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THE MISSIONARY RECORD

OF THE

Free Church of Nova Scotia.

VOL. II. HALIFAX, N. S., OCTOBER, 1853. No. 10.

From the Missionary Record of the Free Church of Scotland.

THE WAY PREPARED.

CHAPTER I.—PHYSICAL OBSTACLES.

When a shipbuilder wishes to secure his vessel against possible disaster, he divides it into water-tight compartments. Should the ship strike upon the rocks, and the sea gain admission into one of its compartments, it will continue to float nevertheless by the buoyant power of the others. On a similar principle, and for a similar end, doubtless, has the Creator of all things arranged the globe. He has partitioned it into islands and continents, as the shipbuilder, provident of danger, partitions his vessel into numerous water-tight compartments.

Here is America lying afar from the old world, in the midst of the Atlantic. Here is Britain divided by the sea from the rest of Europe. Here are India and China, with a barrier of sandy deserts and snowy hills between them and the western world. And here is Australia, and here are islands innumerable, lying afar in the Pacific. And farther, lest these great physical divisions should not suffice to subserve the end contemplated by the Creator, He has yet again divided the human family into tongues and nations. Thus the globe is crossed and recrossed by lines of separation, both of a physical and of an ethical character.—There might have been but one continent in the world, and the whole earth might have been of one nation, and of one speech, as it was in the days when Babel began to be built. But it is not so: and we may be sure that those volcanic agencies which were first set a-working, to break up the globe into plain and mountain, into sea and land,—and

those moral agencies which next were employed to separate its inhabitants into tongues and races,—were intended to accomplish some wise and beneficent end. The first effect of this peculiar arrangement was to restrict the intercourse of mankind; to throw obstacles in the path of human advancement, by rendering the diffusion of ideas and knowledge exceedingly slow. Evil and good, error and truth, were almost instantly met by some check or barrier, some diversity of tongue or of opinion, which put an effectual stop to their farther progress. They might propagate themselves over a country, or acquire the ascendancy in a nation, but the moment they reached a new frontier, they were met by a tongue which they could not interpret, or by some physical obstacle, which they could not surmount,—a chain of hills, or an impassable ocean, for instance,—and so they failed to gain the dominion of the world.—This appeared an evil: it was often lamented as such; but was it really so?—So far from viewing it as an evil in the circumstances of the world, we think it was an unspeakable good. The rapid diffusion of such ideas and such systems as then prevailed in the earth, would have been a serious calamity; it would, in all probability, have marred the destinies of the race at its very outset. Error was far stronger than truth in those ages, and had the globe been an extended plain and the human family but a single great nation, “of one language, and of one speech,” error to a certainly would have spread itself over the whole earth; it would have corrupted and subjugated all minds, leaving no nook of territory, and no race of men, where the immortal principles of truth could be preserved till better times should come round. It would

have been a deluge without an ark. To prevent so great a calamity overtaking the world, it was partitioned off, so to speak, into continents and islands, into nations and tongues, and these served the same purpose to the world which the water-tight compartments serve to the ship in cases of accident. They were a wise provision taken in prospect of the world, which it was foreseen were to be its worst days.

The division of tongues at Babel, and the dispersion of the human family, we are thus disposed to look upon as a signal blessing to the world—indeed, as the means in the hand of God of saving it from ruin. These obstacles, it is true, presented formidable impediments to the spread of truth, and imposed herculean labours of various kinds upon its friends; but this evil was more than counterbalanced, by the check which these same obstacles offered to the propagation of those idolatrous and demoralizing systems which existed in the early ages, and which otherwise might have become universal. The dangerous period of the world was thus got over.

But let us mark the wisdom of Divine Providence. Those barriers which, in pursuance of a wise design, the Creator set up at the beginning of history, are now in course of being taken down.—They have served their end, and are no longer needed. The earth is rapidly becoming an extended plain, and mankind one family and nation. Of course, we do not mean that it is literally so. Its mountain chains are as lofty, and its oceans as wide as ever. Its races are as numerous, and its tongues as diversified as before. But while these physical and ethical barriers remain, they no longer present insuperable obstacles to the intercourse of mankind. Art has gained a complete triumph over them. It has levelled the mountain: it has dried up the ocean. It has brought nigh the most distant continents and islands, and it is knitting together into one family remote nations and races, by the ties of intelligence and sympathy. The process which is going on in our day is the very antipodes of that which took place at the building of Babel. In truth, we are now witnessing a restoration of the disaster which then befel the world, and which was not so much a disaster as a blessing, seeing it circumscribed error in those days when error was far stronger than truth. It is

the reunion of the human race which we behold, after a dispersion of four thousand years. Thought begins freely to circulate throughout the earth. Many run to and fro. And under the printing press, and the numerous translations it is daily casting abroad among mankind, the world is rapidly becoming "of one language and of one speech." In these events we hear the first echoes of the predicted voice, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

CHAPTER II.—MORAL OBSTACLES.

