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# THE MISSIONARY RECORD

OF THE

## Free Church of Nova Scotia.

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No. 4.

### WHERE SHALL WISDOM BE FOUND?

JOB xxviii., 12—28. "Where shall wisdom be found, and where is the place of understanding?" &c.

This is undoubtedly a question of superior interest and moment. To know where true wisdom is, or in other words what it is, and to follow its directions or counsels; this is undoubtedly the chief concern and duty of man. This inquiry will occupy his rational and immortal part. There are many other inquiries that may be interesting, but are not in the same degree useful. But this is at once useful and interesting. And the advantage connected with the proposal of the question is, that it is not only propounded, but answered: We are first told where wisdom is not; then where it is, or in what it consists; and we have also the value of it set forth; we invite attention to the first two of these topics.

We are first given to understand where wisdom is not to be found: "The depth saith, It is not in me: and the sea saith, It is not with me" "it is hid from the eyes of all living;" or as the 13th verse expresses it, "it is not found in the land of the living;" and "it is kept close from the fowls of the air."

"The depth saith, it is not in me." The deep places of the Earth, its hidden recesses, contain many precious things, as jewels, and gold, and silver; aye, and minerals which are more valuable to man than any gems, or than gold, or silver. "There is a vein for the silver, and a place for the gold where they fine it." These very provinces, we believe, are among the most favoured for those minerals which are useful to the arts and economy of life. Other lauds contain

the more precious metals, and may be distinguished for the gems which are valued so highly for their beauty or their rarity. But where there is a vein for the silver, there is none for wisdom: where there is a place for the gold where they fine it, wisdom is not found in the land of the living. We may ransack the bowels of the Earth: We may rifle its treasures: We may dig into its deepest mines, but we would not find wisdom. We have heard of the mines of Peru and the caves of Golconda, where they find gold like stones, and jewels are cast up like the most common things; but these do not contain, they do not yield wisdom. With all their treasures they possess not this: man may dig and search for ever, but he would never fall upon this treasure. He may meet with every kind of mineral, discover every kind of gem or precious stone, and yet not find wisdom. Nay in his very search for these precious productions, man misses wisdom; he forgets to look for it; he becomes foolish in the pursuit, and vain in the possession, of what may enrich, but does not truly benefit him.

Or the expression: "The Depth saith it is not in me," may mean, that wisdom does not consist in the sciences of nature. It does not consist in the knowledge of the structure of the earth, however profound, or however extensive; in the knowledge of its composition, the different order, of its strata, the different laws of these orders, the natural history of the world, how long it has existed, what changes it has passed through, the process and progress of its present formation: no, true wisdom does not consist in the knowledge of all these: we may know all these and yet be destitute of true

wisdom. We may be acquainted with the analysis and combinations of bodies, with all that the subtlest chemistry has unfolded, as well as the profoundest geology has explored, and we may be able to direct the discoveries of these sciences to the most useful purposes, and yet not possess wisdom. Wisdom is another thing than this. This may indeed lead us so far on our way to the discovery of wisdom; for it may teach us the existence of God; it may disclose to us his attributes; it may exalt our conceptions of these so that we may be led to cry out at last, "What is man that thou art mindful of him, or the son of man that thou shouldst visit him?"—but it may stop short of this, and it is not true wisdom itself. The deepest skilled, the most profoundly versant, in these sciences have not always been the profoundest admirers of God or his attributes, or the most practically godly men. The reverse has often been the case. Nor do the researches into mind any more than matter constitute or conduct us to true wisdom. These often rather tend to confuse and perplex the mind; they breed a haughty and sceptical spirit; they lead away from wisdom, from the truth itself, and bewilder the understanding, "in wandering mazes lost." "The depth saith it is not in me."

"The sea says, it is not with me." The ocean possesses many a treasure. Fleets have gone down in it, burying all their wealth. Age after age it has been accumulating its possessions, its treasures. The spoils of ransacked continents and kingdoms have been engulfed in it. "Barbaric pearl and gold" are there, which man, thinking to enrich himself therewith, has been obliged to relinquish and see swallowed in the devouring deep; and he has gone down with them himself, when he would have given them all to save him from the drowning waters. The caves of ocean conceal many a gem, many a pearl, but not "the pearl of great price." Divers go down into the depths of ocean to fetch up these pearls, and wealth is acquired in the traffic of them, but wisdom is not found by the most skilful diver, the most successful pearl-fisher. Our friends, perhaps, bring home from foreign climes the curious productions of the sea, but did they ever find wisdom there? Ask them when they lay out the treasures which are found on other shores, the shells which other seas than ours have washed, which carry with them the sound of other tides than those which in-

vade our beach, if they have found wisdom in all their search among those curious objects of nature, and they will answer—no. "The sea says, it is not with me." Though we could reach its most fathomless depths, explore its remotest shores, and examine all its productions, we would not find wisdom there.

Or these words may mean that wisdom is not to be found in the traffic or trade of the seas, in the riches which that traffic yields, in all that merchandise can purchase or ships bring home. We may store our warehouses with the goodswich traffic has bought. Our cities may be crowded with such warehouses, and these with all the wealth of Ind: thousands of ships may expand their sails to the winds, and may plough every sea, and coast on every shore, but all this would not bring home wisdom. It is not a part of such merchandise. "It cannot be gotten for gold, neither shall silver be weighed for the price thereof" But wisdom is "hid from the eyes of all living" (21st verse), or, as the 13th verse has it, "neither is it found in the land of the living;" and it is kept close from the fowls of the air." There is a kind of wisdom which man can never discover in this world, and which God retains to himself; his secret counsels, or the mysteries both of his own being and of his works: this God has not revealed; and he will not reveal on this side of the grave. He will not give an account of himself. This we are taught is his glory: "it is the glory of God to conceal a thing." This, then, is hid from man. No one has ever understood, or can ever understand, the mysteries of the Divine nature; underived, self-existent, eternal, infinite, unseen, he besets us behind and before, and lays his hand upon us: such knowledge is too wonderful for us: it is high, we cannot attain unto it. Clouds and darkness surround him. He maketh darkness his secret place: his pavilion round about him are dark waters and thick clouds of the skies. And as his being is thus shrouded in mystery, so are his ways. The providence of God is often unintelligible to us. There is so much of regularity as to allow us to act with certainty in all the ordinary and necessary business of life, but there is in respect to many events such uncertainty, such *irregularity*, as to baffle all comprehension, and to lead us to say: "how unsearchable are thy counsels, and thy ways past finding out!" And here every intellect is on a level, the most soaring

and acute with the most sluggish and the most dull. This wisdom is kept close from the fowls of the air. The eagle sees afar off; it can gaze upon the sun, and seems familiar with his brightness; while it takes in the whole scope of the surrounding heavens; but no intellectual vision, as penetrating, as steadfast, as wide-embracing as the eagle's glance, can take in or comprehend the glories of the Divine nature, and those secret things which belong only to God. It is the unrevealable part of wisdom which is thus hid from men, and which only futurity will develop, if it be ever all developed.

