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# THE MISSIONARY RECORD

OF THE

## Free Church of Nova Scotia.

VOL. I.

HALIFAX, N. S., MARCH, 1851.

No. 3

### MERCY ON THAT DAY.

The momentous events of the Judgment Day cannot be over estimated, and they should frequently be before our mind; that we may realize them in all their extent, and that we may be preparing for a day, which must be one either of sad and solemn, or blessed and joyous, interest, to each one of us. God, we are told, has appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he has given assurance unto all men, in that he hath raised him from the dead. God has appointed that day, that he might justify to man himself, the rectitude of his decisions—to give also a more solemn character to the awards that are finally to be pronounced upon the righteous and the wicked. Perhaps the vindication of his procedure, too, before the rest of the universe, is the reason why he has appointed a day in which he will judge the world in righteousness, and the people with his truth. God needs not to give an account of any of his matters. He can be amenable to no one. His own will is the highest reason, and what he chooses to do none can reclaim against, or object to. He might determine the fate of all without any judgment—without any tribunal and formal procedure, and none would dare to question his wisdom, or impeach his justice. Doubtless all would be right, and all would be righteous. He needs no tribunal for himself, nor is he bound to defer to, or consult, the opinions of others. But for reasons of his own he has appointed a day in which he is to judge the world, and when before him all nations are to be gathered. Although he needs not to give an account

of himself, it may seem to him wisest and best on all considerations to do so, in the formal proceedings of a judgment day. He is then to erect his great white throne in the heavens. He is to institute a formal enquiry—He is publicly to cite all the individuals of our race—to gather them before him, and proclaim before them their precise state, and award their impartial sentence. The books are to be opened. The record of the divine mind is to be unfolded. Every action of every individual is to be brought into judgment—not an action, or a thought, or a purpose, but will be laid open, and in the light of that holiness in whose presence we shall stand, and of that law by whose sanctions we shall be judged. The sentence will be pronounced from the unerring lips of him who cannot lie. It will be uttered by a voice like thunder, and from a throne of dazzling brightness, before which guilt shall shrink appalled—and all self-confidence shall disappear. Our eternal state is then to be determined. We have the most satisfactory grounds to conclude that there will be no change in the state which will then be appointed to us. There is no reason to believe that there will be any dispensation in the future world by which the lost will regain their forfeited happiness, and enter that heaven from which they have been excluded. The decision of the judgment will no doubt be final. All scripture speaks to this effect. It is everlasting punishment—and it is life eternal—that are to be incurred or enjoyed. There is but one scene of probation, so far as we can gather from scripture: and this present is it. The judgment is a closing act. Will God re-visit from the judgment then pronounced?

Will he alter his decree—his sentence? Will he pass from his unerring decisions? Why such a day appointed if its decisions are not final? It might be argued from the very fact of such a day, that its awards are to be eternal. Can any hope to have their state changed if God has once pronounced their doom? If the mercy of God is appealed to for an opposite conclusion—is not the very mercy of God made the ground of the Apostle's argument against any prospect of a change in the future state of condemnation? for that mercy despised and rejected here, how can it be offered hereafter? despised and rejected, too, though coming to us through the mediation of God's own son. The very method of mediation, if that fails, debars any prospect of another method being devised, or had recourse to. Can God provide another such method?—and it would need to be a better one, if it is to be successful, where the present one fails. Can God have any other method in reserve, when he seems to have expended all his wisdom, and all his love, in this one? Is not this a great salvation? Could there be a greater? Could there be a more glorious mediator? Could God give more than his son unto the death? Could any other scheme exceed the death of his own son? If the principles called into play in this plan of reconciliation do not take effect, can any others be more effectual? If reconciliation is not secured by this scheme of mediation, how can any other be supposed by which it will be accomplished? The Apostle argues: "*How shall we escape if we neglect this great salvation?*" At the judgment, therefore, at "that day," our eternal state will be fixed. Does not that give an awful importance to the day of judgment—does it not invest it with a tremendous interest? Will the award be to us either one of misery, or one of bliss, and in either case will the award be final and eternal? That day will be terrible to those whose state will be one of condemnation—when their sins will be called up before them—when there will be no hope—when the decision is to be against them, and it is to be eternal, irreversible, oh, surely, that must be a day of tremendous moment to them—a day of unspeakable alarm and misery. The sentence pronounced, the soul thus doomed will be guarded by angels to the seats of unending wretchedness and despair. Will the day be momentous to the lost, the condemned? will it not be equally momentous to those who have escaped

the wrath which is to come, to the saved, the justified? Yes, it will be big with interest, with the grandest results to them. It will decide their everlasting state—it will usher in their everlasting glory—it will see them acquitted at the bar of God—it will put on them the robes of immortality—it will place on their brow the glorious and unfading crown, and in their hand the victorious palm; and they will be glorified and reign with Christ for ever. In either case it may well be called "that day;"—a day of awful, of momentous interest—a day of unspeakable, eternal consequences. It is certainly a day among days—one that might stand out prominently from all others—terrible, solemn—or joyous, triumphant. It will be accompanied with the most solemn adjuncts or circumstances. It will be ushered in by the crash of worlds, by the sound of the Archangel's trump, which will raise the dead, and assemble the innumerable throng.

*Mercy on that day!*—At the judgment seat of Christ, we can be saved only by the mercy of God. None can hope to be saved on the ground of their own merit. This is like repeating a truism: for if we need to be saved, it must be by the mercy of God. But so perverse is the heart, that it is apt to cherish the expectation of salvation—first to acknowledge the need of it, and then to cherish the expectation of it—on the ground of personal merit. But what is implied in salvation? Is it not implied that we are guilty—and if we are guilty then we must need the mercy of God. It is a contradiction to speak of being saved by our own merits. Yet against this delusion, the Apostle had to contend in many parts of his writings. The whole epistle to the Romans is for no other purpose than to establish the doctrine of justification by faith. And in the epistle to Titus he says, "not by works of righteousness which we have done, but according to his mercy he hath saved us." For a sinner then to suppose that he may be saved by his own righteousness is the greatest of all delusions. A sinner must be the object of mercy: or he must be the subject of condemnation. Either he must find mercy at the hand of God, or he must perish in his sins. There is no justification now through the works of the law. We have fallen forever from the law as a covenant of life. The law once broken must condemn—it cannot justify. For its transgression, its demands satisfaction or punishment. It

cannot possibly let down its integrity, its holiness, and its strictness. If these are infringed, punishment must ensue, either in the person of the offender, or in that of another. Either punishment in the transgressor, or satisfaction by a surety—bearing the penalty which the sinner incurred—must be had. And if the latter is obtained, it must be at the instance of God's mercy. If a surety is provided for the sinner, it must be owing to the exercise of mercy on the part of him whose law has been broken—whose wrath has been incurred—and who might therefore justly execute punishment upon the transgressor. It is mercy even although a surety is provided. It is justice that demands the surety—it is mercy that provides that surety. That surety would not be needed were the law not righteous and holy—and were God not righteous and holy. Were he only merciful then he might pardon without a surety. But this is impossible, if all God's attributes are to be maintained. It is mercy although there is a surety. And when we consider who that surety was—when we consider that it was the son of God—when we remember that he gave his life for sinners—when we reflect that no other surety was adequate—no other surety could be found—oh, then, is not the mercy of God enhanced, when rather than it should not be exercised—when that it might have scope—God gave up his son unto the death? He made him our oblation—he made him the sacrifice for our sins—he exacted of him the punishment of our transgression—he laid upon him our iniquities. It is through Christ that mercy flows to the sinner. It is not an arbitrary exercise of it—it is not mercy without justice—it is mercy in the way of justice. It is God pardoning the sinner for the sake of his son. Now, we must find that mercy at the day of judgment, or we must be condemned. We must obtain mercy of God in Christ. Salvation cannot be claimed, or it can be claimed only when we have believed in Christ—on the ground of his, not our, righteousness. Christ's work becomes available to us when we believe in him. We find mercy when we seek it on the footing of Christ's merit—of his satisfaction. He completely satisfied the law of God. He bore its penalty: he fulfilled its demands. He became sin for us, who knew no sin, that we might be made the righteousness of God in him. Faith in Christ obtains an interest in his righteousness, so that we become, as it were

