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# THE MISSIONARY RECORD

OF THE

## Free Church of Nova Scotia.

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No. 6.

### RÉMARKS ON MICAH VI. 8.

*"He hath shewed thee, O man, what is good : and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"*

Speaking in the name of the Lord, the prophet says at the fifth verse, "O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim and Gilgal; that ye may know the righteousness of the Lord". On the ground of this reference, some have been inclined to view the sixth and seventh verses as questions which Balak proposed to Balaam in his consultation, and the words of the eighth verse as the answer which Balaam returned. The king of Moab is thus to be considered as desiring to know how he might find acceptance with the God of Israel, and Balaam as setting before him in all faithfulness the requirements of God's law. This is a view, however, which will not bear a close examination. The narrative in the twenty-second chapter of the book of Numbers shows that Balak's solicitude was not about acceptance with God, but as to how he might bring a curse upon Israel. The twenty-third and twenty-fourth chapters contain the remarkable blessings which Balaam was constrained by God *publicly* to pronounce upon that people whom Balak was desirous to destroy: and as to *any private advice*, the statement in Revelation ii. 14, about "the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication", forbids us to suppose that in connexion with such counsel which was but too faithfully followed out, he could have said, "and what doth the Lord

require of thee, but to do justly, and to love mercy, and to walk humbly with thy God".

A more satisfactory view of the connexion may be obtained by attending to the beginning of the chapter. The prophet there announces the commission he had received to make known God's controversy with his people for the ingratitude with which they had requited his manifold acts of kindness to them. In pleading this controversy, the Lord, at the third verse, challenges his people to show any cause which he had given them for their estrangement from Him. "O my people, what have I done unto thee? and wherein have I wearied thee? testify against me". In order that they might understand God's righteousness in this controversy, they are reminded of the way in which He had delivered them from Egypt; conducted them through the wilderness under the guidance of Moses, Aaron, and Miriam; how he had defeated the wicked machinations of Balak when, at the suggestion of Balaam, he endeavoured to draw them into sin so that God might cast them off and destroy them; and how He had brought them from Shittim, where these snares were spread for them, to the promised land, even to Gilgal, where (Josh. v. 9) the reproach of Egypt was rolled away from them. This statement of the Lord's controversy is not without effect. The people are awakened to a sense of their sin, they have some apprehension of their danger, and, under deep convictions, they cry out "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old?—Will the Lord be pleased with thousands

of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul"?

Some may be inclined to think that this language is altogether incongruous with the character of the people to whom, according to this view, it is ascribed. However affectingly it may declare the alarm of a soul which is awakened to an apprehension of the divine wrath, is it not altogether out of place, when it is represented as uttered by a descendant of Jacob? Would such a one ask, "shall I give my first born for my transgression, the fruit of my body for the sin of my soul"? The language undoubtedly is inconsistent with the character of one who is an Israelite indeed. We must, however, remember that Micah prophesied in the degenerate times of "that Ahaz", king of Judah, who (2 Chron. xxviii. 3, 4), "burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel. He sacrificed also and burnt incense in the high places, and on the hills and under every green tree". At this time, Israel and Judah seemed to vie with each other in the daring character of their rebellion against God. The Lord indeed testified against them by his prophets: "Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them". Even were there nothing among ourselves to show how soon people can become degenerate, and how grossly ignorant of God's word those may be who have been brought up by parents who, although once in regular attendance on religious ordinances, have thrown off the fear of the Lord, we can have no difficulty in conceiving, from the account which the Scriptures give of the kingdoms of Israel and Judah at this time, that the great mass of the people must have sunk both into heathenish ignorance and into heathenish superstition. At length, however, the sixteen years of the reign of Ahaz are brought to a close; and his son Hezekiah occupies the throne of the kingdom of Judah. The reproofs

of the prophets appear to have made some impression. The Lord's controversy is heard. There is an awakening among the people. They turn from their dumb idols, and, in deep distress of soul, inquire "Wherewith shall I come before the Lord, and bow myself before the high God?"

The prophet, in his answer, addresses them as men who, whatever might be their ignorance now, had been favoured with information on the subject of their inquiry: "He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" According to a very common view of this passage, the first clause is considered as merely stating that the information suited to the necessities of the inquirer had been already given; while the remainder of the verse repeats the information in so many words:—"God has shewed you what is good, and it is this, do justly, love mercy, walk humbly with God." Perhaps some may have thought that this view of the passage is sanctioned by the answer of our Saviour to the young man who came to him saying (Matth. xix. 16), "Good Master, what good thing shall I do, that I may have eternal life?"—"If thou wilt enter into life, keep the commandments." The cases, however, are widely different.—The young man was full of his own righteousness. He conceived that he could easily secure a title to heaven; and it was good for him to know that what the law requires is uniform, persevering, un-sinful obedience—an obedience which is the expression of that devoted affection to God which will neither grudge nor spare any sacrifice that his service requires. The inquirer here, however, is one who feels himself to be a sinner, who acknowledges his guilt, and who desires to know with what atoning sacrifice he may appear before God. Is it fitted to relieve the distresses of such a soul to urge him with the demands of the divine law? to remind him that it requires him to do justly, to love mercy, and to walk humbly with God? It is because he knows he has broken the law that requires this that he is so alarmed, and feels so anxious to know by what sacrifice, notwithstanding, the Lord may be pleased. Is it simply a re-exhibition of the law that is good—not for the self-righteous Pharisee, who needs yet to be convinced that he is a sinner—but for the deeply convinced sinner, who is with all

earnestness inquiring, What must I do to be saved? Is that the answer which God's word returns to such a question? Was it an answer such as that which made David sing of the blessedness of the man whose transgression is forgiven, whose sin is covered? Was it with an answer such as that that the apostle Paul spoke peace to the jailor at Philippi, when he said to him and Silas, "Sirs, what must I do to be saved?" Assuredly not. The *good* that was showed to the jailor, was the Saviour who hath "suffered for sins, the just for the unjust, that he might bring us to God." The *good* in which David was made to rejoice, was the grace of him who could wash him thoroughly from his iniquities and cleanse him from his sin. It was this *good* that was made known to fallen Adam, when he heard of the seed of the woman that was to bruise the head of the serpent. This was the *good* on which Abraham's soul reposed, as he believed on him who justifieth the ungodly. The whole system of the ceremonial law was a shadow of that *good*, the body of which is Christ. Of him, this very prophet had spoken in the second verse of the preceding chapter, when he said, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting." The words of this first clause, therefore, are a complete and appropriate answer to the preceding questions.—They point to the Saviour. At the same time, they do so in such a way as is fitted to rebuke these backsliders for their ignorance with respect to that which had been so frequently set before them; and to send them back to those ordinances which they could not neglect without endangering their own souls.

