visit the States for the same object.

Mr. Stewart has arrived in Scotland and laid the matter before the Colonial Committee of the Free Church. We are happy to say that that Committee approve of the object, and have sanctioned it with a special reference to the proposal of purchasing the premises which we at present occupy. The following is an extract on the subject, from the December number of the Home and Foreign Record of the Free Church of Scotland:

#### "COLLEGE BUILDING AND ENDOWMENT.

—At a recent meeting of the Synod of Nova Scotia, the Rev. John Stewart of New Glasgow was appointed to proceed to Scotland, in order to awaken a greater interest here in their collegiate institution, and to obtain subscriptions towards the repairs of the building which it at present occupies, and towards its Library and Endowment Fund, while Professor King was appointed to proceed to New York on a similar errand. Mr. Stewart appeared at the last meeting of the Colonial Committee, and submitted to them a statement of his case. When the collegiate operations were commenced at Halifax, the Synod were under the necessity of renting an unfinished building (formerly used as an academy) for £60 per annum. The repair and furnishing of the building, so as to fit it for class-rooms, library, &c., have, together with the rent, entailed an expense of £400. The whole property may at present be acquired for £900. To accomplish this object, together with paying the debt, and doing what may further be necessary for completing the erection, will thus require a sum of about £1500. The Committee, being deeply impressed with the importance of upholding the college, and being satisfied, from what they know of the site of the building, and other circumstances, that this would be an eligible purchase, gave their sanction to this proposal, as the most advisable in the present position of the Church of Nova Scotia, and agreed to recommend it to the countenance and support of the Church, it being understood, that any sum which may be raised over and above what is required for the building, shall be devoted to the Endowment or Library Fund."

## FREE PRESBYTERY OF HALIFAX.

The Presbytery of Halifax met here on Wednesday, the 25th December, the Reverend Alexander Forrester, Moderator, pro tempore, in the absence of the Reverend Alexander Romans.

A communication was read from the Clerk of the Presbytery of Pictou, in reference to the further supply which is expected from the Presbytery of Halifax, for the congregation of New Glasgow, while Mr. Stewart is in Scotland.

It was reported that collections had been made for the current expences of the College in Chalmers' Church, and St. John's Church, Halifax; at Dartmouth, at Lawrencetown, at Musquodoboit Harbour, and Cornwallis.

The following supplies were appointed:

- Jan. 5, Dartmouth—Mr. Lyall.  
St. John's—Mr. Forrester.  
Goodwood—Mr. Forbes.  
Sackville—Mr. Romans.
- 12, Dartmouth—Mr. King.  
St. John's—Mr. Lyall.  
Lawrencetown—Mr. Romans.
- 19, Dartmouth—Mr. King.  
St. John's—Mr. Romans.
- 26, Dartmouth—Mr. Romans.  
St. John's—Mr. Lyall.
- Feb. 2, Dartmouth—Mr. King.  
St. John's—Mr. Forrester.  
Goodwood—Mr. Forbes.  
Musquodoboit Harbour—Mr. Romans.
- 9, Dartmouth—Mr. King.  
St. John's—Mr. Lyall.  
Lawrencetown—Mr. Romans.
- 16, Dartmouth—Mr. Romans.  
St. John's—Mr. King.  
Sackville—Mr. Lyall.
- 23, Dartmouth—Mr. King.  
St. John's—Mr. Lyall.

The Presbytery instructed those who were appointed to supply stations to request the parties who have the management of their finances to forward to the Presbytery at their next ordinary meeting a statement of their financial affairs for the year about to close.

The next ordinary meeting of the Presbytery was appointed to be held in the Free College here on the last Wednesday of February next.