the very "Righteousness of God in him." The very Righteousness of God is imputed to us, and we are justified in God's sight. It is to the mercy of God, however, that we owe that the righteousness of Christ is available to us. It was the mercy of God that sought out this provision for the sinner's salvation. The sinner would otherwise have perished without mercy. His sins would forever have condemned him. In this way, however, mercy may now be found. God now waits to be gracious. God is dispensing mercy even from the throne of his holiness. The Lord is very faithful. He is longsuffering, and plenteous in mercy. Mercy is an attribute of God. He could not exercise it inconsistently with his justice—but it is one of his attributes notwithstanding. We have but to seek his mercy in the way he himself has appointed. We need it. We are guilty. We are the transgressors of God's law. We are offenders against his majesty. Our sins have provoked his anger: we are lying under his curse; and unless we obtain the mercy of God we must lie under his curse: we must be the objects of God's anger: throughout all eternity. And what must that be? To be under the wrath and curse of God forever! His wrath must be misery to the uttermost. Is the anger of an earthly judge much?—is the frown of an earthly sovereign much?—is the displeasure of an earthly parent much? But what must the anger, the frown, the displeasure of God be? Inconceivably more awful, more dreadful. We can form no adequate conception of the wrath of God. It is not so much the extent of that wrath, as its being the wrath of God. It will be this that will form the endurance of misery to the sinner throughout an endless eternity. God's wrath! The displeasure of any of our fellows may be intolerable—it may be misery—but oh! not the misery that the displeasure of God must be—that displeasure sensibly felt and openly manifested. Hence the prayer of the Apostle, as the most valuable that he could offer for Onesiphorus, "the Lord grant unto him that he may find mercy of the Lord in that day." The Apostle knew that if he did not find mercy, he would suffer the displeasure of God, and that he knew was the most awful calamity that could fall upon him. The apostle has no better prayer for Onesiphorus than this—even that he might be delivered from the wrath to come—that he might find mercy of the

Lord at the great day. And must not this be of inconceivable importance to us? Can we contemplate lying under the wrath of God, and that forever, without dismay? Would we endure God's eternal displeasure? Would we suffer the punishment of sin, unmitigated and everlasting? Or would we escape there? Would we not wish the sentence of wrath to issue against us from the throne? Would we be delivered from everlasting condemnation? Then, we must find mercy of the Lord—we must obtain his mercy. The mercy of the Lord must be sought—it must be sought through the merits of Christ—on the footing of his righteousness. The sinner must obtain mercy. He cannot *excuse* himself. He must be indebted to the mercy of God alone. Blessed be God! that mercy is to be found. "The Lord grant," says the Apostle respecting Onesiphorus, "that he may find mercy of the Lord in that day." It is to be found. God is ready to bestow it now. He will bestow it on all who ask it—on all who come to God through Christ. The Lord will not shut up his bowels of compassion on any truly penitent and believing sinner.

Have you found mercy of the Lord? O, if not, see the necessity of finding it. Are you indifferent whether you find it or not? You may be so now—but will you be so on "that day"—the solemn day of judgment? It is well to cast our eye forward to that day, as the Apostle did, and see whether it may not be necessary to seek the mercy of God *now*, that we may find it *then*. It will *then* at least be necessary, all-important. It will not *then* be a matter of indifference. When the soul comes to stand before the throne of God—the judgment seat of Christ—mercy will then be the most precious blessing which the whole universe will contain. It will outweigh worlds on worlds. The mercy of God will then be all that it will ask. It will not ask riches,—it will not seek kingdoms—mercy will be the one object of its desire. Look at your sins—look at them in all their number and magnitude—set them in array before you, and then say if mercy is not necessary—and if you will not ask it now. Flatter not yourselves with the idea of finding the mercy of God at any time, and that meanwhile you may be careless whether you have it or not. You may be cut off in a moment, without the opportunity of finding the mercy of God, and then you will not find it at the day of judgment. If you

are cut off before you have obtained the mercy of God, you will not find it on that day—the day when Christ is to be revealed in flaming fire, to take vengeance on them who know not God, and who have not believed on his Son. If you persist in sin a while longer, you are but augmenting the account against you, and rendering the mercy of God the more necessary, while you are making it the more hopeless. Seek the mercy of the Lord now—now while it may be found—now when God is gracious—now, ere yet the throne is set, and the solemn awards are to be pronounced. Run no longer accounts with God. There is no time when we can say to any sinner, you may not obtain the mercy of God—but there is a time when God may say that of the sinner, when having persisted in sin too long, God may give him up to impenitence and hardness of heart—when, having chosen his own ways, God may leave him to reap the fruit of them. Beware of continuing in sin because grace doth abound. Abuse not the mercy of God, for then his anger will be kindled all the more: He will whet his glittering sword the more sharply. Ought you to meet the overture of mercy only with more determined rebellion? Should not rather the goodness of the Lord lead you to repentance? Be afraid of provoking the anger of God. Remember that his mercy abused will invoke the sterner justice, will draw down the severer doom.

Have you already obtained the mercy of God? Still you have need to seek it. You can never be independent of it.—You may be justified—but the mercy of God every day is in the very act of your justification, while you are daily incurring guilt, and must therefore be always needing mercy. Never forget that you are debtors to grace. Let it be your constant prayer that you may obtain mercy—above all that you may find it in "that day,"—when Christ shall judge the quick and the dead. Let mercy be the object of your daily prayers. Give glory to God for his mercy. Let that be the theme of your praises, as well as the object of your prayers. "Give thanks unto God for he is good—for his mercy endureth for ever. Let the redeemed of the Lord say so."

Let us seek that mercy for others. If we need it ourselves, they need it too. If important for us it must be important for them. Paul desired that Onesiphorus might enjoy the same mercy which

he had obtained. Probably the Apostle had no doubt respecting Onesiphorus's interest in Christ, and believed that he had obtained mercy. But this just shows all the more the importance of the blessing, when still it was so pressing an object on his mind that he could not but utter the prayer for Onesiphorus, "The Lord grant unto him that he may find mercy of the Lord in that day." That was the best blessing that Paul could desire for him in return for all the kindness he himself had experienced at his hand. It was the best prayer he could put up for him. And what better blessing could we desire for our friends or our neighbours than that they should find mercy of the Lord in that day. Should we not make that prayer unceasingly for them, and whether we may believe they have actually obtained it already or not—much more if we have reason to believe they have not yet found mercy of the Lord? Should not that desire, should not that prayer, be nearest to our hearts? Shall we desire wealth for them—shall we desire all temporal blessings, and will we not utter one prayer that they may be partakers of the mercy of the Lord? If they do not find mercy they must incur eternal wrath. Should not parents especially seek that their children may find mercy of the Lord in the great day? It is especially incumbent on parents to pray for the spiritual well-being of their children. They are entrusted to their care—committed to their charge. The parent is responsible for the spiritual upbringing of his offspring. Shall a believing parent, then, be a partaker of the mercy of the Lord, and not desire that for his children? Shall he seek their secular improvement—shall he advance their temporal prosperity, and shall he have no desire, and make no exertion, for their spiritual and eternal well-being? It is impossible. He who values his own soul will value the souls of those whom God has given him. The father and mother that do not seek the spiritual well-being of their children, cannot surely be partakers themselves of the blessings of the Gospel, cannot themselves have found mercy of the Lord.