—There is a revealed wisdom which may be attained here below, but which nevertheless to us may be hid. The natural man knoweth it not: he cannot tell the place of it. We are foolish, sordid, children, wise to do evil, but to good we have no knowledge. How much the reverse of wise is man's general conduct. Apart from the knowledge of true wisdom, we may safely pronounce the conduct of man in his natural condition *unwise*. Some we find making provision only for the flesh, and for the lusts thereof, having no aspiration, no object, above these; while their soul, their immortal part, is altogether forgotten. Is this wisdom? Is it wisdom to sleep the senses in indulgence, to gratify the appetite merely, to look upon ourselves in no other light than as having appetites to gratify, and senses to indulge? Where is the soul all this time? Where is that nobler part which was given us to converse with heaven, possessing faculties capable of an exalted, intellectual, communion, at least, and of seeking after God, if haply we might find him. This surely will not be pronounced even by those who are enslaved by such indulgences to be wisdom. Then, there is such a thing as living only for time and forgetting eternity, not ministering to the cravings of vice, it may be, but confining our desires and our views to this lower world. Were we to live here always, this might be wisdom, but it cannot be wisdom, seeing that this world is not our only sphere of existence, that there is another in which we are to exist, and to exist for ever.—It were wisdom to take up only with the objects of time, if time were all to us, but if time be but like the beginning of an endless journey, O! is it wisdom to be wasting all our strength on the first stages of it, forgetful of the long, long, distance before us? It were like the traveller consuming all his provisions, and

expending all his money, on the first few miles of his way, and leaving himself unprovided, and a beggar for the fifty or hundred miles succeeding; or playing with the flowers or every curious object that met his eye, allowing himself to be beighted and lost before his journey was ended. Such is the wisdom of those who make provision only for this world, who think only of the passing hour, who care only for pleasure or business, and let eternity provide for itself, or rather lose eternal objects in the anxiety for what is temporal.

Even reason says—"What shall it profit a man though he should gain the whole world, and lose his own soul?—What shall a man give in exchange for his soul?" Such a course cannot be wise; and yet such, for the most part, is the conduct of all men. So that wisdom may well be said not to be found in the land of the living, to be hid from the eyes of all living, and kept close from the fowls of the air. The most intellectual, the most gifted, of men equally with the most grovelling are occupied only with the things of time: the former may rise above the latter in the class of objects which they pursue, but these objects are equally among the things which are only seen and temporal. True wisdom is not discovered, or, apparently, discoverable, even by them, by intellects which penetrate the deepest truths, and embrace the most extended and the loftiest views. It eludes their glance, and is beyond their ken. Where, then, shall wisdom be found? "Destruction and death say, we have heard the fame thereof with our ears." This is a bold poetic personification: Destruction and death are said to have heard something like a rumour of what wisdom is; but they cannot certainly pronounce what it is. What a lively representation, however, is this of the power of these in bringing home to us a truth which nothing else belonging to time can teach! Go and read in the ruins of cities, of Kingdoms, of Empires,—go and learn from Death—some fame of this thing of which the depth saith, it is not in me—and the sea saith, it is not with me—which is hid from the eyes of all living, and is kept close from the fowls of the air. *They* can mutter something about it, they can give some obscure hints of it, they can but inditate darkly what it is. It is only the fame of it they have heard. And yet, this very fame is an all-powerful teacher. O! how powerfully does *Destruction* preach to

the otherwise listless sons of men! The very obscurity of its intimation is perhaps the more startling, and the more impressive: when it comes with a thousand tongues, a thousand voices, a thousand dark enunciations, oh! how does it impress the listening crowd! And then, Death! Death "the great teacher:"—Death! with his shroud, and his pall, and his coffin, and the bones about the grave! Death! who comes with stealthy approaches, or with awful suddenness: Death! with the dark room, and the white drapery, and the funeral, and the weeping friends! Destruction and death say, we have heard the fame thereof with our ears!

But we have now to consider where wisdom is, in what it consists. "God understandeth the way thereof, and he knoweth the place thereof." The reasons are given why God may be said to understand the way, and to know the place, of wisdom: For "he looketh to the ends of the earth, and seeth under the whole heaven" &c. "Then," we read, "did he see it, and declare it; he prepared it, yea, and searched it out. And unto man he said, "Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding." We have, then, God's own word on the subject.—We have his express statement—"The fear of the Lord, that is wisdom—and to depart from evil is understanding."

The fear of God here cannot be a slavish fear of him, like the fear of a tyrant, of a hard task-master—or a superstitious fear, like that excited in the poor devotee of a false worship, who thinks he sees in the clouds, or in the vacant air, the shape of an angry God, or some spirit all-powerful for mischief, and who would fain appease him with any bribe, or with any bodily penance—or a selfish fear which always apprehends evil to ourselves. Such cannot be the fear of God which is wisdom. That would be the reverse of wisdom; for that would lead us to hate God; it would drive us away from Him; whom it is the greatest wisdom to seek, and love, and obey; that would fill us with distrust, suspicion, and dread; and cannot therefore be the fear of the text which is wisdom. This fear is an awe, or reverence, arising from a proper apprehension of God's greatness, a salutary impression of his majesty, the thought of his power, and righteousness, and holiness, and the sense of his Omnipresence: it is a fear excited by these attributes and qualities, united with these

of a more amiable character, as goodness, and mercy, and love, condescension, forbearance, benevolence. It is a fear consistent, or, existing along with love: it is a fear which will lead us to avoid sin, to eschew evil, but not such as to drive us from confidence: That is wisdom. Let us take an example of what we mean from every day experience, or actual life. It were wisdom to fear a parent in the sense of standing in awe of his authority, having a high sense of his superior wisdom and power, and a salutary dread of his threats, and his known determination to punish disobedience, and any kind of improper and unworthy behaviour; but it were not wisdom to fear him so as to hate him, and to dread and shun his presence: This were not a proper fear of a child to a father, and it were the reverse of wisdom; and so with God. But how can fear be consistent with love and confidence? One would think the two were incompatible. But they are not so. How are they consistent in the case supposed, the case of a child and a parent? It is true that we have offended God; and are therefore in the position of a child who has incurred the displeasure of his father, and who while under that displeasure must so far be afraid of him. But then God has been pleased of His own undeserved mercy to be reconciled unto us, and to wait for our return to him; and to hold out invitations to reconciliation on our part. The way is now clear to us so far as God is concerned, to come to Him, and, confessing our faults, to obtain pardon, and to enjoy once more the smiles of his countenance. A father is not more gracious to an erring but repentant child than God is to the repenting sinner. He regards him with the same feelings, looks upon him with the same favour, extends to him the same compassion and love. And thus though we have sinned against him, we may yet, by repentance and faith in Christ, be partakers of his love; and confidence is thus restored—a confidence which may be more or less broken in upon by the old feeling of jealousy and slavish fear on the part of the sinner, but for which there is the amplest ground, even for the most unbounded exercise of it. But while there is thus ground for the exercise of this confidence, there is room also, or reason, for the exercise of fear, not fear in the sense of dread, not a slavish, superstitious, selfish fear, but reverence, awe, veneration, and fear to offend God, and, to a certain extent, of