## WEST-PORT CHURCH, EDINBURGH.

The West Port is a district in Edinburgh which acquired an unhappy no-

tority something more than twenty years ago. The most worthless characters found a nestling place there, and it was dangerous for defenceless individuals to trust themselves within its precincts in the darkness of the night. It is true, even notwithstanding pollution such as all this implies, there were some individuals and families in the district of a very different character, and who were not strangers to the fear of the Lord; but these formed but a small proportion of the population. The bad character of the place was established, and, with the exception, it may be, of the visits of the City Missionary, they seemed to be left just to fester in their own corruption, although their being so left must necessarily react, through their lawless conduct, in a just retribution on the professed Christians around them, who were so indifferent to their spiritual destitution. At length, the attention of Dr. Chalmers was directed to the locality; and, having obtained some information, especially from the City Missionary, concerning its wants, he took it up as a place in which he might practically develop the views which he had long pressed upon the public, as to the true principles on which a home missionary operation ought to be conducted. Christian friends placed at his disposal means for carrying out his plans. A church was erected within the locality. A minister was appointed to try what the humanizing influence of the gospel could do there; and we allow that minister, the devoted Mr. Tasker, to tell his own touching tale of his experience in the five years that have elapsed since he was settled as minister in the West-Port Church. We give his own statement, without abridgment, and we would just remind our readers that while in all the wickedness which may have characterized the West-port, we see how low man may sink, when abandoned to the native tendencies of his own heart, in the extent of change which has been effected, in comparatively so short a time, in that locality, seemingly so hopeless, we see also what the simple message of the gospel can, through the divine blessing, accomplish.

(From the Free Church Missionary Record.)

## DR. CHALMERS' TERRITORIAL CHURCH, WEST-PORT, EDINBURGH.

BY THE REV. W. TASKER.

On the forenoon of the first Sabbath of April 1845, the present minister commenc-

ed his labours as missionary in the West-Port. Dr. Chalmers preached in the forenoon to an overwhelming audience, chiefly of the rich and the privileged class. All the audience which the Missionary had in the afternoon, amounted to seven adults and a few children.

From that day, however, to the present, by the good hand of our God upon us, the work of reclamation has continued to advance with various success. We remember how we trembled to go to our tan-loft church on the Lord's day morning after the monthly payment of the pauper allowance by our poor-house authorities, on account of the sensible diminution of our humble congregation, and the palpable increase of drunkards on the streets. We cannot forget how the parents helped their children at the top of every entrance to point the finger of scorn at us; while the dens of dissipation poured forth their willing victims, to cause us to understand somewhat of being made the song of the drunkard.

We remember of having the seventh successive door slapped in our face ere we had time to tell our message, and of then going to another tenement and entering house by house only to find men and women rolling on the floor of a desolate dwelling in indiscriminate drunkenness; whilst, mingling with their curses and their blasphemies, the heart-piercing looks and cries of their infant children assailed us with irresistible appeals for bread to allay the cutting pangs of hunger. We have given them bread, and seen, before our own eyes, the mothers take it to the nearest dram shop and sell it for whisky. We have gone to the funeral of men and women of this class, and have found the whole of their friends drunk around the corpse, so as to be compelled to go ourselves to beg as many neighbours to come as would carry the body to the burying-ground, that it might be by any means laid in the drunkard's grave.

We have had policemen and criminal officers to guard our teachers and ourselves from suffering violence in the house of prayer on the Sabbath evening, and from being stoned on leaving the school on the other evenings of the week; but, assisted by the willing co-operation of zealous Christians, we laboured from day to day, and the Lord has given testimony to the word of his grace. As instances of this, we can tell of one family, now mingling worthily in the middle rank of society, whose head has undergone, at middle life, the drudgery of learning to read and write, and who is fitter than many who have been born to the privilege, to sit among the nobles of the land. We can point to another who could barely read, but who, in consequence of coming under the power of Christian principle, can now write and account, and is raised with his family to a position of Christian respectability above many in the middle

and even the higher ranks. We can tell of working-men who have cast themselves out of employment because it involved Sabbath profanation, and who, at the expense of separation from the bosom of their families, went to labour in a distant town in order to keep a conscience undefiled. We can tell of offers refused and sacrifices made at the bidding of conscience, as glorifying to the grace of God as any that Scotland has witnessed in these eventful years. We can tell of one who spontaneously declared to us, that while he was sober and intent on money-making as a merchant in the West-Port before he became a member of the church, yet, during the period of his forgetting God, and selling on the Lord's day, he never saved any; and now, having kept the Lord's day, and revered his sanctuary, and worshipped Jehovah in his family, he had realized, in one year, £50 of profit, of clear gain.—

We can tell of drunkards, who now never drink, and of young men rising to positions of respect and usefulness in their various trades and professions; and many young women respected as house-servants, some of whom gladden our hearts by being fellow-labourers in the Sabbath-school and otherwise, and most of whom adorn the doctrine of God our Saviour. Nor should it be forgotten that there are natives, and for a long period residents in the West-Port, whose Christian walk and conversation are as blameless as can be found in the same sphere of life in all the land. Their hearts were crushed and their spirits were chafed by the bad notoriety which imported criminality gave to the name of the West-Port; and from the beginning they cast in their lot with us, and their prayers and co-operation sustain us to this hour. To the glory of Divine grace, we record our firm confidence that not a few both of the young and the old, have been called up from the membership of our church to mingle in the songs and the services of the upper sanctuary. In one word, let any who were wont to pass through the West-Port five years ago, pass through it now on any ordinary Lord's day, and they will at once know the difference; or let them pass through it and then through the Cowgate, or any other plebeian portion of the city where no such territorial church and schools are in operation, and they will soon learn the contrast.