It is that those regions where the sound of gospel mercy has never reached—that our brethren of mankind of every race and nation may hear the gospel sound, and partake of the same rich blessing which has gladdened our own hearts, and opened up such joyous prospects on our own once equally hopeless state, that we

are called to make every effort for diffusing the word of God, and sending the messenger of salvation to every home, to every land. It is in order to this that we give of our pecuniary means—that we add our prayers—and that we may in various ways ourselves bring to the destitute and the hopeless the rich promises of mercy, and the glorious prospects of salvation. We are called at least to employ the prayer for every soul unsaved—still in the gall of bitterness and bond of iniquity: "The Lord grant unto him that he may find mercy of the Lord in that day." For any one who has done us good, who has helped us in our distress, who has in various ways ministered to our comfort, what could be a better prayer? What one more expressive of gratitude, and of tenderest interest and friendship! "The Lord grant unto him that he may find mercy of the Lord in that day!"

#### COLLECTIONS FOR THE SCHEMES.

The Missionary Record has necessarily much to do with financial matters. A history of our Church's operations—her difficulties and successes—implies a statement of our pecuniary resources and necessities. And the adherents of the Free Church are interested in knowing not only what has been done with the means which their liberality has placed at the disposal of the Synod, but also what is necessary to be done in order to carry forward vigorously the different schemes of Christian enterprise in which our Church has embarked. By giving a full statement of our means, and due publicity to all our movements, it is to be hoped the Record may do something towards enlisting more extensively the sympathies of the people in support of the more general objects of the Church, and thus call forth into active and cordial co-operation, many who are now either "standing idle in the market-place," or expending all their zeal and efforts within the narrow limits of congregational plans and interests.

It is known to the congregations of the Free Church, that besides the scheme for establishing a Professorial Fund—which is doubtless the first in magnitude and importance—the Synod, in June 1849, appointed three Public Collections to be made in the course of the year, in all our Congregations and Preaching Stations, for the following objects res-

pectively:—1st, in behalf of a Synod Fund, to defray the expenses incurred by the Annual Meeting of the Synod, such as the printing of Minutes and Circulars, &c., and the travelling expenses of Ministers and Elders—a burden which clearly ought to be borne not by the office bearers alone, but by the Church at large. 2nd, For the current expenses of the College, (see No. 1 Record, page 7.) 3rd, For the Home Mission Fund, to provide the means of sending Missionaries and Catechists to labour among the many destitute settlements of our Presbyterian population. At last Synod, the Conveners of the different Committees appointed in connection with these schemes, gave in reports of what had been done by our congregations for the previous year, and, considering that it was a first effort, and that many of our people were but partially informed as to the nature or necessity of these appeals, the result was very creditable and encouraging. And sure we are that so soon as our people generally come to know that the liberal support of the schemes of the Church is absolutely necessary to her vigorous existence and onward progress, a far more abundant return will respond to her appeals, without the feeling that an effort or sacrifice has been made. We are not as yet in circumstances to compare the collections of the current year with the past, for although two of these have been made, the returns even for the first, viz., the Synod Fund, have not nearly all reached us. Something evidently requires to be done, to secure greater punctuality here. We are aware that some of our congregations lie in remote, and, at certain seasons of the year, inaccessible localities, but these, in the present instance, are not the only defaulters. There are congregations, lying in the immediate vicinity of the public thoroughfares, and with opportunities at least twice a week, for communicating with Halifax, which have made no return even with regard to the Synod Fund.\* Nor do we see that there is anything to prevent the collection of the most remote congregation reaching the Treasurer in due time, by an arrangement, on the part of those congregations with some

\* Besides the Collections for the Synod Fund, and the Current Expenses of the College, acknowledged in the two preceding numbers of the Record, some were acknowledged by the Rev. Mr. Forrester, in the *Presbyterian Witness* of the 21st December.

friend in Halifax. At all events, we would earnestly urge upon those who have the charge of these matters, the necessity of adopting some plan by which their collections may be placed more punctually in the hands of the several committees, and thus be made available towards meeting the current expenses of the Church.

#### HOME MISSION FUND.

In our last number, attention was directed to the blessedness of having "light in the dwelling"—of having the light of divine truth in the heart. What do our readers know experimentally of this blessedness? We trust there are many of them who have been rendered light in the Lord; who, taught by the Holy Spirit, know something of the preciousness of the Word, perceive it to be sweet unto their taste, and rejoice at it as one that findeth great spoil. What enjoyment in the family circle where this light shines!—where God's word is listened to by its members as the man of their counsel!—where its instructions are followed out by them as the rule of their conduct!—where its truths are the subject of devout meditation, and furnish the rich material for the outpouring of the heart around the family altar! The hope full of immortality which it holds out, cheers the heart in the day of outward trouble; and, notwithstanding the clouds by which their day may be at times overcast, these may truly be said to have always "light in the dwelling."

They who know most of this blessedness are the parties also who will prize most the light, the instruction, the comfort to be enjoyed in God's public ordinances. It is their happiness to feel, to know experimentally, that God blesses with his gracious presence, and cheers with the light of his countenance, the habitation, however humble, of his people; but well also do they know that "the Lord loveth the gates of Zion more than all the dwellings of Jacob," and they love the gates of Zion too. With David, they are glad when it is said unto them, "Let us go into the house of the Lord"; and with David also, their soul would be cast down within them, were they no longer permitted to associate with the multitude, "to go with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day."

We have to remind our readers that, in these Provinces, there are multitudes

who are in a great measure excluded from these enjoyments; and whose case, therefore, calls for our sympathy, and requires that an effort should be made for their relief. There are many who prize, as we profess to do, the un mutilated standards of the Westminster Assembly, as exhibiting the pure principles of the Gospel, as setting forth a mode of worship, an order of discipline, and a system of church-government in beautiful accordance with the light of scripture; but who are so situated that they cannot connect themselves with any congregation favoured with a pastor who is engaged to minister according to these scriptural principles. The church is bound especially to care for such; and although in their dispersed situation it may not be possible to form them as yet into congregations, and, still less, to appoint over them a stated pastor, yet arrangements may be made for favouring them from time to time with the ministrations of a missionary, that they too may be glad when it is said to them, "Let us go into the house of the Lord," and that with emotions of delight they may exclaim, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Nor do we accomplish our duty, when we have merely attended to such. There are others who have a relish for the truth, and who would gladly receive the ministrations of the gospel at our hands. There are numbers who cannot be described as having a relish for the truth, whose minds may be quite uninformed on the subject of religion, and who may have none near them to care for their souls. Are we to be indifferent to the case of such? Can we look up with comfort to God while, with reference to them, we are reducing to practice the principle of him who said, "Am I my brother's keeper?"