exciting the displeasure of one who is not only so holy and so good, but so righteous and so terrible in majesty.—Now, this fear of God is wisdom. Such a fear, man could not of himself have imagined to be possible. He could never have supplied the vinculum or bond between fear and love: he could never have discovered how these were possible in the case of the sinner and God. But God has revealed how; and he now pronounces that such *fear* is wisdom, and to depart from evil is understanding. The fear of God (still consistent with confidence and love), is wisdom, because God is to be feared. It is wisdom because it is just what ought to be. It consists with the very fitness of things. Must not that being be worthy of fear who exists of himself, by his own necessity of being, and who made all things; that being whose majesty is faintly symbolized in the glory of creation; whose majestic footsteps are beheld in the operations of providence—who has impressed his presence in the visible heavens, the most magnificent object we have to contemplate, in the sun, and in all the vast and sublime objects of nature? If he is not to be feared, then reverence or fear is not a sentiment of our heart. Read any of the descriptions of God's majesty in the psalms, and then say if God is not to be feared. Are the attributes of spotless holiness and unerring rectitude not worthy of veneration? do they not inspire awe? Have we never felt "how awful goodness is"? We shall one day feel it, if we do not feel it now. We shall see how terrible God is on his throne of holiness! Is his power not an object of reverence or fear, power which could crush the universe in a moment, and make his righteousness glorious in the destruction of his enemies? God is to be feared even in the meeting of his saints. What veneration inspires the Angels when they cover their faces before the throne! Nor is this expression adequate to the feeling by which they are actuated. All heaven responds to the sentiment, and the mighty host are even now bending before him, and crying to one another, "holy, holy, holy, is the Lord of Hosts, the whole earth is full of his glory." Surely, then it is wise to fear God: "the fear of the Lord, that is wisdom."

But it is wisdom, because it is the best safeguard against *sin*; and it is surely wisdom to cherish what will protect us from it. That surely is the highest wisdom. Sin is the greatest of all evils.—

There is nothing so much to be hated and shunned. And yet, that evil is in our own hearts. The heart is deceitful above all things, and desperately wicked. And what can so effectually defend us against such an evil as the fear of God? That sentiment continually abiding with us would deter us from the commission of sin, or the indulgence of it even in the thought. It is the description of the wicked, that they have no fear of God before their eyes, and therefore they are wicked. Men could not endure wickedness, they could not indulge or encourage it for a moment, if they had the fear of God before them. Our Saviour enjoins the fear of God upon us for this very end: "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear Him which, after he hath killed, hath power to cast into Hell; yea, I say unto you fear Him." The early churches *walked in the fear of God, and in the comfort of the Holy Ghost, and were multiplied.* There is no evil against which we are safe, if destitute of the fear of God. But "the fear of the Lord is to hate evil." "By the fear of the Lord men depart from evil" "The fear of the Lord is a fountain of life." Therefore it must be wisdom.—Hence the parallelism here: "to depart from evil is understanding." "Grant me understanding," says the Psalmist, "and I shall keep thy law." To depart from evil is understanding as contradistinguished from a different course. It is awful folly to commit sin. It is folly in itself, and it is folly when considered in its consequences. These consequences are misery now, and, if unrepented of, eternal misery hereafter. Is it not folly to do that which is to occasion future misery, perhaps eternal woe? Remember, by every sin you are planting an additional sting in your bosoms, an additional thorn in your dying pillow, and treasuring up for yourselves, if not saved in God's mercy, wrath against the day of wrath. But if we would avoid sin, we must avoid temptation, and this is also implied in the expression to "depart from evil." Accordingly, it is said, "the wise man forsooth the evil, and fleeth from it." And Solomon, the wisest of men, admonishes us to "enter not into the path of the wicked, and go not in the way of evil men—to avoid it, pass not by it, turn from it, and pass away. For they sleep not unless they have done mischief, and their sleep is taken from them unless

they cause some one to fall." "Blessed is the man," says the Psalmist, "who walketh not in the counsel of the ungodly, nor stands in the way of sinners, nor sitteth in the seat of the scorned; but his meditation is in the law of the Lord, and on his law doth meditate day and night."

### DEACONS.

There are two extremes with regard to the external organization of the New Testament Church, into one or other of which men are apt to fall; and either of which is very productive of injury. The one is, when, from certain allowed proceedings which cannot easily be explained in consistency with the principle of a fixed order, it is concluded that no order has been prescribed; but that men are left to modify it according to their own views of expediency. The other is, when, from clear evidence that there is a prescribed order, it is inferred that there is no case in which we are at liberty to depart from that order—that forms must be observed, at whatever expense to the real object for securing which these forms have been instituted. We are persuaded that a careful and unprejudiced study of God's Word will leave the conviction that, though the rules with respect to the external order to be observed in the New Testament Church are not laid down with the minuteness and precision which characterized the Levitical dispensation, which had a special typical import, rules nevertheless are laid down; and that, whatever departure from them may be allowable in certain emergencies, it will be our wisdom to keep these rules steadily in view, and to see that they are duly enforced whenever the emergency that might have warranted a departure from them may have passed away. Our Saviour's reference to the case noticed in the beginning of the twelfth Chapter of the gospel by Matthew shows that, in the emergency in which they were involved, David and his men were excusable in taking of the shewbread, "which was not lawful for him to eat, neither for them which were with him, but only for the priests;" but "certainly is very far from implying that they would have been guiltless, had they continued to use that as their ordinary food.

We make these remarks at present with a special reference to the mode in which the financial affairs of our congregations through these Provinces are ge-

nerally managed. Whatever allowances may be made for the emergencies of a Church just starting into existence in a newly settled country, and whatever gratitude may be due to men who in her difficulties may have rendered valuable service to the Church under the character of Managers or Trustees, or by whatever name they may have been called, it is very evident that their modes of acting, converted too into something like a system, are coming to be extremely injurious; and that it is high time for the Church to look to the Bible for instruction, and to endeavour to bring her machinery, as speedily as possible, into a conformity with the rule which is there laid down.

When we look then to the Bible we find that the affairs of the Church, whether of a directly spiritual nature, or having a more immediate bearing upon her secular interests, were entrusted to men who were solemnly set apart to the discharge of their respective duties by ordination. This was the case with the apostles, who were directly ordained by Jesus Christ himself. This was the case with the elders whom the apostles ordained in every Church (Acts xiv. 23), whether these elders were appointed simply to rule, or, besides ruling, to labour also in the word and doctrine, 1 Tim. v. 17. This was the case with the deacons. These office-bearers were thus set apart to the discharge of their official duties as acting under the authority of Christ, and for the benefit of his Church. Whether these duties might be of a more spiritual, or of a more secular character, they were to discharge them not for their own worldly ends, but for the benefit of the body of Christ, under a sense of their responsibility to him, and looking for his blessing on the use of his own appointed means. The more closely they adhered to the instructions of his word, the more full would be their scriptural warrant for expecting his blessing.

The apostles and elders, for a time, administered the whole affairs of the Church; but when it was found that the secular matters, in order to their due administration, would have required such an amount of their time as would have trencched very materially upon their spiritual duties, deacons were appointed to assist them in the administration of these secularities. We have an account of this in the sixth chapter of the Acts of the apostles. From that narrative, it

appears that the sole business entrusted to the deacons was the administration of the funds of the Church. What is recorded of Stephen towards the close of the chapter is, not that he preached, but that, in opposition to disputers, he gave a reason of the hope that was in him.—Philip, it is true, preached in Samaria, and founded the Church there, but he did that not as a deacon, but as an evangelist, which he is called, Acts, xxi. 8.—But even with respect to the administration of the funds of the Church, the deacons did not supersede either the apostles or the elders, whether preaching or ruling elders. This is evident from the fact that when at a subsequent period, as recorded Acts xi. 28-30, the disciples in different countries determined to send relief to the brethren which dwelt in Judea, they sent it not to the deacons but to the elders; and they sent it by the hands of Barnabus and Saul. Nor was this the only case in which Paul was thus employed. His writings show the deep interest which he took in the financial affairs of the Church, in respect to the provision which should be made both for meeting the wants of the poor and for the support of the ministry; and the mission on which he went to Jerusalem, on that occasion on which he was at length lodged in prison and afterwards sent in bonds to Rome, was with a special reference to this very object, as appears from his language in the epistle to the Romans Chap. xv. vv. 25-28.