Some may allege, "The West-Port church is full and prosperous, but it is principally attended by parties other than West-Port families."

In answer to this we present the following figures, which it will be allowed are equal to facts:—

There are 411 families resident in the West-Port, which, reckoning 5 to each, is equal to 2055 souls.

1. Of these, 91 families are members or adherents of the West-Port Territorial Church, equal to

2. 67 families are Roman Catholic or of the Scotch Episcopal Church, equal to 335
3. 68 families belonging to other churches, equal to 340
4. 185 families of no church even of any Christian name, equal to 925

Whole of the West-Port families 2055

There are 36 families formerly resident in the West-Port, and still attending the church, making in all 127 families, or 635 individuals belonging to the West-Port in connexion with its church.

6. And, in addition, there are 25 families removed to other towns, and other lands, who at the first were of the West-Port, and who left in connexion with its church, equal to 125

Leaving of non-church-going persons a reduced amount of 125 families, equal to 625

To the numbers that have been or are connected with the church at the West-Port may be added, as having died in communion with the visible church as members of our congregation, 25 families, or 125

Thus more than would fill the church twice over have, by our operations during the last five years, been reclaimed to church-going habits and the decencies of the Christian life.

And let it be remembered, that when 185 families are given as belonging to no church, resident at this moment within the bounds of the West-Port, our friends are grievously mistaken if they conclude that these have all along resisted our appeals and appliances. Of some, we regret to say, this is true. But the great majority have come to fill the dwellings rendered vacant by the removal of Christianized families to other districts, and by the ravages of disease and death among their demoralized predecessors, during the last year or two, or even during the last few months. And the pastoral attentions which we feel to be due to those already attending the Church, coupled with the very limited assistance that we enjoy from male and female visiters, render the case of such much more hopeless than when we first began. Here it may be asked, why do reclaimed families not continue to dwell in the West-Port, to witness for that Saviour whose name they so long taught their fellow-sinners to blaspheme? It must be crushing to the heart of a minister to see his very success driving away Christianized families, and their places filled by a new importation of moral and physical abomination, on which he has to begin anew.— And so it is. But there is something to be said on behalf of those that move away.— No man likes to have his eye fixed down night and day on the scene of his former degradation. Besides, family after family

have, at our entreaty, attempted to reside in dwellings contiguous to the low lodging-houses towards the foot of the streets, and have at length been driven off by the bacchanalian noise that has ascended at midnight from these dens of iniquity. We understand that a new police act has been obtained. We ask why is it not enforced?— And the decent inhabitants of the West-Port, of whom, blessed be God, there are not a few, re-echo the question. We remember how tremblingly a man, the head of a family, that had been constrained by our solicitations for a season to continue in his humble dwelling, came at last to say that the deed was done. He had removed that morning. But, said he, I have not gone far; only to Lady Lawson's Wynd. We asked him if that was all the help we were to expect from those whose present and eternal good we were labouring to secure. It was a Monday morning. "Oh, Sir!" he replied, "we could bear it no longer. They drank and sang, and cursed and swore, and danced during all the Saturday evening and all the Lord's day. We were engaged in family duty (it was the first time that we knew he had begun the practice of family worship), and they forced open the door, they howled and blasphemed, and reeled in, the floor, while we were on our knees; yea they kicked at the soles of our feet until we were compelled to desist and to rise. We came away with heavy hearts to church.— We had slept none all the night; and last night they did the same. And so this morning we flitted; for oh, sir! we could bear it no longer." What could we answer the man? We simply remind the privileged and the rich, that these revellers labour none; while the money that supplies them is obtained from these rich people on the streets and at their doors, and will be so, we suppose, until God give them grace to become Territorial visiters. Still it is to us a most pleasing reflection, that in many lands there are witnesses to the faithfulness of the God of all grace, whom He gathered into the fold of the good Shepherd by means of his servants in the West-Port. Some are in India, some are in Canada, in the United States, in South America, and in Australia; some are in England and some in the sister Isle. "The Voice from Ireland" bears evidence to the efficiency of catechists employed there, and of others whom the West-Port church has supplied. Obdurate must that heart be that does not rejoice and give thanks to God, that the West-Port, instead of sending out pollution on the earth, is furnishing from its bosom witnesses for Christ, labouring in the vineyard of the Lord in many lands, who are steadily bearing the gospel banner aloft in the high places of the field.\*