Having thus directed them to the Saviour, the prophet still farther reminds them of the return which God expects for so great a benefit: and now "what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" "The law is holy, and the commandment holy, and just, and good." By the very terms of his being, as a moral creature, man is, and must ever be, under the authority of this law, as a rule of duty. Having transgressed it, and incurred its condemnation, he cannot now obtain a title to life by his own obedience to it. His failure in this has not in the slightest degree abated its claim. Nor, whatever some

may have foolishly thought, does the gospel relieve him from its authority. It sets before him indeed a way of acceptance before God, through the righteousness of that Saviour who has both obeyed the precept and endured the penalty, having become "obedient unto death, even the death of the cross;" but it is not in order that, being thus accepted, he may with impunity continue in the violation of this law. On the contrary, the salvation which it reveals is a holy salvation—it is a *salvation from sin*. Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The faith that unites the sinner to the Saviour is a faith that purifies the heart, and works by love.—The love of God shed abroad in the heart inclines to the duties of new obedience. The grace of God communicated to the soul strengthens for this obedience. The light of the gospel, in all its dispensations, enforces every duty by the constraining argument "Ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." This is the argument with which God introduces the republication of the moral law to his chosen people at Mount Sinai; "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."—This is the argument the constraining power of which had reached David's heart, when he exclaimed, (Ps. cxvi. 12-14), "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." This was the argument to which our Saviour referred, when he said, "If ye love me keep my commandments." This was the argument with which the apostle Paul enforced every duty, when he said, (Rom. xii. 1), "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This is the argument, the power of which the whole body of the redeemed acknowledge, when with the beloved disciple they exclaim "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever, Amen."

How precious then is the light of the

gospel—the grace of the Saviour! and how unpeepable is the folly of those who, in this their day, will not attend to the things that belong to their peace!—Ye multitudes who still say, “Who will show us any good? be persuaded of this, the Lord hath showed us what is good.—His invitation is, “Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness” God hath appointed a day in which he will judge the world in righteousness. Is it not then of first importance to know wherewith you may come before him? and to be prepared to meet your God? How much soever you may be now satisfied with yourselves, your righteousnesses are but as filthy rags before him with whom you have to do. In the Lord alone we can have righteousness and strength. God hath set forth Jesus Christ “to be a propitiation through faith in his blood.” It is in this Saviour that he declares his righteousness; “that he might be just, and the justifier of him which believeth in Jesus.” Look unto him, then, and be ye saved, all the ends of the earth. “Behold, now is the accepted time; behold, now is the day of salvation.”

Have you found peace through this Saviour? Then, remember what manner of persons ye ought to be in all holy conversation and godliness. “If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” While others are vainly looking for life through a fancied obedience to that law to which their carnal minds are not subject, neither indeed can be; let it be your part to show that obedience from the heart which is the fruit—the proper acting of that life which you have already found in Christ Jesus. Let the justice, the integrity, by which your whole dealings are characterized: let the mercy, the self-denying and self-sacrificing kindness which you exercise towards your brethren; let your humble walk before God, as feeling that it is by grace that you are saved—let these show what you have learned from your intercourse with him who came to seek and to save that which was lost. In the devotedness of your heart to him

who hath loosed your bonds, let the world see how truly willing Christ's people are in the day of his power, how delightful they find his service to be, how blissful it is to worship God in the beauty of holiness. “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.”

#### QUALIFICATIONS OF OFFICE-BEARERS FOR MANAGING THE TEMPORALITIES OF THE CHURCH.

It has been shown in our last number that Ministers and Ruling Elders, according to Scripture and the constitution of our church, have an important duty to discharge in the management of the ecclesiastical temporalities; and that they have Deacons associated with them as assistants, lest they should be thereby abstracted too much from the proper spiritualities of their office. In directing attention, however, to the qualifications needed for the due discharge of the duties now under consideration, we have no occasion to inquire into the qualifications that may be requisite either, in the case of Ministers, for labouring in word and doctrine, or, in the case of both Ministers and Elders, for simply ruling in the house of God. Our concern is with that single department of duty in which Deacons, as Deacons, are appointed to assist them; and the requisite qualifications therefore will be best learned from attending to what is stated with respect to those who are appointed solely for the management of “this business”.

We confine our attention to two passages of scripture on this subject. When instituting the office of the Deacon, the Apostles say, (Acts vi. 3), “Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business”. In giving instructions to Timothy for his guidance in arranging the affairs of the church at Ephesus, the Apostle Paul, after stating the qualifications of a bishop or Presbyter, says, (1 Tim. iii. 8.) “Likewise must the deacons be grave, not doubled tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own

houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus".

It will easily be seen that, upon the authority of these passages, we are warranted in saying that Deacons ought to be

1st. Men of established moral character—"of honest report"—"blameless".—There are special temptations connected with the management of pecuniary affairs, and they to whom this is entrusted must have the confidence of those for whom they act. It is not enough that they be free from actual charge, they ought to be of tried and acknowledged integrity. There are persons of plausible manners, who can make smooth speeches merely to beguile the simple; but these men of "double tongue", who under pretence of zeal for the church might only avail themselves of their official standing to gratify their "greed of filthy lucre", or their love of pre-eminence, must be rejected. Being "given to much wine" is in itself an immorality, at the same time, also, it tends to impair all confidence even in the minds of men who might be little affected by the circumstance that it is immoral. Nor is personal character alone to be considered here. An individual may be in himself unobjectionable, and yet may be connected with a family of such a character as would render it altogether inexpedient that he should be placed in an office such as this. If his wife or his children are of irregular disreputable habits, that circumstance alone might expose the affairs of the church in his hands to mismanagement, and might make the character of the church a theme for the song of the drunkard.

2d. Men of intelligence and good business habits—"full of wisdom." In order that they may be qualified for conducting the details of the business entrusted to them, they require to be persons of a good sound judgment, possessed of some knowledge of human character, and practised in some degree in the management of worldly affairs. It is not meant that this should be the result of a very lengthened experience. That would imply advanced years; whereas they seem to have been generally young men who were appointed to this office, and who in the faithful discharge of its duties prepared themselves for a higher office—that "good degree" of which the Apostle Paul writes to Timothy. There ought, however, to be evidence of that

good sense, and readiness in the management of business that may warrant the expectation that justice will be done to the interests committed to them.

3rd. Sound in the faith—"holding the mystery of the faith in a pure conscience." The admission of unsound doctrine into the church is fraught with danger. It is quite true, that private individuals may without inconsistency hold a standing within the pale of the church and partake of her ordinances, although they have not yet seen their way to an acceptance of all the doctrines which she is engaged to teach, and may hold some views which she condemns as erroneous. Notwithstanding this defect of light, and this amount of error, there may still be that profession of faith and that walk and conversation which may justify their being regarded, in the judgment of charity, as the followers of Christ; while at the same time the position which they thus occupy expresses their willingness to be instructed by the church, and to submit to her government and discipline. Something more than this, however, is necessary in the case of office-bearers; and accordingly, although Deacons are not appointed to preach the word, yet as parties who occupy an influential position in the church, and who are entrusted with the management of an important branch of her affairs, they ought to give evidence of their decided attachment to her principles. With us, this attachment is indicated by a subscription of the Confession of Faith, and a declaration of adherence to the system of church government and worship set forth in her other subordinate standards, as being founded on the word of God and agreeable thereto. There ought to be such an acquaintance with these principles, and such a conviction of their truth, as that the individual may give these assurances with a "pure conscience."