The principles thus shortly stated have been acknowledged and maintained by our Church from the period of the Reformation. The First Book of Discipline, which was put forth in 1560, says, "The office of deacons is, to gather and distribute the alms of the poor, according to the direction of the session." According to the fuller statement of the Second Book of Discipline, agreed to in 1578, the office and power of deacons is "to receive and to distribute the whole ecclesiastical goods unto them to whom they are appointed. This they ought to do, according to the judgment and appointment of the presbyteries, or elder-ships (of the which the deacons are not members) that the patrimony of the kirk and poor be not converted to private men's uses, nor wrongfully distributed." The same doctrine is maintained in the Directory for Church Government, agreed upon by the Assembly of Divines at Westminster, where it is said, "Dea-

cons also are distinct officers in the Church, to whose office it belongeth not to preach the word, or administer the sacraments, but to take special care for the necessities of the poor, by collecting for, and distributing to them, with direction of the eldership, that none amongst the people of God be constrained to be beggars." In the large Overtures of the General Assembly, 1705, it is stated with respect to the kirk-session, "This judicatory being the lowest, and which is in every parish, consists of one minister or two and a competent number of ruling-elders, and the deacons of that parish and church are to be present, and have a decisive vote only in matters belonging to their own office, having attending them a clerk and a beadle." Lastly, Stewart of Perdivan, speaking of kirk-sessions, and stating the practice in his time, says, "The deacons are always present, not for discipline, but for what relates to their own office" It was amid the bustle occasioned by the disruption that the separate courts called "Deacons' Courts" came into use. They were formally sanctioned by the Assembly 1846, but the working of these courts has not been much calculated to encourage us to be very hasty in adopting the innovation.

#### FREE CHURCH COLLEGE, HALIFAX.

The Session of the Free Church College here closed on Friday the 11th current; the students, before separating having been suitably addressed by Professors King and Lyall. The following subjects were given out as exercises for the students during the summer.

I. Hume's argument against the possibility of proving miracles by testimony, so as to be the foundation of a system of religion, stated and answered. A prize will be awarded for the best essay on this subject, the competition being open to all who may be in the Theological class next session.

II, Essay on the origin of our Ideas: 1st our primitive Ideas—the part which Sensation and Intellection, respectively, have in them: 2nd, our Ideas as modified by the original principles of the mind—and the modifying laws of Intellection. A prize will be awarded to each of the two best Essays, the competition being open to all students who may be in attendance on the preliminary classes of the College next session, and impera-

tive upon such of them as may have been in attendance during the Session just closed.

III. Translation of the first three hundred lines of the third book of Homer's Iliad. A prize will be awarded to each of the two best translations, the competition in this case also being open to all who may be in attendance on the preliminary classes of the College next Session, and the exercise imperative on such of them as may have been in attendance during the Session just closed.

These Exercises to be lodged with the Professors on or before the first day of December next.

**JUVENILE MISSIONARY COLLECTIIONS AT WALLACE.**

The half-yearly meetings of the Juvenile Missionary Associations connected with the congregations under the pastoral charge of the Rev John Munro, Wallace, were held lately, when the following sums were paid in to the Treasurer, Mr. W. McDonald :

At Gulf, by Misses McDonald and Waugh, by Masters D McLeod, D. Reid, S. Simpson, Laughlan McFarlane. (since deceased,) and from Minister's Mission Box,	8 9
At Cove, by Misses C McKenzie and M McKenzie.	2 7½
At Wallace, by Misses Thomson, M Davidson, J. MacFarlane, J Waugh,	8 7½
	£1

The amount collected was given to the following missions :

Free Church of Scotland,	8 3½
Mic-Mac Mission, (Rev. Mr. Rand,	5 5½
Coloured Population, Canada West. (Rev Mr. King.)	6 3
	£1

**FREE PRESBYTERY OF HALLIFAX.**

This Presbytery met here on Friday, the 18th current. The following members were present : Rev. Alexander Romans, Moderator, Rev. Professor King, Rev. Professor Lyall, and Messrs Farquharson and McLeod, Ruling Elders

The Moderator reported that he had presided at the dispensation of the Lord's Supper at Lawrencetown, on Sabbath the 12th current.

Mr. King having intimated that he expected, before the end of the month, to leave for the United States, in fulfilment of the appointment of last Synod, the following appointments were made for supplying the different stations :

April 27,	Dartmouth—Mr. Romans. St. John's—Mr. Romans. Musquodoboit Harbour—Mr. Lyall.
May 4,	Dartmouth—Mr. Romans. St John's—vacant.* Goodwood—Mr. Forbes. Lawrencetown—Mr. Lyall.
11,	Dartmouth—Mr. Lyall. St. John's—Mr. Lyall. Sackville—Mr Romans.
18,	Dartmouth—Mr Lyall St. John's—Mr. Romans.
25,	Dartmouth—Mr. Romans. St. John's—Mr. Romans. Lawrencetown—Mr. Lyall.
June 1,	Dartmouth—Mr. Romans. St. John's—Mr. Forrester. Goodwood—Mr. Lyall
8,	Dartmouth—Mr. Lyall. St John's—Mr. Lyall. Musquodoboit Harbour—Mr. Romans.
15,	Dartmouth—Mr. Romans- St. John's—Mr. Romans. Lawrencetown—Mr. Lyall.
June 22,	Dartmouth—Mr. Romans. St. John's—Mr. Romans. Sackville—Mr. Lyall.

The Presbytery having called for a statement of the financial affairs of the different congregations and stations within the bounds, returns were made for the following places: Cornwallis, Dartmouth, Goodwood, and St Johns, Newfoundland.

Professor King brought before the Presbytery the case of Mr. W. G. Forbes, Catechist, who had now completed three sessions of his theological curriculum. He proposed that the Presbytery should appoint a Committee to examine Mr Forbes in order to ascertain whether it might not be advisable to apply to the Synod, at its next meeting, for leave to take him on trials for license. The Presbytery agreed to this proposal, and appointed the following members a Committee to examine Mr. Forbes on the progress he has made in his studies, and to report to the Presbytery at their next ordinary meeting: The Modera-

\* On account of the dispensation of the Lord's Supper in Chalmers' Church.

lor, Mr. Forrester, Mr. Lyall, and Mr. McLeod; the Moderator, Convener.

The Presbytery adjourned, to meet here on Tuesday the 24th June next, at twelve o'clock, noon.

(From the *Free Church Missionary Record*)

## HIGHLANDS AND ISLANDS.

### HARRIS.

The following interesting communication has been sent to the Committee by the Rev. Donald McRae of Kilmorie, who visited Harris and the adjacent islands in July and August last. In the present condition of the Highlands, we beg to direct attention to its contents. The facts detailed respecting the spiritual and temporal destitution of the people are deeply affecting.