\* Reclamation has not precipitated from the West-Port only those that were sunk in sin ere our operations began. A medical



In order to form a clear judgment of our Christian progress, it may be well to contrast our present condition with the state of the West-Port when Dr. Chalmers and his fellow-labourers began. This we shall do, by extracting one sentence from an address delivered by Dr. Chalmers in December 1845. It gives the statistics of one district, by no means the worst, but forming a fair average specimen of the whole:—

" Total No. of families,	27
of children under 15 years,	36
of adults from 15 to 20 years,	10
of these capable of attending school,	27
of these at school,	8
CHURCH ATTENDANCE.	
Attending Roman Catholic Chapel,	3
Connected with a Christian church,	2
in all,	5

leaving twenty-two families living in practical heathenism!"

We hasten to give the statistics of the school attendance, the progress and present state of the godly upbringing of the young. Dr. Chalmers was determined from the commencement, without a single exception, to exact a small fee, and to this principle we have faithfully adhered.

Our schools which, from the beginning, were numerous attended, continue to advance. During last season the numbers rose to upwards of 330 in attendance.

The returns from the teachers are as follows:—

DAY SCHOOL.	
	Scholars.
On the roll,	380
Of these in actual attendance,	330
EVENING SCHOOL.	
There are besides, during the winter at the evening classes, on the roll, above	140

#### SABBATH SCHOOLS.

These are in regular operation for religious instruction, not only to the children, but

also to male and female adults, conducted by a superintendent and thirty teachers.

#### SAVINGS BANK.

This part of our operations has been coeval with the existence of the mission. It also continues to prosper. It is open for deposits and payments every Saturday. The returns for the past year are as follow:—

Number of deposits,	1814
Amount deposited,	£131 13 10
Or, at an average,	£2 10 7 per week.

There is besides a children's savings bank, conducted by one of the lady visitors, in which boys and girls deposit their pence and halfpence weekly, and thereby frequently purchase not only the school-books that they require, but likewise articles of clothing for themselves and their parents, the produce of the girls' industry, which they have the exclusive privilege of purchasing at the price of the material; the remainder, if any, being sold to other inhabitants of the West-Port. The deposits here amount to upwards of £20 per annum, or about 8s per week. There is likewise a branch connected with the winter evening classes; so that we feel warranted to say, that the whole amount reaches yearly to nearly £200.

Many of our people are, besides, members of yearly societies, and other mutually provident associations, which it is delightful to see prevailing among working men. And every reflecting person will remark that the bare sum saved gives but a small indication of the good hereby done. The principal benefit consists in the frugality and careful foresight which it at once indicates and fosters. It shows, moreover, that "the population can do much for themselves." Indeed, if we were freed from the infliction of seventeen drinking-houses among us, the yearly deposits, instead of £200, would be £2000.

It would be to us a pleasing duty, if we did not feel that we have exceeded our space, to describe in order *our Library, our Reading-room, and our Washing-house*, with bleaching-green and dressing-apparatus. We simply say they continue to prosper, and recommend attention to the ample information in the tracts published regarding them.

As to the expense of this machinery, all is conducted, every salaried official paid, and every current expense discharged by a sum of about £400 a year. £300 of this is contributed by the people themselves, leaving only £100 to be supplied *ab extra*.