4th "Full of the Holy Ghost". It is not enough that there should be an adherence to these principles as being intellectually apprehended to be true.—They should have a lodgement in the heart, through the work of the Holy Spirit. The persons appointed to the discharge of these duties ought to be, in as far as men can judge, the subjects of vital religion. Without this there may be fitful movements—alacrity, perhaps, in the discharge of some duties, so long as there may be a popular feeling in their favour—while some personal distinction is to be obtained, or some selfish end to

be reached. It is where genuine piety reigns, and in such cases alone, that we have reason to expect that there will be no wearying in well-doing; but, on the contrary, a steady perseverance in duty which requires much patience, self-denial, and sacrifice; which must be prosecuted in the face of discouragements from the world, notwithstanding the ingratitude of those in whose behalf the effort may be made, and with little even of the sympathy of those from whose principles better things might have been expected. It is the love of the Saviour that can sustain the mind in these and still more trying circumstances, and animate his fainting disciple by the recollection that it is to him that the service is to be performed, and that he does not overlook nor despise the humblest work of faith or labour of love.

Let persons possessed of qualifications such as these be sought out in our congregations, where they are not already employed. We have no doubt that they may be found; and we trust that, notwithstanding the lowly opinion which they may entertain of themselves, they will not refuse to answer the call of the church.

Having been associated for a winter with the late Professor Esson in his College labours at Toronto, we cordially concur in the following tribute to his memory. Want of space prevents us from extending the extract so as to embrace the statement by Dr. Burns also.

(From the *Canada Record*)

#### DEATH OF THE REV. PROFESSOR ESSON.

We little thought, when, in our last issue, we announced the death of Mr. Burns, that in this number it was to be our melancholy duty to make a similar intimation regarding one who was so eminently useful, and generally beloved, as Professor Esson; yet, so it is. Mr. Esson ceased from his labors, and entered into rest, on Wednesday, the 11th May, and his mortal remains were conveyed to the Necropolis on the Saturday following, attended by a large number of the city Clergy and other friends. The body has since been removed to Montreal, where he laboured for twenty-seven years, as minister in St. Gabriel Street Church.

We cannot give, just now, as full an account of the life and labors of Professor Esson as we could wish, but in the

meantime subjoin the following testimonies to his worth and devoted zeal, from the Rev. Dr. Willis and Dr. Burns.— These were parts of discourses delivered, with a reference to the sad event, in the two churches in this city, on Sabbath, the 15th ultimo. The Rev gentlemen who offer this tribute to Professor Esson's memory, were associated for several years with him in his energetic labors in Knox's College; and we are sure, that what they say from personal acquaintance, and a high appreciation of his excellent qualities, will be readily concurred in by all who had the privilege of being admitted to share in his friendship, or who had the honor of sitting at his feet as he discharged his academic duties in the halls of learning.

Dr Willis closed his discourse, from Romans v. 17, by saying—

"The latest event indeed was not so strikingly sudden; though the end of a long illness in the case of our departed friend, Professor Esson, came with somewhat of an unexpected rapidity, and so far we were taken, here also, by surprise. I had the satisfaction to be present with the deceased at the solemn moment when the spirit was taking its departure, and joined with the near and dear relatives in commending him to the Saviour in whom he trusted. I had again and again offered prayer with him previously, not without the impression that he was a dying man. He is gone! and the cordial regret simultaneously uttered by a large circle of friends bears testimony to the void which his death is felt to have made in the community, and to the high esteem which his dispositions and virtues had secured for him in the hearts of his fellow-citizens. Mr. Esson was a man whom it was impossible to know and not to love; for the noble simplicity and ingenuousness of his temper and manners, united with an ardour of spirit which he carried into his professional pursuits, rendering his congenial studies a source of constant enjoyment to himself, and enabling him to interest the hearts as well as minds of students in comparatively abstract speculations; but which never kindled into more fervent enthusiasm, than when his mind dwelt, in the course of his private conversation, or public prelections, on the practical tendencies and prospective issues of the labors of studious men and philanthropists, in accelerating the diffusion of universal happiness, and ameliorating the condition, physical or moral, of the human race.

"I have seldom, if ever, known a man more ingenuous; more superior to whatever is mean or sordid in intention, or sinister and intriguing in mode of action; or with whom it was more manifest that views of personal interest, ambition of power, and

love of popularity, were not the principles that held sway with him in council or in conduct, in public affairs. Whether you agreed with him in sentiment, or whether you differed, you found in him, in the one case, a hearty and honest associate, or, in the other, a liberal and magnanimous opponent. Mr. Esson was long engaged in the ministry, in a church in Montreal. Some years ago, (nine now,) at the commencement of Knox's College, in this city, he threw himself with all his ardour, into the work assigned to him, in directing the studies of youths intending for the holy ministry, especially in the preliminary department of their training. And not more by his intellectual than by his moral influence, by his professional exertions than by his truly paternal interest in those committed to his charge, did he contribute to form the minds of a considerable proportion of our candidates, and attach to himself the confidence of one and all as to a familiar friend. I have had the best opportunity of witnessing the earnestness with which he sought to impress a reverence for the Word of God on his pupils, and to commend to them the dictates of its divine wisdom, as the ultimate rule and arbiter in all philosophic investigations. I believe he derived his chief enjoyment in the study of man—his favourite study—from the opportunity it gave him of admiring and commending the Divine Author of all his mental and moral adaptations. He lived in a region of lofty contemplation, in which, as he retired within himself, he not only might seem to withdraw himself from the excitements of passing events,—having no heart for the turmoils of petty strife, and his talents not lying in the capacity for details in business—but he might seem even in a degree unsocial; not because he was austere, but because his mind was prone to abstraction. But he was far from being without the social feeling, any more than indifferent to public interests. He loved his friends; he looked forth from his retirement with complacency and benevolence on all men; and when he allowed himself to relax in conversation, young and old alike listened delighted to the overflowing of his affectionate heart; the utterances which indicated, without ostentation, the richly furnished mind, trained to habits of observation, and sagacious reflection. His habits of abstraction, therefore, had nothing of the morose; and I think it was because his mind was possessed of the peace of the Gospel, and imbued with the love of God, as well as provided with the stores of philosophical and historical lore, that he was so uniformly happy, alone or with others, as the good man is said to be—satisfied from himself.

“The latest hours of our departed friend were in harmony with the habits of his life. It was not simply the favour of God, but the likeness of God, that his soul aspired

after; it was not merely the more selfish question of safety that exercised his spirit—though that is itself a great and important question: and he gave indications in his expressions of a contrite and humble mind, conversant with godly sorrow; he loved to hear of the gracious covenant, and of the everlasting righteousness of the Mediator. But, with a mind at rest in the faith of Christ, he dwelt in love as one dwelling in God; and, I believe, that in his view of heaven itself, he looked not so much at the idea of being free from all the ills of life, or possessed of self-gratifying joys, as at the end to which salvation itself is the means, in a closer communion with the Father of Spirits, and a larger participation of a divine nature.

“How mysterious is the divine Providence! But a short while ago, his name was selected as among the likeliest candidates for a newly erected chair in our University. I can bear witness to the equanimity with which he received the notification and waited for the issue. It has pleased God to assign to him a translation of a different kind—but it is not without satisfaction that his many friends can reflect that a long life of educational service did not close without this testimony rendered, with very general concurrent suffrages, to Mr. Esson's learning and his merits as an instructor of youth.