Surely ways and means may be devised for wiping off the reproach that at this time of day there exists within our bounds one community in which there is not an individual able to read the Word of life:—

#### 1. DIFFICULTIES OF MISSIONARY WORK

I left home on the 15th July, and landed from the *Broadlaine* at Tarbert, in Harris, three days after. I was previously, to some extent, aware of the difficulties attending missionary work in that district of the Long Island, but a short experience convinced me that I had very much underrated these difficulties. The rocky and inaccessible spots into which the people have now been crowded cannot be reached but with great labour. There is no road through the inhabited portions of the island. Indeed a road could not be made there. There is, however, a road throughout the whole length of the parish from north to south, but then it passes along the west side of the island, where nature points out plainly enough the fitting localities for the inhabitants, but where they are no longer to be found. It would take the strength and energy of two of our most robust and zealous ministers to overtake ordinary ministerial work in Harris.

#### 2. HOW TRUE RELIGION HAS BEEN UPHOLD

In a population of about 4500 souls, about fifteen families only have continued their connection with the Established Church.—A disruption took place in Harris six-and-twenty years ago; and during a period of nearly twenty years, the salt was preserved from losing its savour very much through the instrumentality of one of their own men, John Morrison, the Free Church catechist in that parish—a man of genuine poetical powers, and of eminent Christian attainments, and whose lately published elegy on Dr. Macdonald of Ferrintosh has elicited the highest praise from some of our most eminent Gaelic scholars and divines, on account of the genius and piety therein displayed.

#### 3. SPIRITUAL DECLENSIONS.

There are to be met with here and there, among this people, some deeply experienced and advanced Christians, but amidst much that cheers and refreshes, there is also much of a discouraging nature. A period of eighteen years had elapsed since I formerly passed through the island of Harris. At that time almost the whole of the population were seemingly in a promising condition. No labour was reckoned too arduous in attending the means of grace. During the darkest winter nights, a whole district might be seen illuminated with torches, carried about by multitudes thronging to a place where a diet of catechising was held. Like the inhabitants of many other localities in our land, many of the people of Harris "have lost their first love," and there prevails a lamentable indifference to eternal things, particularly among the young.

#### 4. ENCOURAGEMENTS.

I have satisfaction, however, in testifying to the readiness with which the people always came out, and sat on the hill-side, listening to the message of salvation; and also to their anxiety to afford me all the facilities in their power for visiting the various districts. For example, if I intimated my intention of preaching on a given week-day in the island of Scalpay, or in the more distant island of Scarp, a boat and crew were sure to be in readiness to convey me to the appointed place of meeting.

#### 5. INTERESTING ISLAND OF SCARP.

Of the different localities I visited, not the least interesting was the remote island of Scarp. I received a favourable impression of its twenty-four interesting families previously to my visiting them, and I was not disappointed. I preached on the evening of the day of my arrival, and also on the following day. Tossed about during a great part of the day among the billows of the Atlantic, I did not feel myself in a fit condition to preach on my arrival. I was not, however, many minutes on the island when I heard a horn sounding. This, I was given to understand, was a summons to the whole community to meet in a house formerly occupied as a Gaelic school-house, to hear sermon. Of course it was no time for hesitation, and we all repaired to the appointed place of meeting. The horn was sounded next day at the hour appointed for service, and as the twenty-four houses in the island cover no more than a couple of acres of ground, the whole community readily assembled at the sound of the *Scarp bell*.—The islanders hold three separate diets of worship every Sabbath-day,—the religious exercises being presided over by the worthy elder of the island.

#### 6. RELIGIOUS AND EDUCATIONAL DESTITUTION, ESPECIALLY IN SCALPAY.

I generally preached on the Sabbath-day<sup>s</sup>

at the head of East Loch, Tarbert—that being a central point for the people to assemble at from all directions, both by sea and land. On the week-days I held meetings in the most destitute districts, as far as the state of my health permitted. I regret, however, that it was not in my power, during my stay in the country, to accomplish all the work I had chalked out for myself, my health having more than once given way, owing, I have reason to believe, to the frequent drenching to which I was exposed in that very rainy climate.

Of all the destitute districts I visited, the island of Scalpay is by far the most destitute, both as respects temporal and spiritual means. There you have a population of 240 souls, including about 100 under fifteen years of age, who cannot read a single word. Here, surely, there is very urgent need for planting a school. I have been meditating an application to a few zealous ladies to collect say £5 each for two or three years, to pay the salary of a Gaelic teacher, that these people might at least be enabled to read the Scriptures in their vernacular tongue. Could you not give me a helping hand in arranging a small project of this kind? In Scalpay, and in other localities also, I baptized in some instances four children—if children some of them could be called—in one family. From circumstances which I need not here detail, their parents had it not in their power to apply for the ordinance to any of the brethren who had preceded me in itinerating missions.—In all cases of application for Scalpay ordinances, I considered it the safest course to take the opinion of the elders in their respective districts. And here I give willing testimony to the efficiency and faithfulness of the elders in that district of country, as I do also to the valuable, and laborious, and acceptable services of Mr. Davidson, the probationer, who has laboured in Harris during the last two years.

### JEWISH MISSION.

PESTH.

*Extract Letter from Rev. Mr. Wingate,  
Jan. 9, 1851.*

#### ANOTHER JEWISH FAMILY ADDED TO THE CHURCH.

The Lord has been pleased again to add another family to the confessors of His truth from the house of Israel—Isider Z—— and his wife, both about thirty years of age. The former was the teacher of a Jewish seminary in a considerable town in the interior of Hungary. Through one of our colporteurs, he became possessed of a New Testament about four years ago. He read it earnestly for some months in secret; and, without contact with any Christian instructor, his religious views underwent a considerable change. He was freed from most of the superstitions of his

paternal creed, and could not help introducing his newly-acquired opinions in his daily religious instructions in the school. The children related at home what they had heard from their teacher; a party was soon formed among the Jews to bring about his removal, and shortly after he was taken up and examined before the rabbi, and finally ejected from his situation. He then came to Pesth, in 1848, and obtained an appointment as tutor in the family of a respectable Jewish citizen residing in the same house with my own family. Isider has studied medicine and is just obtaining his diploma—another of our colporteurs was an old fellow-student. The acquaintance was renewed, and our truly Christian young friend was unwearied in his efforts to win this family to the Lord. He read the Scriptures, and prayed with them. At last they summoned courage to attend the German services, and received Christian instruction in private. The wife was first convinced of her guilt and need of pardon through the blood of Christ. In the course of last summer the Lord taught her obedience to His own precept (Matt. vi. 6): "When thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." Her husband used to say he often found his wife in tears when he went home—the Bible was in her hand, and she liked retirement. Never was a more attentive hearer of the truths of the gospel. One day she said to me, in deep concern and with the tears in her eyes, "Oh, if I could only believe!—but faith seems to me so difficult, so wonderful a gift; once as I was praying I seemed for an instant to receive it, and then it fled from me.—Oh, pray much for my husband! he is reading and searching, but I wish he were further advanced." A short time after this she could say, "I have found peace and rest in the finished work of my Lord and Saviour Jesus Christ." She seemed for a time raised above all earthly cares and trials. Time, the world and its pursuits, seemed to dwindle into insignificance before the great realities of eternity; and the prospect of living for Christ, during the remainder of her life, became her supreme desire. She continued to pray much and earnestly for her husband. About two months ago he too became seriously concerned about the salvation of his soul. The throne of grace was now his daily resort; formal prayers were set aside, and heartfelt spiritual wants took their place.—The truths of Christ's gospel were now deeply impressed on his heart, and he was enabled boldly to contend for the faith of Jesus among the students of the university, and in the family where he was instructor.