#### HOME MISSION OF THE FREE CHURCH OF SCOTLAND.

Our next extract shows something of the efforts which the people of that Church by whom so much aid has been given to the Colonies must make, in order to maintain ordinances among themselves. There are some wealthy congregations the members of which do

friend was called to visit a Dispensary patient in a far worse part of the city than any to be found in the West-Port. On entering the den, and hearing the voice, and examining the symptoms, he exclaimed, "I am mistaken, friend, if I have not attended you before." "Oh yes, doctor! you have often done me good. You only know my trouble." "It was in the West-Port, was it not?" "Yes it was, doctor." "And in a far better room, and a far healthier neighbourhood than this—it was in —?" "Yes, doctor." "And why did you leave it—is this cheaper?" "Indeed, no sir, I paid there 1s. 3d. per week, and here 1s. 6d." "Why, then, did you leave?" "Indeed, doctor, to tell you the truth, I could not get peace yonder with ladies and gentlemen coming in, and saying, *Go to church, go to church*; so I just suited here to get peace."

much to assist their poorer brethren, but these form only a small proportion of the whole. The great mass of the people are of the middling and the working classes, and many of their stations are erected in districts where the people are in much poorer circumstances than those are who attend at our stations in these Provinces. They are made nevertheless to feel the necessity of doing what they can towards the support of ordinances which are for their own benefit; and we trust the example will not be without its influence here.

IV. Our fourth and fifth reports refer to a parish in the West of Scotland, which for generations has been notorious for the darkening and deadening effects of an almost uninterrupted prevalence of Moderation. The high rate of the contributions which are given by the few poor but willing friends of gospel truth in that parish, ought to put to shame the state of things in many of our numerous and more favoured congregations. While the zeal, wise and faithful diligence of the probationer that labours there, and the devoted zeal of those who actively assist him, are worthy of praise and imitation.

The Convener of a Committee of the Presbytery of the bounds says, —

I have to report, on the part of the committee appointed at last meeting of Presbytery to visit —, that having visited that station, and conferred with friends on the spot, the committee are of opinion, that no increase on the sum which this station has been endeavouring to raise—viz., £25 per annum—can in present circumstances be reasonably looked for; and for this plain reason, that whilst there are many more than fifty who attend occasionally on the ministrations of the Free Church in that parish, there are not more than fifty real and declared adherents, old and young; and, in order to raise £25, these fifty adherents must contribute at the rate of 10s. each, [observe, not each family, but each individual.] which is a very high average, and much above the ordinary rate of contribution amongst adherents of the Free Church generally.

And further, the committee are of opinion, that those who have the charge of collecting the contributions of the adherents of the Free Church in —, are most active and zealous in the cause—not only contributing largely themselves, but sparing no exertions to secure the contributions of others; so that if, on any occasion, the £25 are not fully realized, the failure is in no degree to be ascribed to any slackness on the part of those who have the charge of matters, but is very

much owing to the high rate of contributions amongst a people who have hitherto never been accustomed to give anything for the support of a gospel ministry.

V The Pro-secutor labouring there writes,—

This station engaged to send £25 yearly to the Sustentation Fund; but previous to my coming here, 15th December 1849 it had fallen very considerably short of implementing its engagement. At the end of my first quarter we were able to meet demands; at the expiry of the second we had just £6 in hand—our evening sermon having been some time given up. From this sum we had to pay £1 to defray local expenses.

On receipt of my salary, I added £1, and sent you £6, which is yet short of our stipulated sum. This was our last contribution. You will be satisfied, I think, that we are doing our utmost when we state, that in order to raise the sum engaged to be paid, our people have to give on an average 10s. each yearly, for we are a very handful. I must mention also, that while our congregation is increasing on one side of the house, it is decreasing on the other.

The bulk of our half-resolved adherents is growing, but the body of our membership is diminishing. Very recently we have lost two families, and I have great fear of a third, by the exercise of a faithful but most affectionately administered discipline. These members were in the habit of attending church about once a month—not oftener. On being admonished and quietly dealt with, they darted off, and told us they could get sermons elsewhere—meaning the Establishment. Thither they have gone, and are safe now till their dying day from all molestation of this sort.

This parish, by reason of a dead Moderate ministry, unbroken and undisturbed since the days of Samuel Rutherford, is sunk in a most appalling condition of ignorance and ungodliness. The most dark featured accounts that ever reached you regarding it, were not an exaggeration of the simple truth.

When a preached gospel begins to take effect upon the people, and not till then, will our funds increase.

From the Missionary Record.

CALCUTTA.

Extract Letter from the Native Convert, Bunka Behari Basu, to the Rev. Dr. Duff.

