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# THE MISSIONARY RECORD

OF THE

## Free Church of Nova Scotia.

Vol. II.

HALIFAX, N. S., MARCH, 1853.

No. 3.

### GOD'S LOVE TO MAN THE CAUSE OF MAN'S LOVE TO GOD.

1 JOHN iv. 19: "We love Him, because He first loved us".

The power of love to awaken that feeling in return in cases where there has been previous existing hostility, is well known, and is frequently illustrated. Where, for example, there has been alienation between friends, or hostility between neighbours, if, on the one hand, a sentiment of love grows up, and, notwithstanding the hostility still cherished on the other, prompts to some deed of disinterested and active benevolence, the enmity on the other will most probably be overcome, and the love of the individual won. We have all heard of the monarch pardoning a rebel subject, and of that subject subdued under the effects of royal clemency, the unmerited love of his sovereign, and henceforward won to his cause, and bound by a stronger tie than ever to his throne. But, perhaps the example most familiar to all of the operation of the principle in question, is the love of a parent to a child, and the influence which the strong expressions of that sentiment often exert over even the most wayward and obdurate heart. In a thousand instances is filial ingratitude and disobedience overcome in this very way, and the child who before broke the parent's heart, and was like to bring down his grey hairs with sorrow to the grave, brought back to the affections of former years, to the proper sympathies of nature. It may be the child has long resisted the sage counsels of the parent, risen up in opposition to his authority, and hardened himself the more against his

threats, despised his warnings, returned ingratitude and insult for his kindness, been unmelted under his love, and for years has still proved the same unworthy object of the tenderest solicitude, and the fondest regard. But the love which a parent only can feel, and which a parent can never renounce, still faithful and still lavishing its kindness upon its object, and expressing itself, perhaps, in actions to which no other principle and no other affection could prompt, at last obtains the victory, and subdues the heart which had been so long insensible. Have we never ourselves felt the power of the principle in disarming hostility, and awakening our love? Have we never been subdued under the offices and exhibitions of kindness on the part of those whom we had offended, or towards whom we had been cherishing feelings of enmity or hatred? Has their love not won ours?—and do we not love them *because they first loved us*?

This is the principle to whose influence the apostle alludes in the words prefixed, and to which he so shortly and very beautifully gives expression, in referring to the love of God, and the corresponding love in man. "We love Him, because he first loved us".

That man is by nature the enemy of God, is at once a doctrine of Scripture, and is corroborated by reason and experience. The children of his hand, the partakers of his love, the subjects of his kingdom—we forgot the God that made us, we cast off his love, and rebelled against his authority. Of the rock that begat us we became unmindful, and forgot the God that formed us. Though he nourished us and brought us up as children, yet we rebelled against him; and

while the ox knoweth his owner and the ass his master's crib, yet we did not know, we did not consider. We became regardless of a father's hand, and of a father's mercies. We provoked him by our backslidings, and wandered after the sight of our own eyes and the imaginations of our own hearts. We left our father's house, spurned a father's restraints and a father's counsels, and sought our own pleasure and did our own works. And though he wooed us with his love, and entreated us by his mercies, though he warned and admonished us, though he often corrected us; so that, if possible, he might allure us, or bring us again to himself, yet we continued obstinate and perverse. We would none of his counsel, and despised all his reproof, neither counted the long suffering of the Lord toward us to be salvation.

Or, regarding him in the relation of a king—a relation which he does sustain to us—we had rebelled against him, had thrown off our allegiance, and trampled upon his laws. We had asked, "who is Lord over us?"—"what is the Almighty that we should serve him, or what profit should we have if we should pray unto him?" We had dared to rise in rebellion against the "King of kings," had perpetrated treason against "the High supremacy of Heaven," and so exposed ourselves to the execution of sovereign vengeance.

Enjoying the divine friendship, we became the enemies of God; and may be described in these awful words of scripture, "haters of God".

Reason and experience confirm this view. They tell us that we do not like to retain God in our thoughts, that we desire not the knowledge of his ways, that it is the language of our hearts by nature, and as long as we continue in our natural state: "depart from us, depart from us". Does not the wickedness of the life proclaim the enmity of the heart? If we loved God, we would keep his commandments. The love of God would naturally prompt to a cheerful acquiescence in his will, and an active obedience to his commands. But how much is the reverse of all this the fact! How rebellious, how ungrateful, how disobedient, is our uniform conduct! And even where there may not be open, there may be cherished and inward hostility. The enmity of the carnal mind is as much seen in the desire to forget God, to exclude him from our thoughts, and

from any connexion with our lives, as in the most palpable acts of wickedness—Enmity consists in *aversion* as well as *opposition*: it may exist and reign most fearfully in the disposition even although it should never express itself in the act.

Now, it was while man was contemplated in this state—the enemy of God—alienated from him in his mind and by wicked works—that God still loved him, and purposed to reconcile him to himself, not only save him from merited punishment, which is also accomplished in the plan which was adopted, but subdue his enmity, and win his love. And the way by which this is accomplished is by the effect of God's love upon our hearts, expressed when we were enemies. It is the power of love to produce love where there was before hostility: "We love Him because he first loved us." But this love must first be exhibited before it could produce this effect; and how was it to be exhibited? Was it to pardon sin without an atonement? Was it to set no expression of displeasure upon transgression? Was it not to mark God's sense of our wickedness, our rebellion, our hostility? This could not be. It was a great boon to pardon sin, to remit transgression, to pass by the offence of our wickedness; but this could not be done of itself, or irrespective of other considerations. God could not contradict or tarnish any of his attributes. He could not exhibit his love but in harmony with his other perfections. These must be maintained; and purposing to exhibit his love, so as to win our love in return, he accordingly found a way of doing so in perfect consistency with his other perfections, at the same time that it presented his love in a more striking light, and was the better calculated, therefore, to affect our hearts, and accomplish the ultimate end in view. "God so loved the world," it is said, "that he gave his only begotten son, that whosoever believeth on him might not perish but have everlasting life." This was the exhibition of his love, by which, while the plan secured the atonement for sin, God would subdue our hearts, and win their regard. The plan is recognised also in these words, "Herein is love, not that we loved God, but that he loved us, and gave his Son to be the propitiation for our sins." "Scarcely for a righteous man will one die, yet, peradventure, for a good man some would even dare to die; but God commendeth his love to

wards us in that while we were yet sinners Christ died for us'. There was, perhaps, no other way by which God could exhibit his love, without doing injury to his other perfections; at all events no other is revealed. These other perfections of his nature required a sacrifice, demanded satisfaction, and when they obtained it, the love of God which prompted the intention to pardon at all, derived greater lustre, was seen in greater magnitude from the way in which the satisfaction was obtained. The grand and ultimate end which God had in view was to reconcile man to himself. According to the principle already adverted to, the very disposition on the part of God towards reconciliation, the very love which God cherished towards us even while we were enemies, was calculated, when expressed in some way, to have this effect, but overcoming such an obstacle as it did, and as it was necessary it should, before it could express itself, it must much more have this effect. The apostle has in his eye the original love of God, but he undoubtedly, also, has regard to the exhibition of that love in the death of Christ. His words may be thus understood: "We love Him, because he first loved us, and because his love to us was so great, that it consented to the death of his own Son rather than that it should be defeated in its end: we love him, because he first loved us, and because he so loved us that he gave his own Son to suffer and die for us". The exhibition of his love at all, then, and especially such an exhibition of it, produces all the effects which God intended, melts our obduracy, and secures our love.