The effect was, as usual, strong opposition on the part of the Jews, amounting to persecution. He received about £60 per annum as tutor; but, as soon as his deter-

mination to confess Christ publicly was known, he one morning received a letter summarily dismissing him, although he had been two years and a half in the family, and enjoyed the confidence of his employers.—His wife was likewise dismissed from being preceptress in a Roman Catholic school of industry, the only reason assigned being, “that they had no confidence in people who changed their religion.” After a most satisfactory examination, we recommended both for baptism, and they were publicly admitted into the Christian church. Since then they have sat down with us at the Lord’s table. Twenty-one communicants, chiefly baptized Israelites, partook last Lord’s day at this solemn ordinance.

#### CHEERING EVIDENCES OF SUCCESS.

Our colporteurs are all returned from their various journeys, and we are, as usual, engaged in imparting such instruction in theology as will be useful for their farther services. A fuller report of their labours, we expect, will afterwards be laid before you; meanwhile, we may remark, no year has been so signally blessed as the past. The sale of the Scriptures for the year will be above 4000 copies—chiefly disposed of to individuals who paid for them cheerfully, and often held deeply interesting conversations with the distributors. Purchasers have appeared among all grades of society—officers, lawyers, doctors, soldiers, policemen, peasants, and Jews. Tracts and books in considerable quantity have also been sold. The intercourse with the Jewish community has been unprecedentedly great. Notwithstanding the disturbed state of the country, this extensive sphere of labour has not been interfered with. The “good seed of the kingdom” has now, during the last few years, been in some measure at least sown throughout the land: much of the fruit may not be seen till *years hence*, and some not till the great and final day of account.

—o—  
*From the Canada Record.*

#### ORDINATION OF THE REV. ANDREW WILSON.

The ordination of Mr. Andrew Wilson, preacher of the Gospel, to the charge of the United Congregations at Port Dover, Simcoe and Vittoria, in connection with the Presbyterian Church of Canada, took place at Simcoe, on Wednesday, the 29th of January. Notwithstanding the extreme severity of the weather, and the distance of the Stations from each other, there was a good attendance; and the body of the Congregational Church, where the ordination took place, and which has been kindly granted for the use of the congregation, was well filled by a respectable and apparently deeply interested audience. The Rev. Geo. Paxton Young, of Hamilton, preached and presided. The Rev. M. Y.

Stark, of Dundas, addressed the Minister, and the Rev. Alexander McLean, of Wellington Square, the people. Thereafter, the Rev. Mr. Young gave a lucid and forcible statement of the principles of the Free Church of Scotland, on which she took her stand in resisting the encroachments of the civil power at the ever-memorable disruption, viz.:—1st. Non-intrusion; or the expressed wish of the majority of a congregation being essential to the validity of a call to the exercise of the office of the Gospel Ministry among them. 2nd. The principle of an unfeigned self-government by the Church; and 3rd. The uncontrolled right of Church extension. He showed clearly the necessity, in order to their consistency, that those who, whether in this country or elsewhere, held the same views and opinions, should give a distinct testimony in favour of these, by withdrawing from all connection, whether real or nominal, with a Church which holds opposite views; and that the Presbyterian Church of Canada was therefore compelled to take up her present position in order to the upholding of her principles, and shutting the door against at least possible future encroachments upon her spiritual prerogatives and independence. The people appeared to take a deep interest in all the services, and their young minister was cordially welcomed by them at the close. It is to be hoped that a bond has been formed that will long endure, and be greatly blessed by the Lord for the advancement of his own cause and glory, in the winning of many souls and building them up in Christ.—This field was long considered a very barren and discouraging one—its circumstances had in many respects been very unfavourable—and the first impression that was made upon it, appears to have been under the missionary labours of Mr. John Scott, now of London, which seem to have been signally blessed. The very warmth of Christian affection, however, which arose between this missionary and the people at these stations, proved in the event a source of discouragement to them when the connection was necessarily broken, by Mr. Scott accepting of a call to London; and at least one disappointment of a similar nature afterwards must have operated injuriously to their interests; but still the cause, by the blessing of the Lord, prospers. The Sacrament of the Lord’s Supper was dispensed two successive seasons by the late much esteemed and lamented Mr. Robb, of Hamilton, and since then by the Rev. Mr. McLean, on which interesting occasions much of a spirit of awakening was manifested, and the hearts of many comforted and encouraged. The number of members has been regularly increasing to a very satisfactory extent: and the communion roll now contains the names of 72.—Mr. Wilson has laboured for some time among them as a missionary, by which they

have had good opportunity of proving his gifts and his acceptability; and the numerously signed and cordial call given to him augurs, we trust, of a good and effective work, by the blessing of God, being carried forward in that portion of the vineyard.—Sabbath Schools, Bible Classes and Prayer Meetings are in successful operation. There is a Church at Vittoria, and it is in contemplation to build without delay Churches both at Port Dover and Simcoe. In the meantime, as has been mentioned, the use of the Congregational Church has been given at the latter place, and the Methodist Church has been also kindly granted at Port Dover, where the congregation have been ejected from a Church which they thought in justice belonged to them.

(From the "Foreign Missionary" of the Presbyterian Church of America.)

#### THE PROVINCE OF FAITH IN THE WORK OF MISSIONS.

A sinner cannot be saved without faith. A Christian in doubt, temptation, or affliction cannot be comforted except by confiding in the promises of God. Now is there, in the work of missions, any such specific exercise of faith necessary as in the cases adduced? Must the Church believe in this work, just as really as the sinner does in his first giving his heart to God, or the Christian in looking for deliverance from trouble and for grace to lead a devoted life? Certainly she must. No Christian duty whatever, can be acceptable unless it is discharged in faith; for "without faith it is impossible to please God."

What then must the Church believe? and how? Evidently all that the Lord hath spoken in reference to the efficacy of Christ's blood, the condition of the heathen, the obligations of the Church, and the purposes of God touching her enlargement; and that, too, in a practical way. Mere theory on these points will not answer. A mere speculative assent of the understanding is as insufficient here as in the case of a sinner whose mind is fully convinced that Christ is the only Saviour, and yet stays away from him. His faith to be saving must be practical. So must that of the Church.

On this general truth we cannot dwell, but wish to ask of our Christian readers one or two serious questions which it suggests. 1st. Is not this specific exercise of faith, as to the conversion of the world, greatly overlooked by the Church? She has a vague general hope, rather than a firm and well-grounded faith. 2nd. If this be true, is it surprising that her efforts are few and her success limited? Listless prayer and half-way effort, proceeding from such a state of mind, could hardly expect a greater reward? 3rd. Would not a new impulse be given to this cause if the Church only believed as she ought? Her opinions are, in the main, correct; but her faith is not in

proportion. Hence the work moves heavily. But if all believed, they would agonize together in prayer—give liberally—send their messengers everywhere, and the Lord, we are confident, would speedily set up his house upon the tops of the mountains, causing all nations to flow into it. Oh, that all her members were in possession of this faith.

#### TRANSFORMING GRACE.

It was a beautiful commentary which a poor African woman, newly awakened to seek after the Saviour, gave upon the words of the prophet Isaiah, in the eleventh chapter, from the 6th to the 9th verse. She belonged to a tribe of the Bechuamas, and was one of the first thirty disciples of our blessed Lord in that once dark and barren wilderness.