Still further, even where pastors are settled over congregations, it is not always the case that there is an adequate provision made for their support. They too need to be kept in view, and the members of the wealthier congregations especially must stretch out their hands to assist those who are less able to bear the burden.

All this involves an outlay of money. Ministers, Missionaries, and Catechists, require support while engaged in these duties. It requires no inconsiderable sum to meet even their travelling expenses. It is for objects such as these that

the Home Mission Fund is established. The collection for that Fund is appointed to be made in the different congregations, and at the different preaching stations, on the first Sabbath of May next, and we would press it upon the conscience of our people that they consider their responsibility to God, that they act as faithful stewards of his bounty, and that, out of that with which in his goodness he has favoured them, they give with willing minds, and in the spirit of prayer, for an object which so directly bears upon the progress of Christ's cause amongst us. In the providence of God, numerous districts depend for the supply of gospel ordinances which, for a time, they are to receive upon the liberality displayed in contributing to the Home Mission Fund; and we hope the collection will be such as may bring gladness to the hearts of many.

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CIRCULAR.

SYNOD'S HOME MISSION SCHEME.

*To the adherents of the Free Church within the bounds of the Synod of Nova Scotia.*

As Convener of the Committee of the Home Mission Fund, I beg to remind the adherents of the Free Church within the bounds of the Synod, that the day fixed for the collection, on behalf of this scheme, is the *first Sabbath of May, being the 4th day of that month*, and to request all the Catechists, Preachers and Ministers, to give due intimation thereof on the Sabbath preceding.

The object of this scheme is now, it is hoped, well understood. It is intended to aid in obtaining, at least, an occasional supply of religious ordinances in those districts or settlements where much destitution of the means of grace prevails. And if such a scheme is found to be indispensably necessary in the Parent Church, where the organization is so complete, it must be still more so in a branch of that Church, where the adhering population is so widely scattered, and, in many places, without enjoying anything like the regular administration of religious ordinances. Such indeed is the state of matters within the bounds of this Synod, that but for such a scheme as this many settlements of adherents might remain unvisited by any of our Ministers for a long period. It is true that the Presbyteries of the Church are, in their own sphere, unwearied in their



efforts in supplying Preaching Stations and vacant congregations. It is true, also, that many of the Ministers, in endeavouring to supply the destitution of religious ordinances that prevails, undergo an amount of labour and of personal sacrifices unsurpassed by those Missionaries who are carrying on their work in the land of Idolators. But is it not a right and befitting thing that all the Presbyteries of the Church should bear an equal share of the expenses incurred in carrying on such operations. It may be some of the Presbyteries are able to contribute more largely than others, in temporal things, and these very Presbyteries, within their own proper limits, have less demands made upon them for supply; and hence the propriety of a common Synodical Fund, that the wish of the Apostle may be realized, "For I mean not that other men be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance may also be a supply for your want, that there may be equality," and does not the adoption of this course form a beautiful exemplification of the unity and catholicity of Presbytery, and of its consequent admirable adaptation to evangelistic undertakings, both in Home and Foreign fields? By reason of the great distance of many of our congregations from each other, even within the bounds of the same Presbytery, there is a great liability on the part of these congregations, to act apart and for themselves, and thereby practically to slide into something like Independence. And, perhaps, there is no better way, in the circumstances, for obviating this, and preserving this important characteristic of Presbytery, than for the Church, through her highest Judicatory, to call upon all her congregations, to contribute to general objects, in which all are alike interested, according to the blessing of the Lord our God upon them!

Last year, the first attempt was made by the Free Church of Nova Scotia, to have three Missionary Collections, at fixed periods, in all the Preaching Stations and Congregations; and though the result in regard to some of these schemes was not so great as might have been anticipated, it was, considering the many obstacles to be overcome, in a country like this, sufficient to impart encouragement, and to make us entertain high hope for the future. In the subjoined statement, the receipts and expenditures

of the Home Mission Scheme, for the past year are given. From that statement it will be seen that the sum of £87, 4 11½, was raised, by which the Committee were able to give assistance in supporting three Catechists, all of whom, from the testimony of the Ministers under whom they are placed, seem to be devout, and laborious, and useful men. Prince Edward's Island is still the most destitute locality within the bounds of the Church, and the Committee has as will be observed, expended a considerable amount of the money placed at their disposal, in defraying the travelling expenses of Ministers to and from that Island. No small portion of the Fund too went to the payment of the Salary of the Rev. Mr. Honeyman, who acted as Tutor of Hebrew in the College, and otherwise rendered his services available to the Church. As the Church at large became responsible for his support, and received the benefit of his services, it seemed advisable to the Committee to allow their proportion assigned out of this Fund.

And now, let me express the hope that the collection this year will far exceed the collection of last year. However creditable that collection was, in the case of several congregations, I am thoroughly satisfied that much more might be raised, both by the amount of the collections of various congregations, and by the number of the congregations contributing towards this object. As will be seen from the statement, some large congregations, and not a few preaching stations, did not make any collection last year at all. This may have arisen from a variety of circumstances. No Minister may have preached in these settlements at or near the time when the collection was ordered to be made, and our adhering population may not thus have been duly apprized. It is earnestly hoped that there will not be one Preaching Station, either in Nova Scotia proper, or in Cape Breton, or Prince Edward's Island, that will not have a collection this year, and the various Presbyteries will I trust endeavour to make such arrangements as shall afford all an opportunity of giving unto the Lord, on behalf of this Fund. The preaching Stations are the most deeply interested in this scheme, and unless they shew a willingness to contribute according to their means, it cannot be expected that they can be helped by its Funds.

And now, let me express the hope that all our Ministers, Office-bearers, and

people, will consider the vast importance of this scheme, and that each, in his own sphere, will remember that he is not his own, that all that he has is the Lord's, and lent him for the purpose of testing the validity of his faith and the genuineness of his love. Let each consider the honour conferred upon him of displaying a banner for the truth, the glorious truth attested to by Christ at the bar of Pilate. "Thou sayest that I am a King, for this end was I born, and for this cause came I into this world."—Let each calmly and prayerfully reflect on what he owes to God for the gift of his dear Son, and there let him listen to the thrice repeated injunction—"Feed my Sheep,"—Feed my Lambs."—Then will all give to this important cause as the Lord hath prospered them.

ALEX. FORRESTER, *Convener.*

Receipts for Home Mission Scheme, for 1850.

PRESBYTERY OF HALIFAX.

Chalmers Church, Halifax,	L9	0	0
St John's Church, "	9	0	0
Bermuda,	12	10	0
Cornwallis,	4	0	0
Lunenburg,	4	0	0
Dartmouth,	1	10	0
Lawrencetown,	1	2	7½
Goodwood,	8	4	
Bedford Basin,	9	3	
Jackville,	1	11	3
St. John's N. F.,	7	3	0
	L43	12	5½

PRESBYTERY OF PICTOU.

Pictou,	L3	7	9½
New Glasgow,	4	3	8
Lochaber & St. Mary's	2	7	9½
Barltown,	2	0	0
Vallace,	2	1	2½
Farney's River,	1	9	2
Blue Mountains,	11	7	4
Dogers Hill,	1	13	0
Salt Springs,	1	3	0
Black Shore,	12	3	
Rev. James Munro, New Annan,	10	0	
Friend, Pagwash, per Rev J. Munro,	12	6	
	L21	17	8½

PRINCE EDWARD ISLAND.