The apostle, in these words, is not merely asserting the priority of God's love to ours, but is stating the fact of that love being the cause of ours. Meeting us with his love, proving his attachment, notwithstanding our enmity, giving such an affecting demonstration of it, our love is begotten in return, the affection is kindled anew which once burned in the heart of man, but which was extinguished in the fall: "We love him because he first loved us".

Friendship is restored: God makes the overtures of amity, comes with them so affecting in their nature, and we cannot resist.—The sovereign of heaven bends from his awful throne, consents to the death of his Son that the rebel might be spared: his love affects the rebel's heart, opens all the fountains of his nature, and

secures his allegiance — the father reveals himself as yearning over his rebellious, his backsliding, his wayward child, opens his arms once more to receive him, invites his return, and suffers nothing to stand in the way of a reconciliation, if the child will but come back again to his father's house: the child says, "I will arise and go to my father." In one word, in whatever relation we regard God, "God commendeth his love toward us in that while we were yet sinners Christ died for us"; and that love finds its answering response in the sinner's breast.

And how great was that love, and how powerful might we not expect its effects to be? It went out towards us while we were yet sinners: it was cherished while we were yet hostile: it existed while we were still haters of God. It had nothing to induce it, but everything to repel it. Its objects were rebels, breakers of God's law, contemners of his authority, deniers of his existence, detractors of his glory, spoilers of his kingdom, full of all mischief, and all wickedness. And nothing could overcome it: many waters could not quench it, nor floods drown it. The sacrifice of his Son was no obstacle to its exercise. It surmounted that, and beheld his Son nailed to the tree! Behold, what manner of love!

The sacrifice on the part of God for sinners, Scripture teaches us to believe, was no light one. It was the giving up of a son unto the death. It was symbolised in the act of Abraham offering up Isaac. It is expressed in these words: "God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life". "If when we were enemies, we were reconciled to God by the death of his son; much more, being reconciled, we shall be saved by his life". "Herein is love, not that we love God but that he loved us, and sent his son to be the propitiation for our sins". "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things"? And the language of the prophet is to the same import: "Awake O sword, against my shepherd, against the man that is my fellow, smite the shepherd, and the sheep shall be scattered"; evidently expressive of an effort, as it were, on the part of God, a reluctance, in giving up his son unto the death. And what enhanced the sacrifice, it was God himself that dealt the blow. He not only gave his son unto the death, but that death

took place by his own appointment, was brought about in his own mysterious providence. He prepared the sacrifice, brought it to the altar, and when there, his wrath was the avenging sword that drank the victim's life. Must not the love of God, then, to guilty, to rebellious, man, have been indeed great, when it could give to a cruel death one so dear, nay could itself plunge the knife in his bosom? Must not the love of God have been great, when for objects so unworthy, nay so worthless, nay so deserving the wrath of God, it could not only make the sacrifice, but be itself the hand to inflict the fatal stroke? But such was the love of God to man: such were the obstacles which it surmounted: such was the sacrifice to which it was put; and such, accordingly, is the influential cause of the love of man to God.

Undoubtedly, the way in which God's love found expression enhances infinitely in our view that love itself. Some have entertained the notion that God might have pardoned sin without an atonement, irrespective altogether of the demands of law or justice; might have received the sinner back to his favour on the ground of the penitence of the sinner alone; and either they deny the doctrine of the substitution and death of the son of God, or they think it was altogether unnecessary, was a more laborious and expensive process than was at all required. But even supposing the sinner could truly repent of his sins, of himself, which it were not difficult to shew were impossible, yet, God could never treat with the sinner but on the grounds of the most perfect righteousness, the most absolute justice; and penitence can never be an atonement for sin. Penitence is only sorrow for sin: it is not a vindication of the law of which sin is the transgression. The injury done to the law must be repaired: its unrelaxing demands must be upheld: it is the law, strictly speaking, and not God, which demands the sacrifice. Now, when such was the case, when the law must be vindicated, when sin, if not the sinner, must be condemned, oh! does it not exhibit the love of God in a far stronger light, when, in order that the sinner might be spared, he consented to the substitution of his own son, spared him not, but delivered him up unto the death for us all? Surely, we can appreciate those passages already quoted which represent the love of God in this light, and we can enter somewhat into the views of the apostle when he speaks of

the love of God having a height and a depth, a breadth and a length, which passeth knowledge.

And what, then, we say, might we not expect the effects of such love to be? Must it not be altogether irresistible in its appeal to the heart? Does it not speak in language of the tenderest persuasion? Is it not an overture which only obduracy of the most unpardonable kind can withstand? The hardest heart, harder than the neather millstone, yields to its power, and at length kindles into affection. Gradually, it may be, does it produce its influence; but, at last, and surely, it awakens into animation the long dead flame, the ashes of an affection which, but for this application, would have slumbered for ever, and sunk into darker and blacker hostility.

Let it not be supposed, however, that the love of God can have this effect of itself, or irrespective of the agency of the Holy Ghost. It ought to have this effect; but how comes it that so many continue still the "enemies of God," though they have so often heard of his love, and listened, it may be, to its most melting details? Thousands have been unmelted under it; and thousands more will continue still the "enemies of God" amid its fullest manifestation. They may be told, often and often, that God so loved the world that he gave his only begotten son, gave him to die for us. They may have their own worthlessness and emity set before them, and yet God's unparalleled love described as notwithstanding going out to them from all eternity: they may have the death of Christ represented to them, and the sufferings of his spotless soul, the agonies of the garden and the cross, when God was bruising him, and putting him to grief; but without any effect, except it may be but the transient emotion of the most evanescent sentiment. But let the Spirit accompany the demonstration with his own power: then the impression will be irresistible and the effect will be permanent. Then we shall love God in return: we shall love him with our hearts: we shall "love him, because he first loved us."

But then the Holy Spirit may be said to work in no other way than through the manifestation of God's love. For he takes of the things of Christ and shews them unto the soul. He puts the sinner into a condition to see the love of God in all its true and subduing character.—The truth is, we cannot see the love of God as a real thing, or in all its astonish-

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ing magnitude, till we see ourselves as sinners, condemned and ready to perish, and God interposing for our salvation, and giving up his son unto the death for us; and for this the work of the Spirit is absolutely required. And this is just what the Spirit does: he "convinces of sin." He exhibits to the sinner his true state and character: he makes him alive to all his guilt and misery: he shews him his own utter helplessness and inability to save himself; and thus prepares the way for the manifestation of God's love which now comes upon his spirit, like the bow of promise on the cloud, and smelting all his hostility produces a love, which, like the love of the Saviour himself, "many waters would not quench, nor floods drown." And hence the actual truth of the declaration of the Apostle: "we love him because he first loved us." Nor is it till the love of God is seen and felt in this way that we can love God. It is the manifestation of God's love to us which is the cause of our love to him. Let there but first be a due sense of our sinfulness and guilt, and a just apprehension of all that that exposes to, and then the love of God will have all its proper effect upon our souls: we will not be able but to love him: we will "love him, because he first loved us".