[It is now well understood that one grand object contemplated by the Indian Missions of our Church, has been the

rearing of an effective native ministry. The realization of such an object even in a Christian country must be the work of time. How much more must it be so, in a country replenished with the idolatries and superstitions of ages! Already, however, by the blessing of God on the measures adopted by his faithful servants, has this object been begun to be realized much earlier and more satisfactorily than could well have been anticipated. Let us praise God for such an early reaping from the seed sown. In this country we have been eyewitnesses of some of the precious first-fruits of our Indian Missions, in the persons of Dhanjibhai and Rajahgopaul; and at the different stations at Calcutta, Madras, Bombay, and Puna, there are, at this moment, between twenty and thirty more native converts, either already set apart, or preparing to be set apart, for the sacred work of the Christian ministry! These, in the first instance, must be supported by the Lord's people in this land, while they go forth as evangelists among their benighted countrymen. Let this fact be distinctly borne in mind by ministers and people, on the occasion of the forthcoming annual collection in behalf of our Foreign Missions. And let all unite in earnest prayer that, through the Lord's blessing on the labours of these young evangelists, the time may be hastened when numbers of idolaters shall be turned from darkness to light—and be constituted into self-sustaining churches.

As we cannot expect to be visited by many of our beloved native brethren in India, it is cheering to think that, owing to the superior course of education which they are receiving, it will be in their power to address us, from time to time, in the form of epistolary correspondence; and that, too, without the medium of translation, in the English language. A letter, of the recent date of the 8th October last, addressed to Dr Duff by one of the youngest of the noble band now preparing to enter on the work of the ministry in Calcutta, has been placed at our disposal. In the following extract from this communication, our readers cannot fail to notice several points of interest—such as the fine feeling of gratitude towards a Christian instructor—the ingenuous confession of felt shortcomings—the door of entrance opened to intelligent native converts into the hearts of their countrymen, which would be wholly shut against foreigners—the affecting allusion to the sudden death of Mrs. Miller—and the announcement of the probable accession of fresh converts to the Christian faith.]

“Believe me sir, that I ever felt, and still feel, towards you all the reverence

and affection of a son to a father. Few, indeed, are the persons at whose hands I had the unspeakable privilege of profiting so much. It is impossible for me to forget those salutary lessons, both at home as well as in the class-room, which you imprinted on the tablet of my heart; those fatherly reproofs, those heart-searching appeals which distilled from your mouth. Indeed, sir, like a faithful friend, like an affectionate father, you tried your utmost to discipline us in the school of Christ.

“I confess, sir, and that with shame and confusion of face, that since I came to know the only Redeemer of my never-dying soul, manifold have been my errings and backslidings, and that in the very face of these most precious and delectable inculcations of divine truth. Oh may the days past be sufficient for the deeds of the flesh! Oh may the future become the grave of all the follies of the bygone days! Oh may I henceforth walk as becometh those who are the followers of Him, who was holy, harmless, and undefiled!—those who are destined to become plants of renown, to bloom and blossom in the regions of immortality in heavenly Eden! Oh may I henceforth adorn the doctrine of my God and Saviour, by a holy, heavenly life—by an entire devotion of my head and heart to his glorious work—by a complete dedication of all that I have to His service!

“After our examination I had the privilege of accompanying Babu Jagadishwar Bhattacharjya on his usual annual preaching tour, the most cheering and interesting part of which was that spent in my own village. Here we witnessed most forcibly the native energy and majestic simplicity of soul-saving Christianity.

“We all entered the house of my father with the dolorous welcome of blasted hopes and blighted expectations. A midst an outburst of tears and lamentations, I was introduced to those who did not see my face before, (for, when very young, I was brought to Calcutta to reside at my maternal grandfather's house); and they, together with my grandmother, stepmother, &c., complete the tragic scene—a scene, the deathlike silence of which was disturbed only by such questions as the following:—‘Why did you leave us?’ ‘Could you not have worshipped God at home?’ ‘Are our god's false, and yours only true?’ ‘Are you only the darling of Heaven, the favourite of God, the heir of unfading joys?’ ‘Are you only wise, and your forefathers a parcel of fools?’ After giving a distinct answer to each of these questions, no less foolish than natural, my paternal grandmother began to relate, in a most hurrow-

ing description, the story of my father's death—a death caused by my brother's decease, and my becoming a Christian. You can anticipate, sir, with what feelings I heard the account. The truth is, I was completely overpowered by emotions.

“Within a few minutes the whole house was filled with the villagers, who expressed their earnest desire of hearing something about our holy religion. We were very much cheered at this voluntary request, and the more so after witnessing so tragic a scene. Babu Jagadishwar told them, that ‘if you all assemble together in this place in the evening, I shall be most happy to comply with your request, because this is the very reason why we are here this day.’