“There is reason to think that the rapid decay of his strength latterly, was the effect, to a large extent, of long-continued mental application. Ungrudgingly these labours were given, but they are of a kind (and it is not always allowed for or understood) to wear out the frame, independently of any organic disease seizing on the vitals. The intellectual anxieties which a keen imagination, and a tender texture of the nervous system produce, press formidably on both the mind and body. The sword may prove too sharp for the scabbard; and it is affecting to witness the prostration of the finest powers, yielding, not without resistance from their natural buoyancy, to the stern progress of the destroyer; overcome by the exhaustion which was induced by their very great vigour and activity.

“Truly all things are full of labour; man cannot utter it—the eye is not satisfied with seeing, nor the ear filled with hearing—Knowledge itself vanisheth away; yet not that knowledge which wrought love—charity never faileth. Though all flesh is grass, and the goodness of man is as the flower of the field, the word of the Lord, in itself and in its subjective effects in the soul, endureth for ever. They who have known and loved spiritually, shall know and love yet more and more. Death is not the extinction of thought; it but enlarges the sphere of vision; and at the fountain, far more than at the streams, shall the happy spirit quaff unceasing draughts of intellect.



tual gratification, and find ever increasing alimant for its ever enlarging desires. 'I shall behold thy face in righteousness, and be satisfied, when I awake with thy likeness. The Lamb in the midst of the Throne shall feed them, and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes''

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

## FOREIGN MISSIONS.

### MADRAS.

The following letter is from the Rev. A. B. Campbell of Madras, and is dated February 5, 1853. We most willingly accompany Mr. Campbell in his visit to the temples of Conjeveram. We have heard much of the idolatry of India—in this letter we see a little of it. It is well that we in this land, who have lived all our days amid Christian sanctuaries, and never heard a prayer offered or a song sung but to the God of Heaven, should be shewn the "grim deities" before which our fellow-subjects in India bow down, and the arts which idolatry there employs to retain its hold over the minds of its votaries. In all countries, idolatry surrounds itself with the same accessories, and for the same end. In Italy, it is sculpture and painting; in India, it is stately architecture and barbaric magnificence. The power of heaven it cannot wield, and therefore it presses into its service the powers of earth and of evil to subdue the mind. The gospel makes its appeal to *love*, idolatry to *fear*. The one engenders a spirit of liberty, the other of bondage. The awe, not of a purifying or elevating kind, which the following scene is fitted to excite, can well be understood:—

#### *City of Temples—Imposing Architecture.*

After a hard day's exertion in the school-room, we sallied out to visit the large temple of Conjeveram. When we set out, the brief but beautiful twilight of the East was shedding its last beams on tower and tree, and by the time we reached the temple gates darkness had fairly settled down. We thus saw the whole, in circumstances which gave us a deep impression of the power which idolatry has to awe and solemnize the minds of the hapless worshippers, who flock in thousands to that shrine. As we drew near, temple after temple met our view, and as it has been said that in India there are *more gods than men*, so we fancied that, in Conjeveram there were nearly as many small temples as human dwellings. At last we entered the street, or row of houses, at the end of which the great temple stands.—First, we passed through a large muntapum,

or resting-place for the god when it is brought forth in procession. This muntapum stands right in the centre of the way, and, with the god, glittering in gold and gems, resting beneath its richly carved roof, must produce a mighty impression on the souls of the prostrate devotees. The whole is composed of granite, some of the pillars being hewn from single enormous blocks, and the entire structure is covered with rich carving, representing flowers, and men, and gods. After passing through another of smaller dimensions, you stand immediately before the gateway of the temple. This entrance is composed of a lofty pyramidal tower—perhaps one hundred and fifty feet in height—which was covered by richly sculptured figures. This structure had certainly an air of oriental grandeur and strength; but as it stood out in clear outline against the evening sky, it appeared to be utterly destitute of true architectural taste. Having secured one of the temple Pundarums for a guide, and accompanied by a crowd of Brahmans, we entered the courts of the temple.

#### *Resemblance in Structure and Rites to Ancient Jewish Temple.*

Whatever theory the curious and learned may construct out of these materials, the fact is unquestionable, that there is a striking resemblance between the arrangements here and those of the *ancient Jewish temple*. First we entered the *outer court*, then the *court of the people*, and then the *holy place*, raised considerably above a splendidly paved outer court, within which, as if in awful mockery of the ancient dwelling-place of Jehovah, was the *holy of holies*. At the entrance of the holy place, we were suddenly stopped, and told we could go no further.—The opening was nearly as large as the first gateway we had entered. We had got in a few yards, and stood on some steps which led up to the raised court within. That scene made an impression on myself, which shall never be obliterated. Almost all the temple Brahmans had gathered round us—perhaps fifty from their homes, and as many from different parts of the temple. Night had fairly closed over us and our guides; the Pundarum lit up the strange scene by a temple lamp, precisely resembling the censer in which the Jewish priest offered up the evening and morning incense. This gave but a partial illumination, and cast a flickering light over the sable countenances which, row on row, appeared before us. Many, too, had climbed up the sides of the doorway, and there, resting on some fine sculpture, looked down on us with eager eyes. Another crowd also stood behind us, and there we were, in these strange circumstances, surrounded by this strange and motley group of Brahmanical auditors. Far within we saw the lights in the holy of holies, and there, in grim array, the idol stood. Here, then, *emphatically*, in the very centre of heathenism,

and surrounded by its most sacred symbols, had we an opportunity of preaching the gospel of the grace of God.

*A Sermon in the Temple.*

I opened on them by asking some questions regarding some of the things which we had seen, especially those which had a symbolic reference to some of the doctrines of their system. This necessarily led to a statement of some of their objections against Christianity; to which a reply was given through the interpretation of our brother, Rajahgopaul. But I had a strong impression that this was not enough, for we might meet all their objections, and yet leave them in ignorance of the essentials of the gospel. Accordingly, having made little progress in the language, we handed over the matter to Rajah, who, at considerable length, made a vigorous and telling statement of some of the leading truths of the Bible. They listened with attention as he began, and as statement after statement fell from the speaker's lips, they became more deeply interested. But he came yet nearer to their hearts and consciences, and he spoke in fervid and eloquent strains to that strange audience.— He now described the *power of the truth* upon his own soul, and told them that though he had belonged to a family of caste, and had many strong natural ties to bind him to his social circle, yet he cheerfully renounced every former privilege and broke up old associations at the call of Jesus. He urged them to do the same, telling them that the peace which they vainly sought in heathen rites they would speedily find if they simply believed in Jesus. Just as in the case of the Jewish Sanhedrim, when listening to the speech of Stephen, so here, so long as the statements were *general*, the auditors could patiently hear, but as soon as they were brought home to their hearts, they soon manifested the opposition and enmity which lurked within their bosoms. They now began wildly to shout, and, as if the place had been desecrated by our presence and our words, they hurried us out to the open court under the shining of the silent stars. After we had been thus rudely and unceremoniously thrust out, looking back on the deluded men in pity, we made one other statement, lifted up one other note of solemn warning, and departed.