Have you the love of God in your hearts, —or are you still the enemies of God? Oh are you willing to continue in this state? Will you not seek to have your enmity subdued—your hearts won by the love of God—melted by the tokens and exhibitions of his love! Contemplate these, till by the blessing of God, and the grace and power of his Spirit, your hard hearts are softened, your hostility supplanted, your enmity removed—and you become again the friends of God—the willing subjects of his dominion, and his grateful, obedient, redeemed children.

#### DUTIES OF A GOSPEL MINISTER.

In 1 Corinthians i. 21, the apostle Paul says, "For after that, in the wisdom of God, the world by wisdom knew not God, he pleased God by the foolishness of preaching to save them that believe." In like manner, the Apostle Peter, in his first epistle, chap. i. 22-23, says, "Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God,

which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which, by the gospel, is preached unto you." Whatever other agency, therefore, God may be pleased to employ and to bless, there can be no doubt that the preaching of the word is the grand instrument for the conversion of sinners, and the edification of saints.

The preaching of the word, however, important as it is, is only one out of various ways in which that word may be brought home to the heart and conscience of individuals: and as, on the one hand, the minister ought not to think that he has fully acquitted himself of his duty, when he has preached, however faithfully, the word from the pulpit; so, on the other hand, neither ought the people to think that they have done enough, when they have made provision for securing a certain amount of such public addresses on the Lord's day. The Apostle Paul did not satisfy himself with these public addresses. He says to the Elders of Ephesus, Acts xx. 20, 21,—“I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.” An important part of ministerial instrumentality is wanting, where preaching is not connected with family visitation. The minister ought to be in circumstances to be known as a personal friend in the various families of his congregation. In these families there may be some who are careless and need to be admonished—some who are impressed, anxious, inquiring; and who need to be counselled, to be encouraged, and to have their doubts and perplexities removed. To all of them the minister ought to be accessible, as one “whose lips must keep knowledge, and at whose mouth they must ask the law, because he is the messenger of the Lord of Hosts.” Is it not an important part of the duty that devolves upon a pastor “to have compassion on the ignorant, and on them that are out of the way”? and even in the case of those who may have most grievously fallen, to labour to restore such in the spirit of meekness? Look, still farther, to the sick chamber—to the bed of death! No doubt, there is a tendency in some to regard a ministerial visit in

such circumstances as partaking of the nature of a charm, as if in itself it could secure a blessing. Yet, notwithstanding such mistakes, is it not important that they whom God is chastening should be directed to the right improvement of the visitation—that they who may soon be removed for ever from the means of grace, should have the message of divine mercy once more addressed to them, and that in circumstances in which their minds may be specially solemnised to attend to it—that they who are about to leave this world and its concerns, should have their views directed to the realities of eternity, and to him who is the resurrection and the life?

No one will suppose that the lambs of the flock are to be excluded from the care of a good shepherd. Every one deserv- ing of this character will be anxious to exercise some superintendence over the young. Sabbath schools accordingly require his countenance, without some degree of which they can scarcely be expected to thrive; and although efficient encouragement may be given to these, even where the pastor takes no class directly under his own charge, the same can scarcely be said of what are called Bible classes. The object of these is to give to those who may be passing from mere youth to manhood, and entering on the business of life, instruction of a more profound character than would be suitable for ordinary Sabbath-schools, and brought out at the same time with more minuteness of detail and application than could be attempted in ordinary addresses from the pulpit. By classes of this kind especially are congregations built up, and young men and women prepared to act in the world as the followers of Jesus Christ, and to co-operate with the pastor whose special instructions they have thus enjoyed, in forwarding the interests of religion, not only in their own congregation but in the Church at large. It is where the young are thus cared for and trained that there is the greatest likelihood of their turning out blessings to their families and to society; and although the maintaining of a minister free from all secular engagements, that he may follow out duties such as these, may require a larger provision than might have been needed, if he had been left to secure his own living by his labours on the farm; those who have tried it, and who know the difference, can tell that the additional outlay was well bestowed, and has yielded an abundant return. They have

found that while this was the most efficient instrumentality for promoting their spiritual interests, it secured also a large amount of temporal benefit; for "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come". When will the people of these Provinces come to understand that in urging them to efforts for the full ministerial equipment of their various congregations, we are pleading for their own best interests; and that that is not economy which would induce them to save an outlay of money at the sacrifice of an efficient gospel ministry?

#### STATEMENT OF COMMITTEE RESPECTING SYNOD'S HOME MISSION SCHEME.

From the advertisement it will be seen that the day fixed by the Synod for the annual collection on behalf of this scheme is the first Sabbath of May, and the committee trust, that due intimation will be given thereof, at all the Churches and preaching Stations, by Ministers, Probationers, and Catechists, on the Sabbath preceding.

Though the objects of this scheme are now well understood throughout the Church, it is much to be feared that its vast importance is not sufficiently weighed, or else a greater liberality would be manifested towards it.

The committee believe that no christian will hesitate to admit it to be the bounden duty of every Church, to exert itself to the uttermost to supply the means of grace to all its adhering population. Now though several of the more destitute localities have been supplied with stated Pastors, since the commencement of this scheme, though in Prince Edward's Island there are now three Ministers where there was none, and in Cape Breton seven instead of five, yet no one who considers the scattered condition of many of our adhering population can fail to perceive, that there yet exists no small amount of religious destitution, and that too in the more recently settled districts, less able to support divine ordinances, and, by consequence, possessing a greater claim upon the funds of this scheme. Besides, the committee have reason to believe that there is no small number of Presbyterians, scattered up and down the Province, who but seldom enjoy the means of divine grace, and who have had but few opportunities given them of having the distinctive principles

of the Free Church set forth, and who might be greatly benefited by an occasional visit from some of our Ministers or Missionaries. And over and above all this, are there not many smaller settlements but rarely visited by the Herald of the Truth, belonging to any professing christian denomination, and should not the ministers of the Free Church strive to do something on behalf of their fellow-Provincials, in these unfavourable circumstances. If the Free Church is walking in the footsteps of her Living Head, she will diligently seek out the wandering sheep, and feel satisfied that in using every scriptural means to bring such into the fold of the Great Shepherd, she is not only in the discharge of imperative duty, but on the high way for receiving the fulfilment of the promise: "For unto every one that hath shall be given, and he shall have abundance." And what is the fund out of which the expenses, necessarily incurred by the following out of such a course of procedure, are to be taken? Plainly the fund of the Home Mission Scheme.