Let us mark, too, the profound wisdom now so apparent, in delaying till our day the full advent of the arts. Had they earlier reached perfection—had the first ages possessed the facilities for social intercourse and the communication of ideas which we enjoy, to what use would these facilities have been put? Undoubtedly, idolatry would have seized upon them, and wielded them for its own extension: and by their help it might have so riveted its chains upon the neck of mankind, that no after-effort could have sufficed to break them. The tools which are helpful and beneficial in the hands of a man, may nevertheless be dangerous and hurtful in those of a child. On a like principle, those all but omnipotent agencies which have sprung into being in this latter age, were kept out of the way of society, during the period of its infancy and inexperience. But now we think the world may be safely entrusted with these powers. Nay, we believe it will be much the better of them, and that the time is come when they will subserve the very highest interests of mankind, and prove as signal blessings as, at an earlier stage, they would have been curses to the world. We see the idolatries, once so flourishing, now stricken with age, and ready to pass away. We behold truth, which is of slow growth, because destined to an immortal existence, with its period of full development: and mature vigour yet to come. Now it is at this juncture, when error is growing weak, and truth is only coming into possession of its powers, that these new and marvellous

agencies are appearing on the stage.— Can any man fail to see why their advent has been so long delayed, or what their mission is now that they are come? If as we attempted to shew in our former number, Christianity be the system which is destined to rule the world, how manifest is it that the period of its universal diffusion is at hand! Here are its pioneers, heaven-sent, busied in preparing its path: throwing down the barriers which have so long kept mankind apart; convening the world in one great assembly; and proclaiming in the tongue of every nation and tribe under heaven the “wonderful works of God.”

This reconciles us to what we are apt to regard as the slow progress of Christianity. Not only had truth to be developed as regards its subjective revelation—and its development is slow compared with error, which being short-lived, soon comes to its maturity—but a vast array of subsidiary helps had to be got ready. The means of easy and rapid communication with the most distant regions of the globe had to be provided; and an instrumentality discovered for unfolding the Divine record to every eye. I was not till our own times that this apparatus was perfected. At the first promulgation of Christianity, the printing-press—at this hour the mightiest human agency in the world—had not come into being. A few might have access to books, but the greater part were dependent on oral instruction; and the consequence was that, after the age of the apostles, the gospel became corrupted, and began to decline. At the Reformation the printing-press existed, and proved itself one of the most powerful subordinate agencies by which that great movement was helped onward. It gave a mighty impulse to the human mind, and furnished richly the materials of thought by unlocking the stores of ancient learning. It rendered a yet higher service to the Reformation when it scattered over England and Germany copies of the Word of God. But there the services of the printing press ended; not because its powers were exhausted, but because our ability of making these powers applicable had reached its limit. We had not then mastered the tongues and dialects of India, and the hundred other diversities of human speech which prevail on the globe. But this has been done now. The Bible has been translated into almost all the languages of the human family;

and were the door to be opened, we could scatter the Word of Life over the globe in even greater abundance than on a former occasion it was scattered over England and Germany. This is the great work which our missionaries have done—a work of little show but great utility—and the importance of which will be better understood a century hence, than it is even now. If need were, we could, in the course of a few months, put a copy of the Bible into the hands of every man who can read in India and China.— Have we not then ground to infer that the third outburst of Christianity will be on a far larger scale than either of its two former awakenings; that it will be an awakening extending not only over a few countries, and lasting for a century or two, but an awakening which will cover with light the whole earth, and last till the end of time? Never till now were the means prepared for a universal revival of this sort. But they are ready now. Here is the steam-ship ready to carry the missionary to the end of the earth; here is the Bible translated into all the tongues of the globe; and here is the printing-press ready to scatter its millions of copies over every land; and with this state of renewed zeal on the part of the Church, and of forwardness as regards subsidiary means, the providence of God is evidently conspiring. Unlooked-for doors are suddenly opening, and new and vast fields are presenting themselves to Christianity, reinforced by these new and marvellous agencies, to enter and cultivate. If Popery has destroyed the world at its centre, if Continental Europe has become water-logged (to recur to our former figure), the other compartments may yet be preserved. New and powerful states are starting up outside the pale of the Papal countries. America, but recently overshadowed by forests, and trodden only by the foot of the Red Indian, is now the seat of a powerful and Christian nation. Australia is rushing up, as if by enchantment, to become, we trust, a mighty centre of moral and religious influences in the southern hemisphere.— China is taking her place, at a single bound, among free nations, and we trust also among Christian nations. That idolatrous and persecuting empire, which has so long covered with darkness those countries which were the birth-place of revelation, is dissolving, and, in all probability, will very soon pass away. On the right hand