She came to the missionary on the morning after one of the missionary prayer-meetings, and said, "I have somewhat to say." Her teacher encouraged her to do so. She hesitated—her modest diffidence needed more encouragement, and she received it. She said, "I was going to talk to you about the Word of God—I could not understand you last night. I never heard the Word of God as I did last night." "I asked," said the missionary, "what struck her particularly?" "Oh," she replied, "I could not understand it; it was not what I had heard before." The eleventh chapter of Isaiah was altogether new to her. She said, "I have been thinking about it all night. I could not sleep." "I asked," he continues, "whether it was that portion which I had expounded, or that I had only read?" She replied, "What you unfolded, I understood; I could not go wrong because you put words into my ears. It was that which you did not expound." He had only expounded the first five verses of the chapter. He asked, "What was it?" A good memory enabled her to repeat nearly the very words she had heard. "'The wolf shall lie down with the lamb.' I do not know, she said, "what kind of wolves they are in your country, but I know our wolves will not lie down with the lambs till they have devoured them all. 'The leopard shall lie down with the kid.' I do not know what leopards they are in your country, but ours will not lie down with the kids, till they have eaten them up. Again, 'The calf and the young lion and the fatling together, and a little child shall lead them.' Now that is like bearing the point of one needle on another—it cannot stand there; this is puzzling a person, and I know God does not intend to puzzle us. It makes things altogether in confusion; it makes darkness; I cannot understand it. 'And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox.' This is surprising! I do not know what kind of lions you have, but I know

that our lions will not eat straw till they have first eaten the ox. But what makes me wonder most," she continued, "is this, 'The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.'" The missionary had translated the cockatrice by the word *shueshuane*, a little deadly biting serpent. "The idea," she replied, "of a man, or a woman, or a child, putting their hand into the hole of the *shueshuane* and living, how can these things be? This is puzzling; I cannot understand it!" He begged her to tell him what she had been thinking about, for he saw she had been thinking. He wished her to state the exercises of her mind, and the conclusions to which she had come. "You will only smile at me," she replied. He said, "I will not smile." "How can you ask me?" she added. "The light shines upon you from this side, and that side, and behind and before—you are surrounded with light; but as for me, it is only the rays of the sun, just rising, which light on me. Ah! you would only smile at my simplicity!" "No, I will not smile. Tell me what were your thoughts." After some hesitation, she said: "Do the leopard, and the lion, and the *shueshuane*, mean men and women of such and such a character; men like lions, who have been changed into the nature of lambs, and put into the Church of Christ?" Pressing her hand to her bosom, the tears trickling over her cheeks, she said, "Was not I like a wolf; did not I possess the very nature of the lion, and the poison of the *shueshuane*, until the gospel changed this heart of mine?"

**Contributions to the Professional Fund.**

**Douglstown, Miramichi, N.B.**

Miss Johnston, collector,	
William Park,	£0 10 0
William Masterton,	1 0
Captain Smith,	12 6
George McNeil,	5 0
Captain Owen,	5 0
Captain McCallum,	10 0
James Johnston,	5 0
John Graham,	5 0
Mr. Livingston,	5 0
Mr. John Urquhart,	5 0
A Friend,	4 0
A Friend,	3 1½
A Friend,	2 6
George Kerr, Esq.,	5 0 0
Robert T. Millar,	5 0
Alexander Jessamine,	5 0
Charles Marshall,	5 0
David Johnston,	10 0
Mrs. Renney,	2 6
Christopher Wishart,	5 0
William Reid,	2 6

£10 8 1½

**Wallace.**

Miss Mary Macfarlane, collector,	
John Macfarlane, Esq.,	£0 5 0
John Waugh,	5 0
David C. King,	1 3
John Graham,	5 0
Daniel Dewar,	1 3
Smith Seaman,	1 3
John Simpson,	7½
John Stewart,	7½
Andrew Redpath,	3 1½
Donald McKay,	7½
	<hr/>
	1 3 9
Miss Hannah Waugh, collector,	2 6
W. W. Waugh, Esq.,	10 0
W. Waugh, junior,	5 0
Margaret I. Waugh,	2 6
Mr. Donald Robertson,	8 0
A Friend,	4 0
Friend Daniel,	1 3
Kenneth McLean,	3½
Rev. John Munro,	2 0 0
	<hr/>
	3 13 6½
Miss Margaret J. Kerr, collector,	1 3
W. D. Davidson	3 1½
A Friend,	1 0
Samuel Betts,	1 3
Martin B. I. Kerr,	5 0
Robert Reid,	3 1½
James Chambers,	1 3
Mise Gruber,	1 3
A Friend,	1 3
Richard Scott,	1 3
	<hr/>
	17 3

Donald McLeod, collector	5 0
David McKay	5 0
Alexander McKay,	5 0
Miss Barbara Simpson	2 6
Mrs. McLeod,	2 6
W. McDonald	5 0
Malcolm McDonald,	5 0
Thomas Simpson	6 0
Malcolm McLeod,	10 0
Norman McLeod, Esq.,	5 0
John Reid,	5 0
	<hr/>
	2 16 0

W. W. WAUGH, Treasurer.

**Lake Ainslie, C. B.**

Charles McDonald, Treasurer,	£0 5 0
Hugh McMillan,	5 11½
Hugh McDougall,	5 0
Malcolm McMillan,	12 6
Duncan Robertson,	2 11½
Archibald McDonald,	9 6½
Hugh Campbell, Esq.,	10 0
William Hamilton,	1 10½
John McInnis,	6 1
John McMillan,	2 6
Donald McKinnon,	6 3
Edward McFadden,	3 4
Angus McDougall,	5 3½
Archibald McKinnon,	5 5½
Archibald McKay,	5 3½

Donald McKay	3 1½	Donald Stewart, collector,	
Alexander McLean	1 1	Donald Cameron,	5 0
Widow McMillan	5 7½	John Macmillan,	1 3
Angus McMillan	5 0		<hr/>
John McDougall, collected	8 9		6 3
John McLean	2 6	Mrs. Cumming, collector.	
Angus McLean	2 0½	Mrs. Cumming,	3 9
Alexander McKinnon	6 3	Livingston,	1 10½
Donald McLean, Morgan River,	5 0	MacGrigor,	2 6
James McLean	1 3	MacGrigor,	2 6
Allen McKinnon,	5 1½		<hr/>
Alexander McDonald	3 1½		10 7½
John McLean,	5 0	Mrs. D. Cameron, Collector,	1 10½
Lauchlan McKinnon	2 6	D. McMillan,	2 8
Neal McMillan,	1 3	D. Cameron,	2 6
John McMillan, collector	2 6	A. Stewart,	2 6
Neal McMillan	1 3	J. Stewart,	2 6
Angus McSwane	1 3	A. Stewart,	1 10½
John McKay, Widow's Son	1 6½	E. Stewart,	2 6
		A. Haiabert,	2 8
	<hr/>		<hr/>
	£7 11 3½		19 0

**Back Settlement, Lochaber.**

Alexander Stewart, collector,	5 0	Mrs. W. McMillan, collector,	
Robert Stewart, Elder,	5 0	Dougald McMillan,	7 6
John Stewart,	5 0	J. McMillan,	5 7½
George Manson	2 0	D. McMillan,	3 1½
Alexander Stewart	1 3	H. McNeil,	4 6
John McLauchlan,	1 3	Widow McMillan	3 4
Donald McKinnon	5 0	A. Macintosh,	1 10½
Donald Stewart,	5 0		<hr/>
John McKinnon,	5 0		1 5 11½
John Lamond,	1 3	Mrs. R. Stewart, collector,	
	<hr/>	J. Stewart,	2 6
	1 10 9	J. Ingles,	1 10½
		A. Cameron,	1 3
Allan Cumming, collector,	2 6		<hr/>
Allan Cumming	2 6		5 7½
Duncan McGrigor	5 0	Donald Gunn collected	1 9 4
John Cumming	2 6	Robert Stewart, junr.	1 3
Angus McNaughten	5 0		<hr/>
Alexander McGregor,	17 6		£11 11 9
		Total,	
		DONALD MACKINNON, Treasurer.	