This is not the first time when such discussions have been held, and such statements made, within the walls of that temple.— When Mr. Anderson was there last year he had an interesting discussion with the Brahmans; and as his statements were telling, the uproar and opposition were correspondingly great. Every year, indeed, when on our annual tour to our branch schools, we attempt, so far as God gives us opportunity, to fulfil the Divine injunction, "Preach the gospel to every creature." On the highway, in populous villages, in lonely bungalows, within the sacred precincts of the idol

temples, wherever we can find an audience, through our native ministers or converts, we preach the unsearchable riches of Christ. O that the Church upheld us by her fervent and unceasing prayers, and drew down on the seed the dews of heavenly grace. An account of our visit to *China* or *little Coujeveram* and its temple, must be reserved till a future communication.

*Mercy and Judgment.*

During the last few days in the mission we have had to sing of *mercy* and *judgment*. Mercy has been shown and our hearts gladdened by the in-gathering of three additional souls, on the hearts of whom, so far as man can see, the Holy Spirit seems to be silently and calmly, but savingly operating.— The Lord has graciously heard our prayers, cheered our spirits, and is sending us to begin the operations of another season with high hopes of future success, and final victory.

The hearts of all the mission have been deeply affected and solemnised by the death of dear little Charlotte, a daughter of Venkataramiah. Her sufferings were very great, and, as the end drew near, some of us rejoiced that she was so softly sinking into the arms of her Saviour.

God has spoken to all in the mission in a way that he has never done before, and I know that no one is more anxious than her afflicted and sorrowing parents that God's voice be heard, and that the awful lesson thus taught should sink deep into every heart. Our strength and stay in such a time is the simple but sure Word of our God,—"Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up."

How natural are the feelings expressed in the following letter from the Rev. Robert B. Blyth of Madras, and dated 7th February 1853. When the missionary first sets foot on India, no wonder that his heart sinks, when he sees the whole of that great continent given to idolatry; and no wonder that he is tempted to despair of the conversion of India, when he contrasts the feeble instrumentality at his command with the overwhelming difficulty of the work. The trust of the missionary and of the Church must be in that God "who raiseth the dead," and with whom it is equally easy to call from the grave a single individual or a whole nation:

*Number of Temples—Muntapums.*

Since writing you, Mr. Campbell and I have had a little experience of our method of travelling in India, and have seen some of the country, with its wide-spreading, sandy uncultivated plains. Among the various things that met the eye, there was one sight which somewhat surprised me. I really was not prepared for the number of idol

ples that stud the land. The darkness is very thick—a darkness that may be felt.—And where villages are so small that they cannot well support a temple, a Satanic device comes in, which works from year to year with fatal success. The temples are very varied in size, but there is a certain type running through them, which soon enables the traveller to recognise one when he sees it. Another sort of building, however, attracts the eye, and leads to inquiry. This is an edifice with only three walls, quite open in front, except where some square columns support the roof. In the great majority of cases these structures are of granite, and some of them are sculptured. What, think you, is the use of these muntapums (for so they are called)? Once a year or so, the village in which it stands makes a subscription to defray the expense of a visit from the idol. Then the people send to the nearest temple and let the Brahmans know that they are anxious to have the god among them, and make a compact about paying for the honour. When the day appointed arrives, the image is placed on the car with all due ceremony, drawn to the village, and placed in the muntapum for some hours. This, of course, is a time of high privilege in the eyes of these poor blind worshippers. They present oblations, hold a feast, celebrate the auspicious hour with all sorts of rejoicing, and more than a usual indulgence in sin. When one hears of all this, and in remote secluded villages sees these muntapums, which are often, it may be mentioned, erected by a single rich devotee; the natural tendency of the heart is to bring back a report like that of the ten spies.—And, in truth, there is much to discourage. The cities are walled round with black idolatry, and we seemed among the teeming heathen like grasshoppers. But the God of Caleb and Joshua is our God, and we were carrying that two-edged sword of which David speaks in the 149th Psalm, whereby vengeance is to be executed on the heathen, even that of slaying them as heathen, and giving them life in Christ. While sorrowing, therefore, at what we saw, we could go on rejoicing in the assurance that, “the heathen shall fear the name of the Lord, and all the kings of the earth his glory” (Ps. xiii. 15).

### COLONIAL CHURCHES.

#### DEPARTURE OF TEN MINISTERS OF THE FREE CHURCH FOR AUSTRALIA.

On the evening of Wednesday, the 13th of April, a meeting of a deeply interesting character was held in Free St. Luke's Church, Edinburgh. The ten ordained missionaries who have been selected by the Colonial Committee to labour in the work of the gospel in Australia were then, on the eve of their departure, publicly and solemnly addressed.—The Rev. Dr. Makellar, the moderator

of last assembly, presided and conducted with peculiar fervour the opening services. The proceedings were witnessed by a large and deeply impressed assembly, who seemed to feel the importance of the event. Addresses worthy of the occasion were delivered to the ministers and the congregation. The Rev. John Bonar, Convener of the Colonial Committee, stated the importance of the field, and the leadings of Providence in the matter, in an impressive speech, of which the following is but an outline:

At the very time the Assembly and Colonial Committee of the Free Church were proposing to make an extra exertion to raise money to send ministers to Australia, the Australian Synod resolved to raise money for the purpose of procuring ministers from us. Nay, more; at the very time when the way was thus opening as to means—the claims of the colonies seem to have taken hold of the minds of our young men, as well as some of our older ministers—and we have found the minds of some of our best preachers open to consider the question of their choosing Australia as a field of labour. There never was, I will venture to say, any band of ministers who went forth to a distant field with less occasion from anything either in their own Church or in their own prospects in it than these young men. I will read the names of our young friends presently; but I would like to explain previously to doing so, that the committee have connected the name of each minister with a district—more for the sake of definiteness and distinctness, than as settling finally the exact field of his labour. That is a matter for the respective Synods to which they go finally to arrange, and the words of our commission are, “to the place mentioned, or to such other place as may seem more meet to the Synod of the bounds and to the brethren themselves when they are on the spot.” These young men have been all ordained to the ministry for the obvious and important purpose of being able to enter on their duties, even during the voyage, when necessary, in such ships as carry emigrants, and still more, of doing so immediately on their arrival, in whatever district of the country they may go to. I have only farther to say in explanation, that I read their names, not only for the purpose of announcing who the brethren before us now are, but because most people here present have already, and many more will soon have, friends and relations in all the

different parts of Australia. The names and localities of those present are as follows:—

Rev. Wm. Henderson, Williamston, Victoria.

Rev. Arch. Simpson, Wemanbool, Victoria.

Rev. George Divorty, Prahran, Victoria.

Rev. Alexander Adam, Aldburg, on borders of Victoria.

Rev. John Moir, neighbourhood of Adelaide.

Rev. Mr. Sinclair, Brisbane, N.S.W.

Rev. James Cameron, Carcoar, N.S.W.

Rev. Archd. Cameron, neighbourhood of Shoalhaven, N.S.W.

Rev. Arthur Paul, neighbourhood of Sydney, N.S.W.

Rev. Hugh McKail, Braidwood, N.S.W.