and on the left, in the north and in the south, mighty movements are springing up, each of which is of mark enough, had it occurred in former times, to have given its character to the age. The crowding of these movements into our day plainly indicates that some mighty influence is stirring the nations, and that some great work is on the wheels. That work has been preparing, but the result will be suddenly revealed. Let the Church trim her lamp, and prepare to receive her Lord. These are his footsteps which we hear. Especially let her cry earnestly for that blessed Spirit, without whose help all other agencies will be in vain.—For that Spirit we now wait. His effusion only is wanting to fulfil all the glorious predictions of Old Testament prophecy. “For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitudes of camels shall cover thee, the dromedaries of Midian and Ephah: all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the place of my glory. For a small moment have I forsaken thee: but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer”

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OUTLINE OF MR. FORRESTER'S TOUR IN NEW BRUNSWICK ON BEHALF OF THE PROFESSORIAL ENDOWMENT FUND,

It affords us the highest gratification to be able to announce, that the friends of our cause in New Brunswick, have nobly responded to the call that has been addressed to them on behalf of this Fund.

Mr. Forrester, as has already been stated, after visiting all the families belonging to the Rev. Mr. Struthers' congregation in Cornwallis, proceeded to St John, New Brunswick.

Public meetings were held in Sydney Street, and in St. John Presbyterian Churches, on the Monday and Wednesday following his arrival. These meetings were ably addressed,—the former by Rev. Professor King, Rev. Messrs. Ferrie, Wright, Forrester, and Elder: and the latter by Rev. Messrs. Wright and Forrester,—and Committees were appointed to co-operate with Mr Forrester, in the prosecution of his mission, in both these congregations. Mr. Forrester visited the greater proportion of the families belonging to Rev. Mr. Ferrie's congregation, and though that congregation is burdened with a considerable amount of debt, obtained subscriptions, which, along with Carleton, reach well nigh £300. This occupied about a fortnight, and as Mr. Forrester could only devote six weeks altogether to New Brunswick on this occasion, he was under the necessity of leaving a goodly number of Mr. Ferrie's congregation unvisited, and may scarcely be said to have broken ground in St. John's congregation. In reference to the latter, it may be stated that there is every prospect of obtaining a handsome subscription. Along with Mr. Horner, Mr. Forrester spent about five hours in one district, and obtained upwards of £60,—so that there is little doubt that this congregation, so large and respectable, will do its duty when a fitting opportunity is presented to it. It is hoped too, that in a few months it will be provided with a stated Pastor, which will prove of immense service in carrying out any such undertaking.

The first rural district visited by Mr. Forrester was the one under the charge of the Rev. Mr. Donald—a minister of high professional attainments, and of devoted ministerial zeal. Mr. Donald preaches at the following stations, Hammond River, Hampton Ferry, Upper and Lower Salt Springs, Upper and Lower Norton, Londonderry, and some smaller settlements. Mr. Donald is purely a missionary, and oftentimes travels on foot a distance of 30, 40, or 50 miles a week, in supplying these places with religious ordinances. Mr. Forrester preached and presented a statement of the object of his mission at four of these stations, at two of these he obtained subscriptions to the amount of upwards of

£10. At these Mr. F. was much gratified with the spirit of brotherly catholicity evinced. At Saltsprings, the Rev. Mr. Lawson, of the Reformed Presbyterian Church, not only gave a handsome subscription himself, but avowed his willingness to urge his congregations, in the adjoining settlements, to contribute in support of the same object—an object which he held to be essential for the propagation of a sound Presbyterianism in these Lower Provinces. Here too Mr. Forrester met with a brother of the author of the prize essay on the Sabbath, styled "The Orphan's day of Joy," and was truly delighted to find him imbued with a similar spirit,—a spirit of deep appreciation of the Sabbath Institute, because of his love to the Lord of the Sabbath. At Lower Norton, both Methodists and Baptists subscribed to the fund, and that simply on the ground of their belief that the Collegiate Institution at Halifax is well fitted to promote the glory of our common Lord, in the salvation of souls.