But there is another circumstance connected with this scheme which should be noticed, and urged upon the attention of the more highly favoured adherents of our Church. From the time that the Free Church College at Halifax has been in existence, it may reasonably be expected that there will henceforth be a regular supply of Licentiates, every year. At last meeting of Synod, two of the Students, who had begun and finished their studies at the college, were recommended to be taken on trials for License; one of whom has since received authority from the Presbytery to preach the everlasting gospel, and is now labouring with great acceptance and success on the Eastern Shore; and the other will, in all probability, be licensed during the course of the summer: and these Preachers will be annually increasing. And, surely, it must be obvious to all, that if these Preachers are to be retained within the bounds of the Church, some adequate provision must be made for their support. This is the fund, properly speaking, to which such labourers in the vineyard will naturally look; and to meet the emergency the Synod ought to have placed at its disposal at least £200 per annum instead of £60 or £70; and, after all, this would furnish but a stimulant to local effort.

The committee, with all faithfulness and affection, beg to submit the foregoing statement to the serious and prayerful consideration of all the adherents of the Free

Church, and to express the hope that each before casting his substance into this treasury, will, as in the presence of God, strive to answer the question, "How much owest thou?"

The following are the Receipts and Expenditures of 1852.

PRESBYTERY OF HALIFAX.

Lunenburg	£2	2	4
Bridgewater		19	3½
Mahone Bay		15	8½
Lower LaHave		12	1
Lawrencetown		10	2½
Dartmouth	1	6	8
St. John's Church, Halifax		17	8
Bermuda	11	0	0
St. John's, N F.	6	0	0
" " Sabbath School		12	6
Chalmers' Church		5	0
Cornwallis		2	2
Goodwood		13	4½
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PRESBYTERY OF PICTOU.

New Glasgow	£3	5	3
Blue Mountains		1	13
Barney's River		1	0
Pictou		3	2
Roger's Hill		1	7
Earlton and West Branch		2	0
Brown's Creek, Cardigan, and Grand River		3	16
Murray Harbour, Georgetown, and Wood Islands		4	12
New London		18	3
Lochaber		18	6
McLennan's Mountain, Prayer Meeting		1	8
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PRESBYTERY OF CAPE BRETON.

St. George's Channel	£1	12	4
Baddeck		1	8
Middle River		12	4
Lake Ainslie		9	3½
Bouladerie		17	8
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		£5	0
			1½

EXPENDITURE.

Cape Breton Presbytery Expenses	£9	0	0
Rev. Alex. Sutherland's Travelling Expenses	5	2	6
Rev. — Bethune's do.	3	15	0
Rev. Alex. Campbell's do.	9	0	0
Mr. Gow, Catechist, Lunenburg	20	0	0
Mr. Donald Ross, Cowbay	8	0	0
Mr. Malcolm McLeod, Catechist, River Denis	2	10	0



Mr. Angus Bethune, Catechist, Lochlomond	2	10	0
Circulars	2	0	0

	61	17	6
Receipts	61	15	4
Expenditures	61	17	6

Balance against the Fund 2 2

ALEXANDER FORRESTER,  
Convener.

### FREE PRESBYTERY OF HALL-FAX.

This court held its ordinary meeting here on the 2d current.

Professor Lyall laid before the Presbytery the account current of the congregation of Free St. Andrew's in St John's, Newfoundland, with the Treasurer for last year. While the Presbytery received this as the financial statement for the last year, they observed that, in reference to the matters about which the Synod had issued a special instruction to Presbyteries, it did not give sufficient information as to the general means available for the support of the ministry, nor as to any effort made in behalf of the Professorial Fund. Mr. Lyall in consequence, was instructed to communicate again with the clerk-bearers of the congregation, and to call their attention to these omissions.

Professor King, as interim Moderator of the Kirk-Session at Dartmouth, gave in a financial statement from that congregation for last year.

Supplies were appointed for the different stations, of which the following remain still to be fulfilled:

March 27th.	Dartmouth, Mr King
" "	St. John's, Mr. Lyall
April 3rd.	Dartmouth, Mr. King
" "	St. John's, Mr. Forrester
" "	Goodwood, Mr. Lyall
" "	Sackville, Mr. Munro
" 10th.	Dartmouth, Mr. King
" "	St. John's, vacant, as the Lord's Supper is to be dispensed on that day in 'Chalmers' Church
" 17th	Dartmouth, Mr. Lyall
" "	St. John's, Mr. King
" 24th.	Dartmouth, Mr. King
" "	St. John's, Mr. Lyall.

The Presbytery appointed their next ordinary meeting to be held here on the last Wednesday of April.

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

### FOREIGN MISSIONS.

#### SATTARA.

Rev. James Aitken.

This is one of our missionary stations concerning which little has yet been laid before the public. It is right, however, that every department of our Church's operations should be brought distinctly under the eye of her people, whether to draw forth their larger interest in the cause, or enlist their sympathies and prayers on behalf of the labourers.

Sattara is a hill fort situated about fifty miles south of Poonah, in the presidency of Bombay. Its political revolutions are well known to those acquainted with the recent history of British India, or the debates in the British Parliament. Though it by no means holds a first rank among Indian cities, Sattara has been deemed an important point for missionary operations, and the Rev. James Aitken, one of the missionaries from the Free Church, has laboured there since his return to India, a few years ago.—For a length of time his labours were much curtailed as to extent, but not intensity, by the very limited accommodation which he could obtain for an institution. Hindu prejudice was strong, Brahminical influence was high, and our missionary had to labour for years in a building which could ill accommodate 200 youths, in an atmosphere always oppressive and often stifling, for the thermometer sometimes stood at 115°. So low was the roof that Mr. Aitken's head well nigh touched the tiles; and altogether the place was such as to deter rather than encourage attendance.

In that crowded place the missionary laboured on. Applications have been made for baptism, but the applications have in the meantime been declined. As if to reward his steadfastness, Mr. Aitken has lately seen many of the difficulties of his position removed. A truly wide and effectual door is opened up. Intellectual conversions are rife. Hindus are thoroughly Europeanized; they appear to be perfectly sincere in their contempt and detestation of the manners, customs, religion of their own people and their preference for ours; but the missionary waits and prays for some tokens of a change of heart and nature, and we trust that thousands will pray that he may not wait in vain.

Meanwhile, external prosperity is granted. The annual examination took place in August last, and among others also who were present was Rajadnya, a youth whom the late Rajah of Sattara wished to adopt as his heir. He attended the examination in great state, attended with a host of followers, and the Commissioner of the British Government subsequently proposed that the adopted youth should attend Mr. Aitken's

school. He consented, and so became a pupil to the missionary, along with the sons of some of his nobles. The time had now come for securing better accommodation for Mr. Aitken. A large building, often refused to him before, was now soon at his service.—It was the residence of a late prime minister of the Rajah, but had been resolutely refused, that it might not be "polluted by a filthy beef-eater". Now, however, Mr. Aitken is tenant of the house at a rent of £15 per annum. It can accommodate a thousand pupils, and he compares it to the Glasgow Normal Seminary. Each hundred pupils may have a separate class-room. Boys are applying for admission in hundreds, and thus another fastening is struck for the truth in dark-souled India. The Rajah of Travancore handed over his adopted son to Swartz, the missionary; but besides that case we do not remember one in which those who rank among Indian princes have been educated by missionaries. Redemption, then, does seem drawing nigh to India. One of its native princes is already a Christian. Here is another under Christian training.—Thousands have been turned unto God—many thousands have abandoned their idols—and the believer can thus exult in the thought that the nations of the earth are slowly turning to the living God.