Of these young ministers I will say the Committee have great confidence in them, both as to fitness and devotedness, and they hold a high place among the youthful band of labourers in which our Church increasingly rejoices. It must be obvious to all that, in the present position of Australia, it is especially necessary, not only to send active, vigorous, and devoted young labourers, but, if possible, to combine with them some of longer standing, and of more experience and maturer years—some of those, if possible, who have mingled in all the scenes, and taken part in all the proceedings of this Church during the ten years of her conflict, and the almost equally interesting and still more important ten years of her separate existence; and it is no breach of propriety, I trust, though the matter be still in dependence, to announce that the Rev. Dr. McKay of Dunoon and the Rev. Mr. Cairns of Cupar, have devoted themselves to this great work, and taken steps for an immediate and permanent removal to that distant region; and two other ministers of standing in our Church have intimated a willingness to go if required.—Long have the Colonists asked for such, and most cordially do we rejoice that we have now the prospect of sending to them men of such high standing—distinguished alike for their abilities, their devotedness, and their success at home. These brethren go out as one with their younger brethren—go out simply as ministers of the gospel in that distant land, and they seek to be distinguished only by their devotedness to their Master's cause there. We now meet for the simple blessed purpose of bidding these brethren farewell, of addressing to them at parting a word of encouragement, and of imploring the blessing of God on them, and on all who have preceded them or who may follow them into that great field of labour

into which they hasten. We have as yet, I fear, no adequate idea of the importance or even largeness of the field on which these labourers enter. We are founding an empire, and these brethren go to labour with those who are called to the great work of forming the principles of that future empire. Villages, cities, and districts are rising up day by day. The rapidity of growth demands corresponding earnestness of exertion. The one city of Melbourne—which had no existence only sixteen years ago, and was a pendicle of New South Wales at a still later date—now emulates this very city (Edinburgh), the slow growth of age, in numbers and in wealth. An intelligent person said this day, that he could scarcely estimate the inhabitants of Melbourne at less than 100,000, and the rental drawn is supposed to be about a million annually. Crowded ships arrive every day in the Bay, and leave their hundreds and their thousands. These are from all lands and of all characters. Into the midst of these thousands bent on money—multitudes of them without any principle, and multitudes with the reverse of every principle—our countrymen are thrown—the old, the poor, the weary, the young, the inexperienced. Surely it is most needful to send ministers who may watch over them; surely these ministers will need much of the spirit of wisdom, and of power, from on high; and most meet, therefore, it is that we should unite together in prayer for them. What but strong faith—looking beyond this world, and living above it—what but ardent love—love to God and love to man—what but elevated hope—hope pointing to the heaven of glory above, and also to the future glorious triumphs of the gospel in these lands—can animate and cheer them? and how are we or they to obtain these but by prayer? Who can tell what connexion the meeting of this night in this place may have with the future prosperity of Australia, with the maintenance of those great principles to which we have been called to bear witness in our own land, and which are so important in every land, with the planting and progress of the glorious gospel in the new world, and with the spread of the same gospel to the heathen masses of China and India, the Islands of the South Sea, and the whole southern hemisphere—in a word, with the coming of that promised day, when, literally, “incense and a pure offering shall ascend to God from the rising to the setting of the sun.”

## VICTORIA.

## MELBOURNE.

The following interesting and gratifying account is taken from the Melbourne *Argus*. It affords good evidence of the liberality of our brethren in that city, and suggests good hope for the future:—

The annual meeting of John Knox's congregation was held in the church on Wednesday night. The Rev William Miller occupied the chair and opened the meeting with devotional exercises.

The report of the proceedings of the year just ended (30th September) was read by Mr. J. T. Everist, one of the elders.

It appeared from the report that the greatest harmony prevails in the congregation; and from the following abstract of the financial statement submitted it will be seen that they are in a very prosperous state. This people are willing not only to maintain the ordinances of religion among themselves, but to extend those advantages to others, and now that they are free of debt, they will be in a position to do more for Church-extension in future.

Contributed to the Sustentation Fund since February last,	£224 12 1
For seat-rent and church-door collections, &c,	477 8 11
To the Synod's Fund for church extension,	189 15 2
To pay off the debt on Church and Manse,	837 15 0
	<hr/>
	£1699 11 2

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

## CHINA: NINGPO MISSION.

## STATISTICS OF MISSIONARIES IN CHINA, AND REFLECTIONS.

Ningpo, December 8th, 1852.

The few statistics which follow respecting China Missions will, I trust, not be uninteresting. Four years will have expired next February from the time when our company set foot upon Chinese soil. During that period eight American and English missionaries have been cut off by death, and twenty-four chiefly on account of ill health have returned home. Another has left direct missionary work to enter upon the duties of chaplain to his own countrymen.—Five others at least expect to leave this winter with their families for their native lands. Thus, besides the eight removed by death, thirty missionaries will within these four years have been, in the providence of God, called from their chosen work, in most instances on account of declining health.—

Of this number however, some eight or ten should be excepted, who either have returned, or who, there is good reason to expect, will soon come back to this field of labour. Another has gone to labour among the Chinese in California. We may then fairly calculate that within these four years about twenty-eight male missionaries will have been permanently arrested in their labours among the Chinese, either by the hand of death, or in most other cases by sickness.— At the same time, only twenty-two new missionaries have arrived in China, one of whom was destined to labour in Siam.— Another is daily expected at Canton. These facts relate solely to missionaries from Great Britain and the United States, as I have not been able to collect accurate statistics respecting our brethren from the continent of Europe, of whom there are representatives from Germany, Switzerland, Sweden, and Holland. Thus, in summing up, we perceive that the missionary force in China, instead of being increased in number, as the vast importance of the field demands, has actually been diminished about one eighth. The entire number of English and American missionaries labouring in China four years ago was sixty-eight. There are now only about sixty. Nor does this list include the wives of missionaries, four of whom have died within this period. It is also a noticeable fact, that at least eleven of the whole number referred to above, have either gone since September, or will leave before Spring—including a period of about six months, several of whom will not be able probably to return.

What is God teaching us and the churches at home by these things? Doubtless he would have us who are permitted to remain, to be more devoted to him and to his work here. It is no slight affliction to be deprived of the co-operation of a brother filled with faith and zeal, who is removed from his chosen field shortly after entering upon it. And the blow comes heavier still upon us when one is removed in the midst of direct useful labour. Every year adds to the experience of the missionary and his fitness for work, so that when he is called away, as is the case with many among the number referred to, in mature life and after large experience, we feel that God has indeed sorely chastised us. As we are thus solemnly reminded that what we have to do must be done quickly, may we have grace to profit by the lesson and to be faithful even unto death!

It also teaches us that the work is that of God, and not of man. It was he who first opened this vast empire for us to labour in, and who has raised up a band of men to preach the unsearchable riches of Christ to this people. Does he love his own elect in China less, or is he less interested in the promotion of his kingdom here, when he removes faithful labourers? Cer-

tainly not. This is one step in the course of Divine providence towards bringing to pass that for which we ardently long—the coming of our Lord, and the full establishment of his kingdom. And I think we may correctly view it as preparatory to the display of his wonderful grace. There are here, and I think elsewhere, some signs, which we are disposed to regard as indicative of happier days; and God has already, even though our numbers have been diminishing, shown in several instances of his converting grace, how he smiles upon the labours of his servants. Gideon's army was reduced by his sovereign will to three hundred men, that the power of his interference might be the more conspicuous.—We fondly hope that the reduction among us may be attended with similar spiritual results. "Man's extremity is God's opportunity," and it is often upon occasions of the deepest sorrow to his people that light springs out of darkness, and good out of evil.