Though Mr. Forrester had only visited about the half of Mr. Donald's wide and scattered district, he was obliged to leave, in order to fulfil his other engagements, and proceeded, along with Mr. Wright, to Mr. Jack's field of labour.—Mr. Jack ministers to two congregations, the one called Springfield, and the other English Settlement. The day of their arrival happened to be the Fast-day preparatory to the celebration of the Lord's Supper at Springfield, and this circumstance secured to them a large congregation, many from the English settlement being present. After Messrs. Wright and Forrester had preached, they both addressed the large audience, the former on the general missionary operations of the Free Church, at home, abroad, and throughout the Colonies, and the latter on the specific object of his mission. After these addresses were delivered, parties were invited to come forward and subscribe according to their ability, but before doing so some important and pertinent questions were proposed by the congregation, and amongst the rest was the question, "What pledge or guarantee could be given them, that after the three years were expired, another call would not be made to them on behalf of the same object?" They stated, what was quite true, that they had contributed during the continuance of the four years, the period formerly fixed, whilst many other congregations had li-

terally done nothing, and supposing that they were now to exert themselves more actively than before, how did they know that at the end of three years the call would not be again repeated. Mr. Forrester expressed his satisfaction that that question had been propounded, complimented them on their past diligence and faithfulness in reference to this Fund, and showed them how completely the scheme now proposed met their case, and the case of congregations similarly situated, viz., that no one would be under any obligation to pay a farthing of the sum subscribed, unless subscriptions to the amount of £7,000 were obtained, and on this ground he (Mr. F.) urged them to make every sacrifice, that the proposed sum may be realized, and the College at Halifax placed, as speedily as possible, on a permanent basis. And to this appeal they liberally responded.—We feel satisfied that about £100 will be got from this district.

Mr. Forrester then proceeded to the Bend of Pettitcodiac. In consequence of Mr. Ross, the Probationer officiating there, not having received Mr. Forrester's intimation of proposed visit, no arrangement had been made. These arrangements were, however, soon made, and a meeting was held the following evening, attended by the leading stranch Presbyterians of the place, who, after sermon, and a statement regarding the College at Halifax, subscribed liberally. The Bend, if properly worked, will contribute £150 or £200 towards this object. The importance of this place cannot be over-rated. The population is increasing at an immensely rapid rate, and in the course of five or six years will in all probability number some 8,000 or 10,000 inhabitants. Were a talented and experienced minister placed over this charge, we have no doubt but a large and influential Presbyterian congregation would be gathered together in a short time. Shediac also holds a very important position. There is here a small Presbyterian Place of Worship, with a valuable piece of ground attached, got up and supported mainly by the activity and zeal of such men as Messrs. Livingston and Macalister, &c. Shediac must also necessarily, from its situation, increase rapidly, and will, ere long, with some of the adjacent settlements, be able to support a stated Presbyterian Pastor. It is a lovely spot on the banks of the Gulf of St. Lawrence, and will form one of the most important of the termini of

the Great Trunk Railway between Halifax and Quebec.

Mr. Forrester then proceeded northwards along the shore to Richibucto, passing through Buctouche, New Galloway, and other thriving settlements.— This is a magnificent district of the Province, and the great bulk of the inhabitants consist of Presbyterians of a fine stamp. Richibucto is, in fact, the centre of a wide Presbyterian district, which would require two or three ministers. Here the Rev. Mr. Law labours, with unwearied zeal, with much acceptability, and, we trust, with no small measure of success. Mr. Forrester preached twice at Richibucto, to large and deeply attentive audiences, and once at Kouchibouguac, and obtained subscriptions to the amount of £150.— Richibucto and the surrounding settlements will contribute at the very least £300 towards the Fund. Mr. Forrester will not soon forget the pleasurable emotions he experienced in visiting New Galloway, as it was Galloway, in Scotland, that formed the first scene of his pastoral labours, and from which the original inhabitants of this settlement had emigrated. Miramichi was next visited, and though there are no congregations in Chatham, or Douglstown, or Newcastle, in connection with the Free Church, there is a goodly number of Presbyterians,—two congregations in connection with the Establishment of Scotland, and one with the United Secession, and from all that could be seen, a kindly feeling prevails towards the Free Church.—one of the adherents of the Establishment having contributed towards the Fund the munificent sum of £50