#### JEWISH MISSION.

##### *Specimen of Tracts—Singular History of a Rabbi.*

After a delay in our printing operations—unavoidable indeed, but which, I greatly regretted, was produced by the intervention of the Jewish casts, and the press of other business—Mr. Griffith, of the American Mission Press, sent me last Monday specimens of three tracts, which have long been on hand. The chief of these is a translation from the German, and contains in all fifty-two pages. It is the biography of a Jew, born in Frankfort on the Oder, in 1691, who from his infancy exhibited decided talents, and was led in youthful enthusiasm to undertake a journey to Jerusalem. On reaching the southern shores of the Black Sea, he was seized by a party of Tartars, and sold as a slave. His sufferings on this occasion were extreme; in the course also of passing from one owner to another he suffered shipwreck, and narrowly escaped dying of hunger; he was at last, however, bought by a Mohammedan Jew of Smyrna, who exposed him for sale at the door of the principal synagogue in that town. The Jews redeemed him, and the young man, after narrowly escaping the plague in Constantinople, returned to Poland, and prosecuted his studies for some years with enthusiastic and unremitting zeal. He now contemplated composing a "Confutation of Christianity", and resolved to travel in order to collect materials. In passing through the north of Germany, however, he fell sick;

and on his recovery, was induced to undertake for a time the office of chief rabbi in an important town, the residence of a petty German prince. While here, the death of one of the members of the prince's family brought him into contact with the prince, but particularly with the court chaplain, Dr. Reinhard, a man of distinguished Christian character and attainments in Oriental learning. Our young friend now prosecuted in private his biblical studies, and particularly a commentary on Isaiah, which he had commenced some years before. On reaching the 53d chapter, however, he was completely unable to reconcile that wonderful section with any of the Jewish schemes of interpretation, or to form any theory of his own that could satisfy his honest and discriminating mind. At last it occurred to him to consult Dr. Reinhard, and hear the christian view; the idea was almost instantly banished from his thoughts, but, after a good deal of hesitation, he did unfold his difficulties to Dr. Reinhard, and heard the christian theory unfolded with great modesty and overwhelming power of argument.

The light had now entered his soul, and the ideas now first communicated he found it impossible to banish or to confute. The struggle that followed was long and painful, but, as the result of a careful and systematic examination of the Old and New Testaments, the Jewish rabbi resolved to become a little child, that he might enter into the kingdom of God. The public leave he took of his brethren, the conference to which he was invited by the Jews of a neighbouring town, his baptism, his subsequent studies for the christian ministry, and his ministerial career of more than fifty years, full of labour and honour, are then detailed with much interest in the remainder of the tract. We thought the narrative calculated to be useful, and so decided upon its translation.—*Extract Letter, Rev. A. Thomson, Huskisson, 8th December, 1852.*

#### MISSION IN GALATA.

We have received another token of the Lord's favour since the fire, in a number of young men, who commenced soon after the beginning of November to attend our re-opened evening classes in the German school. We should acknowledge this all the more, as none of them were among those who received temporary relief after the fire. Their number is at present fifteen, who receive on three evenings instruction in reading, writing, and arithmetic, superintended by Mr. Conacher and Mr. Biesenbruck.

##### *Growing Attendance on Missionaries.*

Our two Sabbath services were very well attended last summer, exclusively by Jewish hearers, and since the fire the congregation has greatly increased. Last Wednesday evening, I held our monthly missionary meeting, and was astonished to find the great preponderance of hearers to be young

stranger Jews, of whom no less than seventeen were present, and listened with fixed attention. The number of young men who receive weekly instruction in the gospel is nine, most of them very respectable. Two of these, of good families and education, are students in the medical school of the Turkish government, situate at present in Haesking. One of them, a native of Warsaw, has been, with few exceptions, since the beginning of summer, a regular hearer on Sabbaths, the other, from Bagdad, less regular. You see from this, that in spite of all discouragements which we have for some time experienced on the part of our Church members, the Lord, in His great condescension, keeps the door open, and has of late opened it wider than for several years past. When the friends of Jewish missions hear that in Galata upwards of one hundred children receive daily instruction in the truths of the gospel, and that to about fifty adults Christ is preached every week, this may appear in their eyes a very small matter, but considering the difficulties of Jewish missions generally, and of this place specially, we should far rather give praise to the Lord for granting us present opportunities and encouragements. One of our church members, who has been prevented by ill health since last winter from pursuing his former trade, has since May been employed in selling books in the streets and shops, partly Scriptures, partly school-books and miscellaneous publications. He has sold a very considerable amount of Bibles and Testaments, in almost all the languages spoken here, especially Bulgarian, Russian, &c., and lives on the discount allowed by the Bible Society to those who sell their publications.

Pray for us, that the Lord who has sent us forth into His harvest, may cause fruit unto holiness to abound to the glory of His name.—*Extract Letter, Rev. Mr. Koenig, Constantinople, 10th December, 1852.*

#### *Baptism of a Jew.*

I have much pleasure in informing you that another member has been added to our Church, I trust likewise added to the number of those whose names are written in the Lamb's book of life. Last Lord's day, I administered baptism to Jacob Grunberg, the elder of the two sons of Mrs. Grunberg, who is engaged in our school at Haskioy. The young man came to Constantinople with his parents about two years and a half ago. By frequent intercourse with him in the class which he attended, and on more private occasions, I was led to hope that, without much observation, the Lord had taken possession of his heart, and that his desire to profess Christ Jesus and Him crucified was sincere. More especially during the last weeks, my confidence that he belongs to the Good Shepherd's flock was very much strengthened.—The American brethren in Salonica feel very much encouraged, the number of hearers is increasing there. May the Lord speedily

bless this people with peace and salvation!  
*Extract Letter, Rev. Mr. Koenig, Constantinople, 25th December, 1852.*

(From the Home and Foreign Record of the Presbyterian Church in the United States.)

### REVIVAL AT GENESEO ACADEMY.

#### RELIGION AND LEARNING.

A remarkable work of grace has been going forward, for some time past, in this interesting institution. God has been pleased to pour his Spirit in copious effusion upon the precious youth, and to bring many of them to a hopeful knowledge of Jesus Christ. There are few places where more good can be done than in such an institution, where religion is brought into daily contact with the young, amidst the acquisitions of knowledge.

The Rev. JAMES NICHOLS, the Principal of the Academy, a faithful servant of Christ, with the assistant teachers, has endeavoured to keep prominent before the pupils the "*one thing needful*." The Rev. F. DE W. WARD, the pastor of the Church at Geneseo, has also been indefatigable in his labours of love; and the whole work has been conducted with that happy mixture of zeal and prudence, which ordinarily secures the favourable regard of even the worldly-minded.