St. Mary Harbour, per Rev. Mr. Munro,	L0	16	8
Rev. Mr. Sutherland,	16	8	
Rev. Mr. Campbell,	16	8	
Rev. Mr. Bethune,	16	8	
John's Creek,	2	5	0
St. John's London,	1	11	0
Batch Settlement, Bedeque Road,	2	8	10½
Rev. J. Laird, New Glasgow,	5	2½	

Mr. N. Macren,	2	6
Georgetown,	8	4
	L10	8 5

PRESBYTERY OF CAPE BRETON.

Sydney Mines,	L3	6	1½
St. Georges Channel,	1	15	11½
Plaster Cove,	12	3½	
River Denis,	1	4	5½
Grand River,	10	1½	
Lochmond,	8	1½	
Middle River,	1	0	9
Big Baddeck,	12	7	
Little Baddeck,	7	7½	
Lake Ainslie,	10	0	
Hogonah,	18	0	

L11 6 4½

Total Receipts. L87 4 11½

Expenditure.

Agents Salary,	L10	0	0
Printing Circulars,	1	10	0
Advertising,	10	0	
Mr. Gow, Catechist, Lunenburg,	18	0	0
Mr. M. McLeod, Catechist, River Denis,	4	0	0
Mr. Angus Bethune, Catechist, Lochmond,	4	0	0
Rev. Mr. Honeyman's Salary,	31	0	0
Rev. Dr. Burns, & Rev. A. Forrester, Missionary Tour to Wallace, &c.	4	10	0
Travelling Expenses to and from Prince Edward's Island,			
Rev. Mr. Campbell,	1	7	8
Rev. Mr. Munro,	2	12	6
Rev. Mr. Blair,	2	2	8
Rev. Mr. Bethune,	1	8	9
Rev. Mr. Forrester,	6	10	0
Rev. Mr. Sutherland,	4	6	4

Total Expenditure, L86 17 11

ON THE MANAGEMENT OF THE HOME MISSION.

It is not enough that attention be paid to the raising of funds for Home Missionary operations. Attention must be paid also to the best mode of carrying on these operations, so that the means placed at the disposal of the church may be most efficiently applied. To this we would earnestly invite the attention of the office-bearers of the church.

Is it not time that the church were acting with something more of system in her Home Missionary operations? The Presbyteries, it is true, have been labouring each to overtake what it could in its own locality, and we are persuaded that in the circumstances in which they have been placed they have made the most advantageous use of the means

with which they had to operate. But might not these circumstances have been greatly improved by a more efficient organization for consultation with each other, and for carrying out a harmonious plan of action? It is a beautiful feature in the Presbyterian system that, while it gives to each official and to each subordinate court a particular field of operation, it at the same time teaches them that they are but parts of a larger body, and that they are to act as having an interest in the welfare of the whole. This oneness of the entire body is well brought out in the Supreme Court, which, in this country, is the Synod. The interests of the entire church are there brought under review, measures are to be considered and adopted which may have an important bearing on the well-being of each individual locality: and while the consideration of this should make each member of the court feel his responsibility, and stimulate him to a faithful discharge of his duty, it should also make the members of the Church at large feel the obligation which lies upon them to provide the means for enabling the members to attend such a court, and to pray for a blessing upon duties on the right discharge of which, in the providence of God, so much may depend.

But even when all this has been attended to, the time during which the Supreme Court can sit, so as not unduly to interfere with the duties which devolve upon each member in his own particular locality, is so very short, that the amount of business which requires to be considered could not be satisfactorily transacted were there no preparing and maturing of it except in the Court itself. Hence the necessity of Committees. Some of these may be required only at the time of the sitting of the Synod, to bring into shape matters which could not be so conveniently considered in the Court without some such preparatory process. But other Committees must have a more permanent character, and may require to meet for the transaction of its business, from time to time, betwixt one Synod and another, and reporting its progress to each successive Synod.

The Committee for managing the Home Missionary operations of the Synod ought to be of this nature. It should meet from time to time. It should maintain a communication with the different presbyteries to ascertain both their wants and their means, and it is from a matured consideration of the information thus ob-

tained that it can be in a position to lay before the Church a distinct statement of the case, both as a whole and in its details, which requires that an effort be made, and that it may most wisely appropriate the means which the Church provides for the objects contemplated.

Now, it is true, the Synod, in 1849, appointed a Home Missionary Committee, and it has been continued; but, unhappily, that Committee is so constituted that it has not been able to meet, except during the sitting of the Synod, last summer, at New-Glasgow. With a view, it may be, to avoid centralization, members were placed upon it from all parts of the Country, but they have been so remote from each other that, except on the occasion referred to, it has not been possible to get a quorum assembled, and the business in consequence has devolved entirely upon the Convener.

While our remarks about the Home Missionary operations of the Church have led us to notice this feature in the constitution of the Committee, we do not notice it as being peculiar to that Committee. There is at least another, although one of less consequence, similarly situated; and we direct attention to the circumstance now, that it may be kept in view at the meeting of Synod.

We give in this number an Extract from the Canada Record of January last, in reference to the mode of managing the affairs of their Home Mission; and it is hoped members will revolve the subject in their mind. Next Synod should endeavour, at least, to get into a more methodical mode of acting than has been hitherto adopted.

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#### FREE PRESBYTERY OF HALIFAX.

This Presbytery met on Wednesday 26th day of February. The following members were present; Rev. Alexander Romans, Moderator, Rev. Professor King, Rev. Alexander Forrester, Rev. Professor Lyall; and Alexander Farquharson, Esq. and Mr. George McLeod Ruling Elders.

The Rev. Alexander Forrester was appointed to officiate for four successive Sabbaths, commencing with the 23d March, at New Glasgow, in the absence of the Rev. John Stewart, who is at present on a mission to Scotland.

The following supplies were appointed:

March 2, Dartmouth—Mr. Lyall.

- St. John's—Mr Forrester.  
Lawrencetown—Mr. Romans  
Goodwood—Mr. King  
9, Dartmouth—Mr. Lyall.  
St. John's—Mr. King.  
16, Dartmouth—Mr King.  
St. John's—Mr. Lyall.  
Musquodoboit Harbour—Mr.  
Romans.  
23, Dartmouth—Mr. Lyall.  
St. John's—Mr. King.  
Lawrencetown—Mr. Romans.  
Chalmers' Church—Mr. Duff.  
30, Dartmouth—Mr. King.  
St. John's—Mr. Romans.  
Sackville—Mr. Lyall.  
Chalmers' Church—Mr. Duff.  
April 6, Dartmouth—Mr. Mr. Lyall.  
St. John's—Mr. King.  
Goodwood.—Mr Forbes.  
Chalmers' Church—Mr. King,  
forenoon — Mr. Lyall,  
evening.  
13, Dartmouth—Mr. King.  
St John's—Mr Lyall.  
Lawrencetown—Mr. Romans.  
Chalmers' Church—Mr. Lyall,  
forenoon — Mr. King,  
evening.  
20, Dartmouth—Mr King.  
St. John's—Mr Forrester.

An Instruction was given to forward to the next ordinary meeting of Presbytery, from settled congregations, as well as from stations within the bounds, a statement of their financial affairs respectively for the year now closed.