Having remained but a few hours in Miramichi, Mr. Forrester proceeded to Nelson, where he was most hospitably entertained by Mr. Ferguson, one of the Elders of the congregation which formed part of Rev. Mr. Turnbull's late flock.— Though no previous intimation had been given, Mr. Forrester addressed a few of the neighbours that evening in Mr. Ferguson's house, and obtained about £20 of a subscription, one of the parties subscribing and paying being a Wesleyan Methodist. Thence Mr. Forrester proceeded by hurried journeyings to Fredericton, passing through Blackville, Blissville, Boiesiown, &c., at which interesting stations he halted but a few minutes, in consequence of his other engagements, and it was deemed advisable,

in these circumstances, not even to attempt to open a subscription list, but to wait till another opportunity, when he may be able to devote more time to the work.

From Fredericton Mr. F. proceeded to St. Stephen's, a distance of nearly 80 miles, which he accomplished in one day, passing through the Harvey Settlement, one of the most thriving and interesting in the Province. At St. Stephen's he preached twice, and gave an address on the College question. In consequence of local effort for liquidating debt, and for current expenses, comparatively little was subscribed here, but there is no doubt that something substantial will be done ere long.

St. James' was the next place visited. This is a large and thriving settlement. The original settlers were from Lord Reay's country, Sutherlandshire, and a noble simple they must have been. For upwards of twenty years, before they enjoyed the ministrations of a stated pastor, they kept up the Public ordinances of divine grace in the settlement, and the young were trained to walk in the foot steps of their sires, and thus a savour was preserved, which not only operated beneficially upon the religious character, but upon the whole of their industrial habits. As was to be expected in such circumstances, they subscribed very liberally towards the Endowment Fund. It was, indeed, altogether refreshing to witness the spirit evinced—wives and daughters vying with their husbands and brothers, in their cordiality and forwardness.

Sailing down the St. Croix to St. Andrews, where something may yet be done, Mr. Forrester went on to Boca-lee, a thriving settlement under the pastoral charge of Rev. Mr. Millen, and chiefly made up of Presbyterians from the north of Ireland. Though but a short notice was given, a respectable congregation assembled in their handsomely finished Church, and after sermon all the heads of families subscribed liberally according to their means.

Here ended Mr. Forrester's tour of visitation. From the limited time he had allotted for New Brunswick, many large Presbyterian settlements he was unable to visit at all, and even in those he did visit, he was much too hurried to do anything like justice to his mission. The ground, however, has been broken, and from the knowledge Mr. F. now possesses of the various localities, he will be

able, in the course of a few months, to make a thorough canvass of the settlements favourably disposed towards the Free Church. If spared, he proposes, early in Spring, to return to New Brunswick, and we have little doubt but it will then appear that the friends of our cause in that magnificent Province are determined to do their duty in this important matter.

FREE PRESBYTERY OF HALIFAX.

The Free Presbytery of Halifax met in the Free Church College, on the 12th instant, according to adjournment. There were present, Rev. Professor King, Moderator, Rev. Messrs. Forrester and Lyall, and Messrs. Smith and McNab, ruling elders.

Compeared Messrs. Wm Anderson and Charles Taylor, as commissioners from the congregations at Musquodoboit Harbour, Lake Porter, and Lawrence-town, who stated that these congregations were prepared to give a call to Mr. George Sutherland, preacher of the Gospel, and craved the Presbytery to moderate in a Call accordingly. The Presbytery having learned with satisfaction that these congregations were willing to pledge themselves to raise for the support of Mr. Sutherland, as their stated Pastor, at least £100 per annum, granted the request, and appointed Monday the 24th instant for the Moderation of the Call, the Rev. Professor King to preside, nomination thereof to be given to all the congregations on Sabbath first.

Before the Presbytery proceeded to make the supplies, Mr. Forrester stated that it was his intention to go by the steamer on Friday, to St John's, Newfoundland, in prosecution of his mission on behalf of the Professorial Endowment Fund, and requested the Presbytery to supply his pulpit for three or four Sabbaths, which they consented to do; and hereupon the following appointments were made:—Sabbath the 16th October, Professor King, Chalmers' Church; Professor Lyall, Dartmouth;—Sabbath, 23rd, Professor Lyall, Chalmers' Church; Professor King at Musquodoboit Harbour dispensing the Sacrament of the Lord's Supper; and Mr. Munro, Student, at Dartmouth; and Mr. Ross or Mr. Murray, Sackville;—Sabbath, 5th November, Professor Lyall, Chalmers' Church; Professor King, Dartmouth; and Mr. H. McKay, Goodwood.