Perhaps the minds of missionaries are more directed at this time than ever before to the importance of raising up a native ministry, not only from our schools, but from the teachers and others of the people with whom we come in daily contact. This, of course, is always an important object with us, though it is a general opinion very naturally founded, that a long process of education and a long period of years are first requisite before such men can be raised up. This idea is correct to a great extent, and with this end in view, schools are established and carried on, with the hope that many youths among them will become converted, and proved to be thoroughly disciplined preachers. But besides these, there are many of good sense and good education, who, if they are brought to know and love the Saviour, will much earlier be fitted for usefulness as private Christians and as evangelists. We pray for these, and we implore Christians at home to pray, that there may soon be raised up in China as well as in other heathen countries, native Christians in our schools and among our teachers and others, who shall be fearless and wise defenders of the truth and confessors for Christ—who shall be examples of what Christianity is "in word, in conversation, in charity, in spirit, in faith, in purity."—When Christ directs us to pray to the Lord of the harvest to send forth labourers into his harvest, he does not confine our prayers to foreign missionaries, nor should we thus confine them. Native missionaries are especially needed, and should be particularly prayed for.

It would perhaps be profitable, to refer to some other thoughts than those which have been briefly alluded to, but I would simply, in conclusion, beg Christians at home to consider what bearing these facts have upon them. Because this building up of the

kingdom in China is a hard work, and because it requires great sacrifices, is it, therefore, to be neglected? Because it is God's work, are our hands to hang down? Because we pray for a native ministry, and hope that God will hear us, are we therefore to withhold our sons and our brothers from this service—are our educated young men to neglect the broad land of Siam and its hundreds of millions of souls, to the undue guardianship of the few men who are left? Let this ratio proceed, so that in the place of eight experienced men, who are removed in the providence of God every year, only seven as yet inexperienced men are sent out, and what may you expect to hear from China within a few short years? The field is every day widening. Scores of villages surround us, which we have only occasional opportunity to visit; large towns, near to the central five ports, might with all safety be entered, and chapels might then be built; and the inhabitants of the cities where we respectively dwell, might become much more thoroughly acquainted with the way of life, had we labourers to spare for this work. The suspiciousness of the people, in this city at least, is fast wearing away; we have no trouble in building houses and chapels anywhere within the walls. Schools are established readily, both male and female, and generally a goodly number of people are present at our chapel ministrations. The officers do nothing to hinder us, and the people treat us kindly—so that we come in and go out, teaching and preaching, with none to molest or make us afraid. We hope that it will not be long when some way will be opened into the interior of China, for the further promulgating the glad tidings. But who is there to go? Do not the churches at home, do not ministers of the gospel, and those preparing for the ministry, have a responsibility in this matter? Christian love is expansive in its influence—and how can churches at home flourish, who withhold their interest from the wide spread of the gospel? We long to hear of more missionaries coming to China; men who are willing in season and out of season to serve their Master. God grant that this chastening which his servants are experiencing in the removal of their number, may call forth the sympathies of Christians everywhere. H. V. R.

### Contributions to the Professional Fund.

#### Roger's Hill.

Miss Mary McLeod, col.	3 0
George McKay	5 0
Mrs Gerge McKay	5 0
Catherine McQuary	3 0
Donald McCaskill	2 0
Donald McLeod	1 3
James McLeod	1 3

		<b>New Glasgow.</b>	
Duncan McLeod	5 0	Miss Ann Cameron, col.	
Mrs Duncan McLeod	5 0	John Cameron	1 0 0
Hugh Stewart	4 0	Mrs. John Cameron	5 0
Alexander Grant	5 0	Ann Cameron	5 0
Robert Rose	4 6	Catherine Cameron	5 0
Robert Grant	5 0	John McKay, Painter	2 6
Hugh Grant, junr.	5 0	Mrs. James Fraser	5 2½
Mrs Hugh Grant	3 1½	Ann Fraser	1 3
William McLeod	5 0	William H. Thomson	5 2½
	3 2 1½	A. McQueen	5 2½
Mr John McDonald, col.	5 0	Alexander McKay, elder	5 0
John F. Logan	5 0	John McLennan	3 1½
Alexander Ferguson	3 1½	Hugh Livingston	2 6
Alexander McBain	3 1½	Margaret Fraser	2 1½
John Logan, senr.	5 0	Donald McKay	3 9
Mrs John Logan	2 6	Mrs. Robert Logan	2 0
Mary McKay	2 6	Alexander Calder	5 0
Alexander McGregor	2 6	Margaret Forbes	2 0
Alexander McQuary	5 0	William Polson	5 2½
Hector McQuary	5 0	William Rose, Mason	5 0
Mary McQuary	2 6	Grizzle McLeod	1 3
Mrs McQuary	2 6	Simon Cameron	1 3
William Ross	2 6	Hugh Cameron	1 0
Hugh Corbet	1 3	Mary Jane Cameron	1 0
Mrs Dond. McDonald	1 3	Lydia Cameron	9
George McQuary	1 3		
Flora McQuary	2 6		4 15 4
Mrs John F. Logan	2 6	Mr. Angus Colquhoun, col.	
	2 15 0	Angus McQueen	5 2½
Mr Duncan McLean, col.	5 2½	John Grant	1 3
Margaret McLean	1 3	Angus Colquhoun	3 1½
Annabella McLean	1 3	John C. Colquhoun	2 2½
Roderick McLean	2 9		11 9½
Mrs McLean	2 6	Miss Jessie Stewart, col.	
Margaret McLean	1 3	Rev. John Stewart	3 15 0
Mary McLean	1 3	Neil McKay, Esq.	5 2½
Donald McLean	1 3	Jessie Tremain	1 3
Catharine McLean	7½	Ann Tremain	1 3
Jannet McLean	7½	George Dickson	1 3
William McKenzie	5 0	Charles Dibkson	1 3
Mrs Rodk. McKenzie	2 6	Mrs. Carr	1 3
David McLean	2 6	Jessie McIntosh	7½
John McLean	1 3	Jane McIntosh	7½
A Friend	4 0	Ann McIntosh	1 3
Alexr. Murray	5 0	Susan McIntosh	1 3
Alexr. Munroc	5 0	Margaret E. Livingston	7½
	2 3 2½	Catharine S. Rosa	9
Miss Jane Logan, col.	1 3	Miss Miller	7½
William Logan	5 0	John D. Rose	4
Catharine Logan	1 3	Mrs. William Fraser	1 3
George Logan	1 3	Waters	7½
Margaret McIntosh	1 3	John Sinclair	1 3
James Fraser	1 3	Jane Ann Fraser	1 3
William McKay	1 3	Mary Ann McKay	7½
Robert McIntosh, senr.	5 9	Isidore Lublin	7½
Robert McIntosh, junr.	1 3	Elizabeth McDonald	7½
William McIntosh	1 3	Mrs. William Cameron	1 0
Mrs McIntosh	1 3	Louisa Cameron	6
John Campbell	2 6	Christina Cameron	6
	1 3 9	Isabella Cameron	6
		Mary Dand	1 3
		James Dand	1 3
		Mrs. John McKenzie	1 3
		Davies	2 6
		Margaret Watson	1 3
		Mrs. John Beattie	1 3
Total Sum	9 4 1		
WILLIAM MACKENZIE,			
Treasurer.			