Mr. Forrester called the attention of the Presbytery to the recommendation of the Synod in reference to Sabbath observance, and submitted a draught of a Petition on the subject, with a special reference to Postal arrangements. The Presbytery adopted the Petition, and authorized the Moderator to subscribe it in their name, and transmit it to his Excellency the Lieutenant Governor.

Next ordinary meeting of Presbytery was appointed to be held on Friday the 18th day of April next.

## CIRCULAR OF THE COLLEGE BOARD.

*Extract from Minutes of the Free Church College Board, 6th March, 1851.*

The Clerk read minutes of last meeting, as also the Circular ordered at last meeting, to be drawn up and forwarded to the Minister, and Local Treasurers of the Free Church College Fund, which he informed the Board had been attended to.

Attention having been called to a parti-

cular part of that Circular in which it is stated that "next year shall terminate the existence of the fund," it was stated in explanation that the idea intended to be expressed was, that next year was to terminate the period, within which the fund was to be raised, unless a further arrangement were to be made by the Synod.

It was resolved that authority be given to print the above in the Record for March.

JAMES H. LIDDELL,  
*Clerk of College Board.*

In inserting the above Extract, we cannot avoid expressing our great concern, that words should have been used in the Circular so little calculated to express the meaning given in the explanation, and, at the same time, so much fitted to perplex, if not even to create the impression that the Professorial Fund was about to be abandoned, and the money raised for it to be applied to some other object. We would simply remind our readers, that every enlightened friend of the church here concurs with the Colonial Committee at home in looking to the College as the main dependence, under God, of the Free Church in these Lower Provinces. No one contemplates the termination of the existence of the Fund at the close of next year. It is not even intended that the efforts are then to terminate for the increase of the Fund. It is true, the existing scheme proposed a subscription for four years, and there is only another year of that period to run. As it is not, however, expected now that the object by that time will have been reached, it remains to be considered how the cause may be with more efficiency prosecuted. Upon that subject we do not enter at present; but we have no hesitation in saying, that the progress already made, in the trying circumstances in which these Provinces have been for some years placed, holds out good encouragement for the prosecution of the work.

From the *Canada Record*.  
OUR HOME MISSION.

To any Church which values its principles, and possesses aught of an evangelical spirit—its scattered members, destitute of the stated means of grace—will be objects of tender interest—however remote and small in numbers. But, in our case, this department of the Church's care, assumes an importance—peculiar and paramount—arising from the simple fact, that not less, perhaps, than one half of our members and adherents are still without a stated ministry—and that our Synod annually devolves on

its Home Mission Committee an interest which, considered numerically or otherwise, is not less important than that of all its settled congregations. Surely it is of the utmost consequence that the rulers and members of our Church fully realize and duly consider this fact. Unless they do so, our Missionary counsels and efforts cannot but fail of that expansiveness and vigour, which the position we occupy demands of us—and without which, our Church, instead of keeping pace with the country, and rapidly attaining that large and healthy development—of which she is so capable in herself—and to which many outward circumstances are so favorable—will inevitably settle down into a dwarfish and stunted sect—feeble in its own spiritual life—and possessing little power to leaven the community with evangelical principles.

A survey of the extent and necessities of the field thus open to us—and indeed rightfully exclaiming our services—may well draw forth the exclamation—“The harvest truly is plenteous, but the labourers are few.” It is, moreover, apt enough to superinduce a feeling somewhat akin to despondency. This we must vigorously shut out and resist—with all its anti-evangelistic tendencies. And why should it have place even for a moment in our breasts? Have we not, in the midst of our difficulties, the all-sufficient resource pointed out by the Master himself—“Pray ye the Lord of the harvest, that He will send forth labourers into his harvest”? Have we not, in our organized congregations, and in very many of the destitute localities, a body of members and adherents, of ample worldly means, and comparatively, at least, high in christian intelligence, principle, and worth—whose liberal gifts will not be withheld from the Lord’s treasury, if we only shew them a good and practicable cause—and whose moral influence and standing in the community, constitutes in itself a missionary force, which, under proper organizations and guidance, would prove of mighty efficiency for the advancement of our work? And then, are there not numbers of the choice young men of the land pressing forward to our help—or rather, to the help of the Lord, in the great enterprise of the thorough evangelisation of our land? In place of despondency, there is much ground, we apprehend, for encouragement and hopeful effort on all hands. Let us only estimate aright the magnitude of the undertaking—in which the Lord has called us to engage—and then apply ourselves vigorously to the work, upon a well-considered plan of operations, and in a spirit of humble believing reliance on the promises, and with a single eye to the glory of God—and, beyond all question, much will be accomplished for the extension and establishment of the Redeemer’s kingdom in this land.

We would only add, that “the suggest-

ions” to which we referred at the outset, were originally offered to our Presbyteries—immediately after the disruption—when most of them were too much reduced in the number of their ministers, to be able to carry out the proposed arrangements with effect. A happy change has been brought about in this respect—during the five intervening years—through the good hand of the Lord; and now, in Western Canada at least, we have not a Presbytery that may not, with good heart, enter upon the work in all its details.

Here follows the document in question—as sanctioned by the Synod at Kingston in 1847, with the omission of clauses III., VII., VIII., IX., X., for which see Minutes, pp. 33, 34, 35:—

I. That the Synod adopt the following regulations, formerly issued by the Hon. Mission Committee, and recommend Presbyteries of the Church to use their best efforts, in conjunction with the Home Mission Committee of the Synod, to carry the same into effect within their several bounds.

1. *The Arrangement of the Missionary Field.*—The whole field of religious destitution, especially those Townships or Parishes which contain a considerable number of Presbyterians within their bounds, ought to be carefully considered by each Presbytery—and, according to the information derived from the several members or others, suitable localities ought to be deliberately chosen and fixed upon as preaching Stations—these stations, including organized congregations that may be vacant, ought to be grouped together as Missionary Districts—and each of the districts thus formed ought to be placed under the superintendence of a Minister, and have a Missionary assigned to it as soon as the Presbytery’s supply will admit. The arrangement made by the Presbytery in this respect should, of course, be fully recorded, and it would be advantageous to procure a separate record for all such details.

2. *The Organization of Missionary Stations and Districts.*—It is recommended that each Presbytery, after having divided and arranged their Missionary Ground according to the foregoing suggestions, take immediate steps for the visitation of the several Preaching Stations within each of the Missionary Districts, by the Ministers under whose superintendence they have been placed for the following purposes:—1st,—To explain to the people connected with each station the division and arrangement which the Presbytery has made, as above—the exertions which the Presbytery is making to procure an adequate supply of Missionaries—and the necessity of fixed and regular contributions by the people, to procure a suitable provision for Missionaries. 2nd,—To organize the people connected with such stations, by superintending the election and appointment of a committee of

their number, (the members of which might be ordained as Elders or Deacons, if suitably qualified,) with a Secretary and Treasurer. 3rd.—To intimate to the people at each station what supplies of preaching the Minister in charge of it can give, until a Missionary can be obtained for the district. 4th.—To explain and enforce the duty of assembling for social worship and religious instruction on the Lord's day, and of contributing to the support of the Gospel.