This memorable revival, which has led about sixty youth in the male and female departments of the institution to turn to Christ, has occurred in season for encouragement at the day of special prayer. May the whole Church begin at once, with renewed hope, to remember her youth at the throne of the heavenly grace, and to labour with all zeal and perseverance for their conversion.

The institution, as our readers probably know, is under the care of the Synod of Buffalo. Christian education is one of God's agencies in the conversion of youth and in supplying the Church with a faithful ministry.

The following authentic account of this good work has been secured as a short record of its history, and will be read with interest by all who value narratives of grace.

*Geneseo, N. Y., February 7th, 1853.*

Rev. Drs. Van Rensselaer and Chester:

*Dear Brethren*—We have a communication to make to the public respecting our Academy, of a most cheering and delightful character, and to whom may it be more fitly addressed than to those who have in trust the educational interests of our beloved Church. We shall aim at all allowable brevity in our narrative.

Never has the Academy been in a more prosperous condition as to the number and general character of its students than during the current term. When we saw the rooms fast filling up with youth whose deportment at once manifested a desire and determination to make all improvement of present o-

educational privileges, it was received as an omen of good; but we were little aware of the blessing in store for us, the bestowment of which has caused many a parent's heart to "rejoice with joy unspeakable."

On the 16th ult. were the earliest manifestations of the special presence of the Spirit in our midst. The public services of the sanctuary were over, and the afternoon prayer-meeting held in the chapel was concluded, when a few of the young ladies, unable any longer to restrain their feelings, sought counsel of a Christian, whose heart the Spirit had prepared to receive such a communication, and give the necessary advice. We will not attempt to describe the scenes witnessed within those walls during the subsequent fortnight. God was with us, mighty to convict, and merciful, we trust, to save. More clearly than ever do we understand the promise, "I will pour out my Spirit unto you." Such heart-crushing convictions of personal sinfulness; such abjuring of all self-righteousness; such welcoming of Christ as the only Saviour, and such faith in believing, we have never more fully seen or heard of. It was the Lord's work.

As to numbers hopefully converted, there are at the present time more than sixty, and to a very large extent they all appear well. The Lord alone knoweth them that are his, and he will keep their feet from falling; but we will rejoice over many who afford us most satisfactory evidence of having been "born again." They delight in prayer and religious conversation; they are eager to know and do their duty; and oh! the intense solicitude felt and expressed for those who have not yet come to Christ. The cry goes hourly upward. Make them all willing to come to thee! Anticipating questions suggested by this narrative, we would return replies to the following.

"What means were the antecedents of this remarkable movement?" None other than those of divine appointment, direct or clearly implied. The Bible is not merely a "text-book" in the Institution, but is taught and studied with a view of learning what "man is to believe concerning God, and what duty God requires of man." The Bible and catechism are an integral part of the course of study; prayer and conference meetings are regularly held, though attendance is wholly voluntary. These, in addition to attendance upon religious worship, have been all the means employed. No multiplied sermons, no extra services, no machinery to accomplish a specified end, but the ordinary means of grace faithfully employed and made effectual through divine influence. If ever a 'revival' were from above, it has been this. The most indifferent spectator exclaimed, "This is not of human origin. Sermons, invitations, appeals, could not produce such results. God is here!"—This feature has afforded us great satisfaction, for we can more confidently pray, 'Com-

plete. O Lord, what Thou hast begun.'

"How much has early religious education to do with these results?" Much, very much.—At least two-thirds of the converts are from Christian households, where the Bible was daily read and the family altar surrounded by parent and child. Were it necessary we might quote expressions made to us by these young disciples, which would illustrate the importance of home education, and encourage Christian mothers especially in their endeavours for the early conversion of their dear children. The blade we see is, in many cases, the product of seed sown at home by the hand of parental love, accompanied by parental watchfulness and prayer.

"Are any of the young men likely to enter the ministry?" We trust they will. Several have communicated to us their wish and purpose upon this subject, which we would by all means encourage and foster. The Institution contains those whom the Creator has endowed with talents which, under the sanctifying power of divine grace, will enable them to adorn the sacred desk and bless the world. Some of the young ladies are already turning their thoughts westward, with the anxious enquiry, "Lord, what wilt thou have me to do?"

"Is not this an evident seal of the divine approbation of the Christian character of the Institution?" We think that it is, and thus is it viewed by all the Christian people of the community. With less of religious instruction and sanctifying influence, we could hardly anticipate such scenes as those which we have witnessed. Surely He would not thus bless what He did not greatly approve.

A few sentences will close our narrative. We would commend this Institution to the prayers of all who have an interest at the throne of grace. "The Lord hath done great things for us; and we would say to all who love Zion. "Come, magnify the Lord with us, and let us exalt His name together." But remember the converts, and pray that they may "endure unto the end;" and remember those who are yet far from Christ, that they may accompany their Christian associates as they journey heavenward.

Let prayer be offered for the Teachers, whose position is alike arduous and responsible. It is due to divine grace to say, that with heart and hand they have united in this good work, labouring night and day, until nature seemed to be able to endure no more. But God has been their strength, and their hearts are full of gratitude and joy.

One suggestion more, and it is addressed to the readers of this narrative whom God has blessed with pecuniary abundance: It is much desired to endow this Institution, that it may retain its Christian character, and perpetuate its privileges from generation to generation. Will you not aid in this blessed enterprise? will you not help to establish that system of education here, the re-

sult of which may, with hopefulness, be a recurrence of such scenes as have now been briefly though truly described?

Commending this Institution, first to the God of all wisdom and grace, and then to the unabated interest, endeavours, and prayers of God's people, we remain, dear Brethren,

Yours, with all respect and affection,

F. DE W. WARD,

*Pastor of Pres. Ch. and Pres't of the Board.*

JAMES NICHOLS,

*Principal of Geneva Academy.*

*(From the Ecclesiastical and Missionary Record for the Presbyterian Church of Canada.)*

#### THE EASTERN TOWNSHIPS.

"The Eastern Townships" is the name given to the tract of country which extends from the 'United States' line on the south, to the French seigniories on the north, and nearly from the river Chaudiere on the east, to the Yamaska on the west. They comprise the counties of Drummond, Shefford, Sherbrooke, Missisquoi, Stanstead, and Megantic; and they contain an area of about 14,000 square miles.\*

"As the traveller ascends from the level and fertile, though ill-cultivated valley of the St. Lawrence, after passing through an unsettled tract of land, he reaches the higher grounds, and his eye is refreshed by the pleasing prospect of hill and vale in the midst of an undulating country. These lands are intersected by large rivers, as the Yamaska, the St. Francis, the Nicolet, and the Becancour; and are well watered by an abundance of smaller streams. These rivers are not navigable; not, however, because the body of water is too small, but because of the many rapids and falls which obstruct their course. But while these present obstacles to man in his march of improvement in one way, they afford him great assistance in furnishing an almost unlimited water power for machinery; while, at the same time, they add to the natural beauty of the country, and with the bold rocks which often form the river banks, give to the surrounding scenery much of the grand and the sublime.