At the appointed hour, upwards of 60 people came flocking to the house; and after making them sit, in rows, Babu Jagadishwar began to unfold to them the riches of divine grace, the unparalleled love of Christ Jesus in veiling his divinity in the vest of humanity, for the salvation of a world lying in sin and steeped in iniquity, enslaved by wickedness and enthralled by Satan. The people, simple-hearted and unadulterated by prejudices, contracted from most childish conceits entertained against Christianity, listened to the word of exhortation with all silence and attention as was most becoming. When he ended, they were asked, if aught they had against what he said, he would be most glad to hear and satisfy them; but all to a man answered that they can have nothing against what he had said, since there is nothing that they have heard but what is consonant with reason, and in unison with the holy mind and divine will of God? And at the end they pressed us to remain the next day also; but, not being able to comply with their request, we promised them to go this year again.

“As to the particulars of this tour I need not dwell at large, since the full details of it you have already learned from Babu Jagadishwar.

“You are perhaps aware that we have already passed two or three examinations before the Presbytery, and will have another in November, chiefly on the doctrines of Christianity, which will end in our becoming probationers.

“You would hear, I dare say, from our missionary fathers the mournful news of Mrs. Miller's death—a death no less sudden and unexpected, than painful and trying to the bereaved husband. Oh may such afflictive dispensations of our heavenly Father make one ever feel, always realise, and constantly bear in mind, the uncertainty of time, the brevity of life,

the evanescent nature and fleeting character of every thing here below! Oh may such sudden strokes of the king of terrors make me more and more set loose to the things of this ever passing world—placing all my affections on those ever-enduring realities which are above! Oh may I deposit my treasures in the bank of heaven, where no rust can corrupt, no thieves can break through! Oh may I consider death as the harbinger of a blessed immortality—the sure precursor of that eternal weight of glory which death will disclose before our admiring eyes! For the Lord Jesus has broken the sting of death, and has triumphed over him that had the power of death, and thereby enabling us to exclaim, O death, where is thy sting! O grave, where is thy victory!

“Babu Gurudas Maitra's” wife has made a great progress in the knowledge of Jesus Christ, and is about to be received by baptism into the visible Church of Christ. Oh may her head knowledge be reduced into heart convictions, and may she prove a mother in our Israel!

“We are all quite well here. Besides the two, the account of whose baptism you have already learned, we expect three more—one a Mohammedan from the Madrisa College, and the other two from the first year's college class of our own Institution. Oh may those days soon dawn, when not only two or three, but myriads shall come, earnestly desiring to follow Christ through life and through death!

“In conclusion, kindly remember me in your prayers, so that I may be a burning and a shining light in this dark land, and, being fired with love to my perishing countrymen, I may be privileged to spend and be spent as a bumble instrument in the salvation of their immortal souls.”

—o—  
(From the Canada Record.)

THE MISSIONARY RECORD OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA—Such is the title of a new monthly, to be issued at Halifax, in January. Like our own *Record*, it is to be conducted under the superintendence of a Committee of Synod, and to be the or-

\* At the time of this convert's baptism, he was obliged to part with his wife, as a portion of the penalty which he paid for joining the Lord Jesus Christ. Several years afterwards she was enabled to leave her friends. Being an idolatress, she cheerfully put herself under the instruction of her Christian husband; and is expected soon to be admitted into the visible Church of Christ.

gan of the Presbyterian Church in the Lower Provinces, but will contain general notices of kindred Churches. The annual subscription is 2s 6d. A. Mackinlay, Esq., Bookseller, Halifax, will receive the names and address of subscribers.

We gladly hail the accession of this additional fellow-labourer, and wish all manner of success to the undertaking.

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THE TREASURER for the Schemes of the Church has received the following collections:

#### I. FOR THE SYNOD FUND.

Chalmers' Church,	£6	0	0
St. John's Church,	0	10	5
Boularderie,	1	4	0
Dartmouth,	1	1	4
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Sackville,	0	12	0
Nine Mile House,	0	8	9½
Sydney Mines,	*2	14	6
Cornwallis,	1	9	0

#### II. CURRENT EXPENSES OF COLLEGE

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Lunenburg,	4	9	0
Cornwallis,	1	10	9½
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\* This was sent as being £2 15s. 2d. The difference is owing to the different value of some of the coins in the two places.

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