3. *The Duties of the Office-bearers or committees at the several Stations.*—The office-bearers or members of Committee at each station should be instructed to proceed immediately after their appointment to make up a roll of the members and adherents of the Church connected with the station—and a certain number of families having been assigned to each of them—to visit such families for the purpose of obtaining their concurrence in the arrangements of the Presbytery—and of receiving their free-will offerings to the Presbytery's Home Mission Fund—which they ought to collect at stated periods, quarterly or oftener, as may be thought expedient. In the absence of Ministers, Missionaries, or other supplies by the Presbytery, they ought also to meet with the people on the Sabbath for religious exercises, to be conducted according to such order as has been sanctioned by the superintending Minister, and to establish and conduct Sabbath Schools for the young. The Treasurer should transmit quarterly to the Presbytery's Home Mission Fund the contributions of the people, and the Secretary should furnish the Minister in charge of the station with a quarterly report, shewing the total number of souls belonging to the Presbyterian Church connected with the station—the number of contributors to the Presbytery's Home Mission Fund—the amount of contribution during the quarter—the numbers attending the meetings for worship on the vacant Sabbaths—the number of Sabbath Schools connected with the station, and the number of scholars attending—together with any further information or suggestion regarding the interest of the station or mission.

4. *Home Mission committees and Funds.*—It is recommended that each Presbytery appoint a Committee to superintend their Home Missionary operations; and besides Ministers and Elders a suitable number of the members of the Church should be placed on it, so that a quorum might conveniently be assembled by the Convener at all times. This Committee ought to have the charge of the Presbytery's separate Record for Home Missions, and enter in it minutes of all their proceedings—the substance of the Reports from the Station Committees, and of the Reports of Ministers and Missionaries—submitting the same at the ordinary meetings of the Presbytery for their judgment and further direction. A Gen-

eral Home Mission Fund should also be instituted forthwith in each Presbytery, under the charge of a Treasurer appointed by the Presbytery, by whom all contributions for that object would be received and all disbursements made under the direction of the Committee, and a report of the state of the fund submitted to the Presbytery at their ordinary meetings. This fund would be raised and sustained, 1st.—By the periodical contributions from the several stations. 2nd.—By such Sabbath-day collections as may be made in behalf of it in the several congregations by appointment of the Synod or Presbytery. 3rd.—By the annual contributions of associations formed in the several congregations under the direction of the Presbytery or Committee, and with the concurrence of the Ministers and Elders and Deacons in each case. 4th.—By an annual collection made at each preaching station in the several missionary districts established within the bounds of the Presbytery.

\* \* \* \* \*  
7. *Reports.*—Besides the Quarterly Reports by the Committees at the several stations, Presbyteries should require the ministers in charge of the several districts, and all the Missionaries and Catechists, to keep regular journals of their missionary services, carefully written out in suitable books, to be submitted yearly, or oftener, as may be deemed necessary, for the inspection of the Home Mission Committee and the Presbytery, and eventually to be deposited with the Convener of said Committee. Missionaries and Catechists should also be required to furnish Monthly Reports of their services to the Home Missionary Committee. Each Presbytery should prepare a General Annual Report for the Synod, on the state of Missions within their bounds, comprising specific statements on the following points:—The number of Missionary Districts and of the stations in each of them, as established by the Presbytery; the number of members and adherents of the Presbyterian Church in each District: the amount of Missionary service extended to each District, and whether rendered by Ministers, Missionaries, or Catechists; the usual attendance on the religious services at the several stations in each District; the number of Sabbath Schools and of scholars attending them in each District; the state of the Presbytery's Home Mission Fund, exhibiting its receipts derived from the contributions and collections of the several stations, and from collections and contributions by the several congregations—and its disbursements, in payment of salaries to Missionaries and Catechists, and the allowances to Ministers.

II. That it shall be the duty of the Home Mission Committee to apportion among the several Presbyteries the Missionary Labourers at the disposal of the Church; and in order that this may be done in an equitable

manner—It shall be the duty of Presbyteries to furnish to the Home Mission Committee, during the Session of Synod, a list of the Ministers without charge, Probationers, Catechists, or other Missionary Labourers, whom they can certify as available and efficient for the work; and also such a list of the sanctioned charges and preaching stations as may indicate their respective importance and claims upon supplies from the Home Mission, and guide the Synod's Home Mission Committee in the distribution of Missionary Labourers. Any addition made to the number of Missionary Labourers and vacant charges sanctioned by Presbyteries, to be intimated without delay to the Home Mission Committee.

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IV. That Presbyteries be recommended to inquire without delay into the case of such Ministers as appear from the statistical returns before the Synod, to be inadequately supported by their congregations, with the view, if they see meet, to release such Ministers from their pastoral charges, and, if deemed suitable and efficient for the Home Mission Committee, that their names be added to the list of Missionaries.

V. That it be the duty of the Home Mission Committee to look out for additional suitable labourers for the Home Mission work in this land, and to correspond with other churches, representing the existing destitution of an able Gospel Ministry.

VI. That it be the duty of the Home Mission Committee, in concurrence with Presbyteries, to fix the salaries of Missionaries at present in the field, and that in the hope that the Synod's Home Mission Committee may be able to obtain, at least for a time, the services of Ministers of eminence and approved efficiency for this work, that they be vested with a discretionary power to make such provision for them as circumstances may require.

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XI. That as soon as any Presbytery shall have taken the preliminary steps respecting any applicant for admission as a Minister or Probationer, into this Church, so as to be prepared to address the circular letters to the Presbyteries recommending the reception of such applicant, such Presbytery shall at the same time intimate their procedure in this respect to the Home Mission Committee, that the name of such applicant may be placed on the Roll of Missionaries at the disposal of the Home Mission Committee.

### Contributions to the Professional Fund.

#### Baddeck, C. B.

Mrs. J. J. Campbell, *Collector* £1 5 0  
 Charles J. Campbell 1 0 0  
 Colin Campbell 1 3  
 Fraser J. Campbell 1 3

Jane Campbell 1 3  
 A Friend 1 3  
 Joseph Campbell 2 6  
 Duncan McKenzie 2 6  
 John McLeod 1 3  
 John Thomson 2 6  
 Duncan McDonald 2 6  
 Donald Morrison 2 6  
 A Friend 7 ½  
 May McFarlane 1 3

Miss Lydia Ingraham, *Col.* £3 5 7 ½  
 Mary Ann Ingraham £0 5 2 ½  
 George Ingraham 5 2 ½  
 John McRae 5 2 ½  
 Donald McRae 5 2 ½  
 A Friend 1 3  
 Donald McRae 5 2 ½

Ranald McDonald, *Collector* £1 12 6  
 Donald McDonald £0 1 3  
 Widow McDonald 11  
 John Morrison 1 3  
 Malcolm McDonald 1 3  
 William Buchanan 1 3  
 Samuel Beaton 1 3  
 Donald McInnes 7 ½  
 Malcolm Buchanan 1 3  
 John McPhee 7 ½  
 Donald Gilles 7 ½  
 Alexander Gilles 1 3  
 Donald McPhee 1 3

Donald McAulay, *Collector* £0 13 5  
 William McAulay £0 10 7 ½  
 Duncan McAulay 3 1 ½  
 Angus Mathieson 2 9  
 Archie McLean 2 6  
 Archie McLean 1 3  
 John McLean, Senior 1 3  
 John McLean, Junior 1 3  
 Duncan McCharles 1 3  
 Malcolm McLean 2 6