"The features of the Townships are the same as predominate in other parts of Canada. But the character of the land has led to the raising of live stock and the produce of the dairy, rather than extensive sowing of grain. There are several factories, as well as mills, throughout the country, and, indeed, the little town of Sherbrooke, with its population of 3000, can boast as great a variety of establishments, if not on as great a scale, as any place of the same size in either province. It would, perhaps, be too much to say, that the Townships, as a whole, are

\* This is not much below one-half of the whole area of Scotland.

a wealthy district of country; yet, towards the south, the term may be justly applied. There is not much money in circulation, but all the essentials of real wealth, and every comfort of life, are supplied abundantly. The country, too, is now being further opened up by railroads, which, furnishing, as they do, a ready way of communication with Montreal and Quebec, on one side, and the ocean on the other, cannot fail to increase the available resources of the country.

"Society is still in a backward state, though in many places it may be found of a superior character. Schools are in general provided, in number sufficient to the demand, but the teachers are not of the class that would be required. The establishment of a Normal School in Montreal would tend much to raise the character of the country teachers. The influence of French Canadian legislation is still felt, and the withering effects of Popish domination are still apparent. In many places, however, there is a marked progression, and the time, we trust, is not far distant, when an enlightened and accomplished society will be found in every Township.

"The inhabitants of the Townships cannot fall much short of 100,000; or about one-eighth of the population of Lower Canada. They are of course a mixed population, but less so than that of Upper Canada. The substratum of the whole, if we may so speak, is of American extraction, the descendants of those who, within the last fifty years, have moved into Canada from the States of Maine, Massachusetts, Connecticut, and Vermont. The French Canadians bear a small proportion to the whole, and, generally speaking, are confined to distinct localities. Some few are engaged as labourers with the English-speaking farmers, and a few more are settled around some of the country villages; but usually they are to be found closely clustered together in some back township, under the watchful surveillance of their priests, and carefully protected from all Protestant influence. Immigrants from Britain have, in some places, purchased the cleared farms from the first settlers, and in such instances a British population predominates.

"The character of the people partakes much of the American. In many respects, American habits are well adapted to a new country, and whilst those who came into the country with these habits, still retain them, old country settlers have insensibly, and often unavoidably, adopted them. The enterprising, calculating policy of the New Englander has, however, often been frustrated, and the most adventurous speculators have sought other spheres where their peculiar pushing dispositions might have greater scope for exercise, than it can find in the peaceful woodland retreats of Canada East. The prevalence of British immigration has, however, in many places, given a different shade to the character of the people, and in

such places as Inverness, Melbourne and Lingwick, there is still a strong resemblance between the character of the inhabitants and that of their forefathers,

"It is, however, in a spiritual point of view that these townships must appear the most interesting to us; and in this respect I do not know of any field for missionary enterprise more hopeful, yet less known.—When we look back on the French seigniories, we recal to mind, with melancholy feelings, the great structures raised for the service of the Man of Sin, and the worship of a woman. We pity the degraded Canadian kept in ignorance and misery, to feed a greedy priesthood. We think of the thousands wandering after the beast, and bowing on the roadside before the black-cross, and feel gratitude to Him who has still left some light to burn that we may see the darkness; and has prevented the same state of natural and moral desolation from spreading over the whole land. Yet even in the Townships may the great cross and stupendous temple be seen, and all along their confines the effect is but too sadly known: the intelligent observer is either led to reject all religion as superstitious and vain, or giving way to his interest and passions, to bow also, and adore what he inwardly despises and abhors.

"The destitution in regard to the means of grace is very great. From the last census we learn, that in the whole district called the Eastern Townships, there are only twenty Episcopal clergymen, including the teachers at Lennoxville. There is one Presbyterian minister, and he is in connection with our Church; six Methodist, seven Congregational, and five Baptist ministers, making in all 39 (say 40) ministers of the Gospel for a population of 100,000; or one man in every 2,500 souls, and those scattered over a wide field of country. It does seem that the stations occupied by the Methodists are not accurately stated; but even allowing that they are three times as numerous as represented, the destitution is still distressing.

"These Townships present a fine field for true missionary labours. The ignorance, on religious subjects, of the native Canadian, whether of American or British origin with few exceptions, is truly deplorable. There is but little open infidelity. Most acknowledge a God of creation and of providence; but many live as though there were none.—There are very many, however, whose doubts about the truth of Christianity are not few in number, nor carefully concealed; and still a larger class is to be found who allow Scripture in general to be true; and yet deny verbal or even any direct inspiration; and associated with them are those who would explain away every reference to a future state of woe, and hold the universal salvation of man. Intimately connected with these universalist and restorationist views is fatalism, a doctrine which many more daring minds have fully embraced. These cr-

reous views have widely spread, and though not rightly understood, even by those who hold them, have a mighty effect in all departments of life. Attending this sad state of unbelief, or rather as contrasting with it, we often meet with that gross superstition which is the genuine offspring of ignorance. If we were not aware of the tendency natural to the human mind to fix on some system of religion, we could not find any reasonable account for the speed with which the most extravagant opinions spread through the country and find their blinded devotees.

"If these Townships are ever to be brought in (and that, it is certain, will be accomplished) the Church of Christ must act first.—Men must go and preach, before the people will believe; and converts must be multiplied before churches can be formed. Any one, then, who might be employed in this field, would find much to encourage and much to discourage him. A ready reception, but not a cordial one. Opposition from many, while others would look on and mock; yet still a fine opportunity to make the truth known. A minister to succeed well in such a work, would require entire consecration to God, and self-denial in no ordinary degree. He would need, too, great energy and activity, with much love and kindness to those with whom he must come in contact. He would need to be armed and fully equipped against all the shafts of open or disguised infidelity, and "ready to render a reason" for his faith and his hope, and to defend the truth of revelation against all the artful insinuations of the sceptic. The Popish controversy, also, should be fully mastered. There should be a complete knowledge of Church-government, and the questions connected with it. Next, however, to being able to meet the objections of infidelity, we would desiderate a clear understanding of the peculiar doctrines of Christianity—salvation by grace, through faith in Christ-Jesus, and not only a clear understanding of them, but ability to answer gainsayers, and an aptitude to instruct others in them. For this purpose we must study the word of God. To be mighty in the Scriptures is the best means of serving God in the Gospel, for without the sword of the Spirit, which is the word of God, the most extensive knowledge of theology as a science, and the most learned dissertations about Christianity, will be utterly unavailing to silence the cavils of the ungodly, or refute the superstitious ignorance of well-meaning but mistaken men."

Contributions to the Profes-  
sorial Fund.