THE MISSIONARY RECORD.

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McFarquhar	7½	Elizabeth McKay	2 6'
John McKenzie, widow	1 3	Christina McKay	1 3'
John McDonald	1 10½	Roderick Chisholm	2 6
Mrs. James Wilson	7½	Marion McKay	2 6
Miss Poole	7½	A Friend	7
H. Poole	7½	John Rankin	1 10½
Thomas Munro	7½	Isabella Rankin	1 6
Mrs. Davison	7½	Colin Rankin	1 3
Jonathan Weir	1 3	Donald Rankin	2 0
William Dunbar	5 0	Alexander McGregor	1 3
John Fraser	5 0	John McBeith	2 6
Robert Dunbar	3 1½	Daniel McKay	1 10½
Henrietta Fraser	1 3		
			1 14 1
	6 12 6½	William Morton, elder	5 0
Mr. James McDonald, col.		Miss Mary Sutherland, col.	
John McLean	1 3	Rev. David Roy	5 2½
James McDonald	5 0	Mrs. Rose	2 0
Mrs. James McDonald	2 6	Sullivan	1 3
Alexander McLean	1 3	S. Chisholm	2 6
Thomas McDonald	5 0	A. McKenzie	1 3
Mrs. Thomas McDonald	2 6	A. McIntosh	2 6
Donald McKay	2 6	Sutherland	10 0
Angus McKay	2 6	Dand	1 3
John McKay	2 8½	Forrest	5 0'
William McLean	2 6	Sarah Rose	1 3
		William McIntosh	4 0
	1 7 8½	David Rose	4 0
Mr. Alex. Campbell, junr., col.		A Friend	7½
Alex. Campbell, elder	7 11	Dr. Forrest	10 0
Mrs. A. Campbell	2 6	Isabella Forrest	5 0
Alex. Campbell, junr.	5 2½	Catherine Forrest	5 0
Mrs. Alex. Campbell	2 6		
Alex. Fraser	5 2½		3 5 10
Robert Campbell	2 0	Mr. Charles Ross, col.	5 0
		William Munro	5 0
	1 5 4	David Forbes	5 0
Miss Helen Fraser, col.		Donald McInnes	5 0
Alex. Fraser	2 6	Alex. Cameron	2 6
Helen Fraser	2 6	Colin Ferguson	1 3
Ann McKenzie	2 6	John McIntosh	5 0
James McRae	2 6		
Andrew Fraser	7½		1 8 9
Isabella Fraser	2 6		
Mrs. Fraser, widow	1 3	Total,	23 7 11½
Alex. McHardy	2 6	A. FORREST, Treasurer.	
Mrs. McKenzie	1 3		
Andrew Holmes	1 9	<b>Back Land, near Sydney Bar.</b>	
John Fraser	2 6	Mrs. Peter McDonald, col.	
Alex. Fraser	1 3	Samuel McDonald	5 0
		Donald McQueen	1 3
	1 3 7½	Donald McDonald	2 6
Mr. Hugh McLeod, col.	5 2½	Peter McDonald	2 6
Mrs. H. McLeod	2 6	John McDonald	1 3
Donald Robertson	1 10½	Niel McKay	2 6
Catherine McPherson	1 0	Alexander Nicolson	2 6
William McLeod	4 0	Angus McDonald	2 0
Andrew Matheson	4 0	Angus Laing	2 0
Mrs. William McLeod	1 3	Angus Beaton	2 6
		Mrs. Beaton	2 6
	19 10	Norman Beaton	2 6
George Wilson, donation	3 1½	John Beaton	2 6
Miss Catherine McKay, col.	2 6	Andrew and Mrs. Laing	4 0
William McKay	5 0	Malcolm Johnson	1 3
Mrs. W. McKay	2 6	Ewen Johnson	2 0
Charles Grant	7½	John Johnston	2 0
John Rankin	1 3		
William Ansten	7½		



Donald Laing and Son	4	0
Angus Fergusson, senr.	1	3
S Robertson	5	2½
Mrs Robertson	2	0
Charles Robertson		7½
Archy McDonald	1	0
	<hr/>	
	2	14 10

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### **SCHEMES OF THE CHURCH.**

Sums paid into the Schemes of the Free Church since last advices:—

#### **HOME MISSION SCHEME.**

St. John's Church	1	7	5
Chalmers' Church	6	0	0
Cornwallis	3	1	0
Lawrencetown	1	4	10
Musquodoboit Harbor		18	9

W. S. STIRLING, *Treasurer.*

June 18th, 1853.

### **Free Synod of Nova Scotia.**

**T**HE Synod of the Free Church of Nova Scotia will meet in CHALMERS' CHURCH here on THURSDAY the 30th day of June next, and will opened with a SERMON, to be preached by the

REV. HUGH McLEOD, A. M.,

MODERATOR OF THE SYNOD.

Public worship will begin, God willing, at Twelve O'clock, Noon.

### **NOTICE TO MEMBERS OF THE FREE CHURCH SYNOD.**

A committee has been appointed to make arrangements for the boarding of members during their attendance at Synod. Such members therefore as may not have been already secured in accommodation, are requested to call, on their arrival in the city, on Mr. John McIntosh, at the store of Messrs. Bauld & Gibson, that they may receive the necessary information.

Halifax, 21st June, 1853.

### **EXAMINATION OF THE FREE CHURCH ACADEMY.**

The College and Academy Board have appointed a public examination of the Free Church Academy to be held on the day after the proceedings of the Synod shall have closed. It is expected that the Synod will close its sittings on Monday, 4th July. In that case the examination will take place on Tuesday. Should the Synod be still engaged with its own business on Tuesday, then the examination will take place on Wednesday, at 10 o'clock, forenoon.

Halifax, 21st June, 1853.

### **COMMITTEE MEETINGS.**

A meeting of the Missionary Record committee will be held in the Bookstore of Messrs. A. & W. McKinlay, on Wednesday the 29th current, at 11 o'clock, forenoon. The members of committee are, Professors King and Lyall, Rev. Messrs. Forrester and Duff, and Messrs. Andrew McKinlay and James H. Liddell

ANDREW KING, *Convener.*

Halifax, 21st June, 1853.

A meeting of the Synod Fund committee will be held in the vestry of Chalmers' Church, on Thursday the 30th current, at eleven o'clock, forenoon. The members of committee are, Rev. Professor King, Rev. Messrs. McLeod, Duff, Romans, Blair, John Murro, ministers; and Messrs. Peter McNab and Angus McKay, Ruling Elders.

ANDREW KING, *Convener.*

Halifax, 21st June, 1853.

A meeting of the Bursary and Library committee will be held in the vestry of Chalmers' Church, on Thursday the 30th current, at half-past eleven o'clock, forenoon. The members of committee are, Professors of the College, Rev. Messrs. Forrester, Romans, and Duff, ministers; and John Liddell, Esq., Elder.

W. LYALL, *Convener.*

Halifax, 21st June, 1853.

### **TERMS OF SUBSCRIPTION TO THE MISSIONARY RECORD, OF THE Free Church of Nova Scotia.**

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