Far, har McRae, *Col.* £0 6 6  
 Mrs. Marghar McRae £0 1 3  
 Angus McRae 1 3  
 John McRae 6 5 ½  
 Murdoch McLeod 1 3  
 Mrs. McLeod 1 3  
 Anne McLeod 1 3  
 John McLeod 1 3  
 John Marple 1 3  
 Mrs. John Marple 1 3  
 Donald Buchanan 7 ½  
 Mrs. Donald Buchanan 7 ½  
 Norman Nicholson 2 0  
 Mrs. Norman Nicholson 10 ½  
 Malcolm Beaton 1 10 ½  
 Mrs. Malcolm Beaton 1 3  
 Norman Buchanan 1 3  
 Mrs. N. Buchanan 1 3  
 Andrew Watson 1 3  
 Mrs. A. Watson 1 3  
 Samuel Watson 1 3

Mrs. S. Watson	1 3	<b>Middle River, C. B.</b>	
John Darby	1 3	Mrs. Farquharson, Col.	
Sally Darby	1 3	Rev. A. Farquharson	£1 5 0
Archie Darby	1 3	Mrs. F. and children	1 5 0
Hannah Darby	1 3	Mrs. K. McLeod	5 0
Alexander Gilles	1 3	Mrs. R. McKenzie and family	5 11
Mrs. Alex. Gilles	1 3	Alex. Grant	5 0
		John McRae	4 7
	£1 19 11½		
Mrs. Joseph Hart, Col.	7 6		£3 10 6
Mrs. Alexr. Taylor, Col.	5 0	Mrs. McKenzie, Col.	
Alexr. Taylor	5 0	K. McKenzie and Mrs.	5 0
Alexr. Taylor, Junior	1 3	Finlay Morrison	2 5
Kenneth McKenzie	1 3	Catherine McLeod	11
John Watson	5 0	Duncan McRae, Seur.	3 1½
William McLean	2 0	Malcolm McRitchio	4 0
Alexr. McKenzie	5 0		
Mary Mackay	1 3		£0 16 5½
Christie McKenzie	1 3	John McLennan, Col. for him-	
Donald Morrison	2 6	self and Mrs.	£0 5 0
James McLean	1 3	D. McLennan and family	5 0
Donald Campbell	1 3	Mr. J. McCharles	2 6
John Morrison	1 3	A. McRae and family	5 0
Donald McRae, Senior	5 6	J. and K. McDonald	5 0
Anne Patterson	2 0	Jr. McRae Bass and family	5 0
Capt. McKenzie	5 2½	Rory McRae and family	7 6
Mrs. McKenzie	2 0	Murdoch McRae	5 3½
Alexr. McKay	3 0	Donald McDonald Roy	6 3
John McKay	2 6	Duncan McRae and Sister	5 3½
Roderick McKay	1 3	John McRae F's Son	2 6
John McKay	1 3		
Duncan McLeod	2 6		£2 14 4
John Macdonald	2 6	Maleolm McCharles, Col.	£0 5 7½
Duncan Beston	5 0	Kenneth McCharles	5 0
John McKenzie	2 6	John McRae, Tailor	5 7½
		Ann Finlayson	3 1½
	£3 8 5½	John Finlayson	1 10½
John Buchanan, Collector	£0 3 0	Farquhar McRae	3 1½
Duncan Buchanan	2 6	Alexr. McDonald	2 6
Donald McLeod	1 3		
Jessie McLeod	1 3		£1 6 10½
Aulay McAulay	2 3	Angus McDonald, Cd.	£0 5 0
Malcolm McInnes	1 3	John Campbell	3 1½
Donald McInnes	1 3	Angus McDonald, Senr.	3 1½
John A. Shaw	1 3	John McLeod	1 6½
Malcolm Morrison, Junior	2 3	Neil McFarlane	2 6
Murdoch McLeod	1 3	Widow McLennan	3 5
Isabella McLeod	1 3	Donald Gelanders	3 1½
Donald McLeod, Junior	1 3	Norman McLennan	2 2
Roderick McLeod	1 3	John McKenzie	3 9
Thomas Rice	1 3	Alex. McKenzie and family	6 3
Mrs. Armenia Rice	1 3		
Anne E. Rice	7½		£1 14 0
Edmond Rice	7½	Murdoch Murison, col.	£0 4 4½
Norman McLeod	1 3	Donald Nicholson	3 5
Malcolm McLean	1 3	Donald McLennan	1 10½
Mrs. Christie McLean	1 3	Quar McQuerie	3 5
Malcolm Morrison	2 6	Widow D. McKenzie	3 9
Angus McLeod	1 10½	Widow Murison	1 5
Kenneth McKay	1 3	Donald McRae, Miller	3 9
Mrs. K. McKay	1 3		
Alexander McKay	5 0		£1 2 0
William Foyle	1 3	Angus McLeod, col.	4 4½
		Angus Fraser	2 6
	£2 1 10½	Kenneth McLeod, Mount.	4 8½
		Norman McMillan	5 7½
Total,	£14 15 10	Murdock McDonald	1 6
ALEXR. TAYLOR, Treasurer.		John Hunter	3 1½



Donald Logan	3 1½
	£1 4 11½
<b>Total,</b>	£12 9 1½
<b>Margaree.</b>	
Charles McLeod, <i>col.</i>	£0 1 10½
James McLeod	1 3
Murdoch Ross, Upper Scitlet.	5 0
Peter Ross	5 0
William Ross	2 6
John McDonald, Senr.	3 1½
John McDonald, Junr.	5 0
Donald McDonald	2 6

	£1 6 3
Malcolm McLeod, <i>col.</i>	L.0 3 9
Roderick McLeod	2 6
Malcolm Lammard	5 0
Malcolm McLeod	1 10½
Malcolm McKinnon	1 3
Torval McLeod	1 10½
	L.0 16 3
Edmond Ross, <i>Col.</i>	L.0 2 8½
A Friend	2 6
John Carmichael	1 3
Roderick Mackenzie, Junr.	5 0

	L.0 11 5½
<b>Total,</b>	L.2 13 11½
ALEX. FARQUHARSON, <i>Treasurer.</i>	

### SCHEMES OF THE CHURCH.

The following sums have been received for the

#### CURRENT EXPENSES OF COLLEGE.

New Mills, Bay Chaleur,	L.1 4 0
Catalone,	2 2 3
Cowbay,	1 0 3
Mira,	2 3 1½
Sydney,	4 6 0

W. S. STIRLING, *Treasurer.*

#### COLLEGE LIBRARY.

THE LIBRARIAN has received the following books for the Library of the Free Church College:—

FROM REV. PROFESSOR KING.	
Hagenbach's History of Doctrines, 2 vols.	
FROM REV. ALEXR. ROMANS.	
I. Alphonsi Turrettini Dissertationes Theologicae, 1 vol.	
Tractatus de Virtutibus, Legibus, et Gratia per Petrum Dens, 1 vol.	
Halifax, 17th March, 1851.	

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### Free Church of Nova Scotia.

#### HOME MISSION SCHEME.

BY appointment of the Synod of the Free Church of Nova Scotia, the annual collection for the HOME MISSION SCHEME is to be made in all the Congregations and Missionary Stations in the bounds of the Synod, on the FIRST SABBATH OF MAY. Ministers, Probationers, Catechists, &c., are expected to intimate said collection on the last Sabbath of April, to explain the object of the Scheme, and to enforce its claims on the liberality of the Members and Adherents of the Free Church. Halifax, 18th March, 1851.

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