## Earltown.

John Murray, col.	£0	0	0
Thomas M'Kay		2	6
Donald M'Kay Ross		5	2½
Philip Lamond		3	9
Angus Munro		2	6½
Widow Murray		2	6
Mrs. George Munro		2	0
George Munro		3	0
John M'Kay		2	6
Hugh M'Kay		2	6
John Sutherland		2	8
Mrs. M'Kay		2	6
Peter M'Kay		1	3
Alexander M'Kay		3	9
Donald Ross, Esty.		3	1½

William M'Kay, col.	£1	19	9
Nicholas Sutherland		1	3
William M'Kay, senr.		5	0
John M'Kay		1	3
Sibellay M'Kay		7½	
Morion M'Kay		7½	
Margaret M'Kay		1	3

William Sutherland, col.	£0	11	3
Niel Sutherland		3	1½
John Murray		3	1½
Jane Murray		1	3
John Ross		1	3

James Graham, col.	£0	8	9
Charles Graham		2	6
Donald M'Kay		5	0
Niel M'Kay		2	9
John M'Kay, Miller		10	0
Alexander M'Crac	1	0	0
Angus Sutherland		1	3
Hugh Munro, Smith		1	3
Mary Fraser, a child		7½	
Widow M'Donald		1	0
William M'Kay		1	3

John Sutherland, col.	£2	6	10½
Donald Sutherland		1	3
Mrs. Sutherland		1	3
Mary Sutherland		7½	
Alexander Sutherland		1	3
Jane Sutherland		1	3
Alexander M'Donald		1	3
William Sutherland		1	3
James Sutherland		1	3

William Sutherland, col.	£0	10	7½
Alexander M'Bean		4	0
Hugh Gunn		3	1½
John M'Intosh		2	6

David Murray, col.		5	2½
John Murray		5	2½
Hugh Gunn		3	1½
Alexander M'Bean		3	1½
Niel Sutherland		3	1½
John M'Kay, Salmon River		1	3

£0 17 11

Total. £7 4 10

JOHN M'KAY, Treasurer.

## Musquodoboit Harbour.

Miss Emily Anderson, col.		2	6
Alex. Riach		2	6
Charles Anderson		5	0
John Bayers		3	0
Isaac Turple		2	6
A Friend		5	0
Lecson Bayers		1	3
Arch. Bayers		2	6
Ronald Crawford		1	4½
Henry Gaetz		2	0
George Sutherland	1	0	0
James Farquhar		5	0
Do. do. (2 years not paid)		10	0

£8 0 1½

Miss Eliza Anderson, col.		5	0
John Esson		5	0
William Annand		5	0
William Anderson		5	0
Do. do. (2 previous years)		10	0
Alex. H. Brown		2	6
George Webber		7½	
Willoughby Anderson		7½	
George Hilehey		3	1½
James Gardener		3	1½
John McKinlay		1	3
George McKinlay		1	3
David Power		1	3
George Bayers		2	6
Joseph Outram		2	6
William Gaetz		2	6
John Nauffts		1	3
John Gibson		1	3
John McDow		2	6
Thomas McDow		2	6
Michael Power		1	3
B Friend		2	6
A Friend		2	6
A Friend		2	6

£3 2 6

Miss Anne Anderson, Petpeswick, col.		3	1½
John Anderson, 3rd.		2	6
John H. Anderson		2	6
Elizabeth Anderson		2	6
Peter Anderson		1	6
Mrs. Rowlings		3	1½
Robert Farquhar		2	6
Mrs. George Anderson		2	6
George Anderson		1	3
Henry Greenough		2	6
James Greenough		2	6
Two Friends		7½	
William Colbright		1	3

£0 9 7½

John Anderson, jun'r.	5 0
Jacob Richardson	3 1½
James Innis	7½
Andrew Burton	3 1½
Charles Flemming	7½
	<hr/>
	£1 18 4½
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Total	£8 1 0
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**Cornwallis.**

Mr. George Thomson, col.	£0 10 0
Hugh L. Dickey, Esq.	2 10 0
Mr. James M. Dickey	2 6
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	3 2 6
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Mr. Pern R. Terry, col.	£1 0 0
Mr. Obadiah Newcomb	1 0 0
Mr. Daniel Cogswell	1 0 0
Mr. William H. Cogswell	1 0 0
Joel Cogswell	5 0
A Friend	2 6
Leonard Newcomb	5 2½
Mr. Obadiah Newcomb, Jr.	1 15 0
Mrs. Obadiah Newcomb	12 6
Mrs. Pern R. Terry	5 0
A Friend	2 6
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	7 7 8½

Miss Mary Struthers, col.	
Rev. George Struthers	5 0 0
Mrs. Tobin	2 6
Miss McHefsey	2 6
Mrs. Fraser	7½
Daniel Taylor	1 3
George Fraser	1 3
Hon. John Morton	7 6
Henry B. Webster, Esq.	5 0 0
Mrs. D Davidson	2 6
Mrs. S Chipman	2 6
A Friend	12 6
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	6 18 1½

Mr. Edwin G. Morton, col.	£1 0 0
Mr. William Burbidge	1 0 0
Mrs. William Burbidge	1 0 0
Miss Jane Burbidge	5 0
Miss Abigail Morton	5 0
Mr. Edwin Newcomb	2 6
Mr. James A Morton	1 3
Mr. Holmes E. Morton	1 3
Miss Alice Morton	1 3
Mr. John Burbidge	10 0
Mrs. John Burbidge	5 0
A donation from a Friend	10 0 0
Burgess Newcomb	1 0 0
	<hr/>
	15 11 3

Mary Alice Morine, col.	1 5
John S. Newcomb	1 10 0
Mania Newcomb	2 6

John H. Terry	1 3
Eliza A Cochran	2 6
Elias E. Woodworth	5 0
Benjamin Woodworth	5 0
Elias L. Woodworth	2 6
J. G. Woodworth	1 3
Sarah Chase	2 6
Sarah A. Newcomb	2 6
Seth Burgess, Esq.	10 0
Albert Chase	5 0
	<hr/>
	3 11 3

Miss Mary A. McKittrick, col.	£1 0 0
Mr. Wm. McKittrick	1 3
Aaron Schofield	5 0
Mrs. McKittrick	1 3
Mrs. Casey	2 6
Mr. Timothy Barnaby	5 0
Mr. James McKittrick	1 3
Mr. William B. Ward	2 6
Mr. William Ward	1 3
William H. Ward	1 3
Miss Susan Jane Ward	2 6
A Friend	2 6
Miss Mary A. McKittrick	2 6
A Friend	3 9
	<hr/>
	2 0 10

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JOHN M. CALDWELL, *Secretary.*

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The following donations to the Library of the Free Church College, Halifax, have been received from John Watt, Esq., of this city:

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Halifax, March, 1853.

**NOTICE.**

BY the appointment of the Synod of the Free Church of Nova Scotia, the annual collection on behalf of the "SYNOD'S HOME MISSION SCHEME," will be made in all the Congregations and Preaching Stations on the first Sabbath of May, being the first day of that month.

Ministers, Preachers and Catechists will kindly give due intimation of this appointment, and urge the claims of this SCHEME on the liberality of the adherents of the Free Church.

ALEX. FORRESTER,  
*Convener.*



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