**Pictou.**

John McNeil, collector	5 0	Mary Ann Ferguson, collector	£0 5 0
Hugh McNeil	5 0	Mrs. D. Ferguson,	5 0
Alexander McIntosh,	2 6	Jane Ferguson,	5 0
Donald McMillan,	5 0	William Romans,	5 0
Dougald McMillan	2 6	Murdoch McKenzie,	5 0
George Hally,	1 0 0	John Yorston	5 0
		Captain William Ross,	5 2½
Donald Sinclair, collector,	10 0	Benjamin McLeod,	5 0
Rev. Alexander Campbell,	5 0	A. D. Gordon,	5 0
Donald Sinclair,	7 6	Thomas Murdoch,	5 2½
John Forbes,	5 0	R. P. Grant,	5 0
Donald Henderson	5 0	J. T. Ives,	5 0
William Sinclair, Teacher,	5 0	Joseph McNeil,	2 6
William Sinclair, Teacher, 1849	5 0	Alexander Rose,	1 3
Mrs. A. Campbell,	10 0	A Friend,	10
Mrs. E. Sutherland,	5 0	John Hamilton	1 10
Janet Sinclair,	2 0	A. J. Patterson,	1 3
Mrs. J. Forbes,	1 3	John Holmes, Esq.,	2 6
Isabella Forbes,	1 3	A Friend,	1 3
Christy Sinclair	2 0	Donald Munro,	5 0
Mrs D. Sinclair,	1 3	Hector McMillan,	5 0
Five Shillings remaining, 1849	5 2½	James Adamson,	5 0
	<hr/>	A. G. McKay,	1 3
	3 5 5½	Murdoch Sutherland, F. C. M.	11 0

John McKinnon,	5	0	Margaret McKenzie.	2	6
Charles McDonald,	10	0	A Friend,	1	3
Captain Thomas Graham,	1	3	A Friend	1	3
Captain James McKinnon,	3	1½			
William McKay	5	0		2	7 6
James McDonald,	2	6			
Hector McQuarry,	1	6	CARRIBOO RIVER.		
Donald Fraser,	5	0	Miss Catherine McKenzie, collector,	3	0
A Friend,	7½		Martha McKenzie,	1	3
Ronald Stewart,	1	3	Anabella McKenzie,	1	3
A Friend,	3	9	Mrs. Christina McKenzie,	2	6
A Friend,	2	6	Niel McKenzie,	2	6
A Friend,	1	3	John McKenzie,	1	3
Captain Currie,	2	6	Mrs. Mary McKenzie,	2	6
W. H. Harris,	2	6	Miss Hughina Morrison,	1	3
			Mrs. Helen McLeod.	2	0
			Flora McAulay,	2	6
	7	6 10	Miss Donaldina McKenzie,	1	3
Elizabeth McLaren, Collector,	5	0	Isabella McBenzie,	1	3
Mrs. McLaren	5	0	George McKenzie, senr.	1	3
Mrs. James McDonald,	5	0	George McKenzie, junr.	1	3
William Ross,	10	0	Mrs. Janet McKenzie,	2	6
Mrs. William Ross,	10	0	Simon McLean,	2	6
Isabella Ross,	2	0	James Harris, junr.	10	0
John Ross,	1	0			
William Ross,	1	0		2	0 0
Ellen Ross,	1	6	Miss Phillis Munro, collector	2	6
A Friend,	3	1½	William Munro	1	4
A Friend,	2	6	James Munro,	1	3
R. P. Grant,	5	0	George Redpath	1	3
Mr. Norton, A. C.	10	5	Donald Mackay,	3	1½
A Friend,	5	2½	Alexander Mackay,	5	2½
A Friend,	2	6	William Mackay,	2	8½
Mrs. Anderson,	5	0	Robert McLeod	1	3
A Friend,	1	3	John Chisholm,	1	0
Mrs. Kiskwood,	2	6			
William Henry,	1	3		19	7½
John Rose,	5	0	Miss Janet Colquhoun, collector,	2	0
David McGauger	3	9	Archibald McLeod,	1	3
Mrs. Cameron	1	6	Oliver Redpath,	2	0
Margaret McPherson,	3	9	Mrs. Flora McQuarrie,	1	3
Jessie Murray,	2	6	Anne McKenzie,	1	3
Mary Ross,	2	6	Miss Isabella McKenzie,	1	3
Nancy Stephensn,	1	3			
Mary McKay,	1	3		9	0
Mrs. Wilson,	2	6			
Mrs. A. Cameron,	2	6		19	13 7
Margaret Sutherland,	1	3	DONALD FERGUSON, Treasurer.		
Elizabeth Baunerman,	2	6	<b>New London, P. E. I.</b>		
Dougald McLellan,	1	0	George McKay	£0	5 0
Mrs. McLelan	1	0	Wm. McKay	5	0
Mrs. A. Anderson,	2	0	A. McKenzie	2	6
A Friend,	1	3	Alexr. McKay	3	0
Matilda Walker,	2	6	McKie Campbell	6	0
Mary McKinnon,	2	0	George McKay	3	0
Jane McDonald,	2	6	A. McKay	2	0
A Friend,	7½		J. McKay	2	0
T. M.	1	3	Wm. Mackintosh	3	0
William McKenzie,	5	0	A. McKinnon	3	0
Jaet McDonald	2	6	John Smith	2	6
			H. McKay	2	0
	6	10 7½	James McKay	2	0
Miss Eliza Robertson, collector,			M. McLearn	2	6
Mrs. Andrew Robertson,	1	0 0	Wm. McKay	2	0
John Proudfoot,	5	9	H. McKay	3	0
Peter McDonald,	5	0	L. McLeod	2	0
Donald Ross,	5	0	A. Sutherland	5	0
A Friend,	2	6	N. McKay	3	0
Jennet McDonald.	5	0			

L. McKay	2 0
Wm. McKay	3 4
C. Starding	3 0
J. Morison	2 6
J. Sutherland	2 0

Total £3 9 4  
 GEORGE MCKAY, *Treasurer.*

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#### SCHEMES OF THE CHURCH.

The following sums have been received :

CURRENT EXPENSES OF COLLEGE.	
Lunenburg, additional	£0 0 7½
Sackville,	0 9 0
St. John, N.B., Mr. Thomson's congregation,	7 10 0
Back Settlement of Lochaber, additional	0 16 9
Sydney Mines.	2 11 2
Boularderie,	1 4 0

W. S. STIRLING, *Treasurer.*

### 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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