The Presbytery agreed to examine the Students residing within their bounds, for admission to the Hall, at next ordinary meeting.

The Presbytery adjourned, to meet in this place, on Wednesday the 8th of November next, which being publicly intimated, this sedereunt was closed with prayer

From the Missionary Record of the Free Church of Scotland.

FOREIGN MISSIONS.

CALCUTTA.

The following extracts from Mr Milne's letter to the Convener of the Foreign Mission Scheme, of date the 29th of June, have much interest. We have all often heard of the Institution at Calcutta, but the brief glimpse into its interior which Mr Milne gives us below, may perhaps enable us to conceive of it more clearly than before. How great a day for India was that on which the foundations of that Institution were laid, will be fully seen only in after ages. The second extract, which we have headed, "A new field opened in Calcutta," shows how nobly Mr. Milne has thrown himself upon an important section of the community—he intellectually convinced but not converted youths who have gone out from the mission and entered upon business.

On Saturday forenoon I am always two or three hours at the Institution, which is, I should suppose, the nobles thing of the kind in the world. It makes my heart leap with delight to see the long gallery where we open the services of the day, lined from end to end with these fine and elegant looking lads, quite free from the foolish shyness of our youths at home, greedy of all knowledge, and always ready to meet mind to mind, I hope it will soon be heart to heart. Pride is not and never can be a proper feeling, else I should say the Free Church may well be proud of such a gathering, and of the honoured men of God who have originated and carried it on. You know them better than I, but from the first moment they have received me with openness as a Christian brother and fellow-labourer—thanks for the manifold grace given to Dr Duff.—He has been honoured to set in motion the stone which is soon to crumble into dust the superstitious of India.

A New Field opened in Calcutta.

It is strange how the growing light

meets you in most unexpected ways.— One day I stopped my carriage to inquire after some place I could not find. A young Hindu came forward, dressed like others, but having an intelligent look; he spoke English; I took him with me to find the place, and we got into conversation. He had been educated at one of the institutions, but had left it unconverted, and was now a merchant in one of the bazaars. I got his name and address, and felt here is a mine opened up, for there must be many such scattered about. I endeavoured to get hold of a few of them, and had an experimental meeting on Thursday night. Perhaps twenty came, mostly young educated unconverted Hindus, and a few East Indians, all of them either attending institutions, or engaged in the public or mercantile offices. I got their names and addresses, had a short Bible lesson, and then we fairly discussed our plans. They were very grateful to me for thinking of them. We settled that we should take up Romans for our Bible lesson; the last volume of D'Aubigne—the English Reformation—for our reading lesson. And one of them suggested that if we had a few spare moments I might read a few sentences of Young's "Night Thoughts;" another thought Milton might be better, but we agreed to give Young a little trial, and then turn to Milton. I found some at the Institution and of Cowper. On Monday night we had our first meeting, and the room I have taken for my classroom was crowded, so that I saw it would not do, and we determined after this to meet in the church. I gave away twenty-five Bibles, which Mr. Milne had got for me from the Bible Society. One young man, of whom I heard when I was visiting one of my people at the Treasury, is, I think, a hopeful case. He had been educated at our Institution, but had left it, like so many others, unchanged, and entered into business. I was told that he was such, so I wrote his name upon a little book, "Come to Jesus," and sent it to him. About a fortnight after, two young men came with a note of introduction, and it was my young friend and one of his companions. Since then he has been several times with me; I have got him a Reference Bible, and he has begun to read from the commencement. I trust he will ere long make an intelligent profession. He is living with his father, but could support himself with his salary independently. I should like to see more converts of this kind,

who might be a help to us and not a burden.

The following extract is from the letter of Mr Mackay to Dr Tweedie, dated Calcutta, 16th July 1853:—

You will, I am sure rejoice to learn that another convert has been added to our little flock. His name is Mudhu Suddan Singh. He belongs to the first school class, and is about twenty-one years old. He ascribes his conversion mainly to the ordinary class-reading of the New Testament under Mr Ewart; and, though deficient in the knowledge of English, and not in any way distinguished as a student, there was an evident sincerity about him, and he gave such a satisfactory account of his spiritual and mental exercises for the last two or three months, and of his felt need of the Saviour as quite to satisfy Mr Milne, Mr Ewart, and myself; and he was accordingly baptized by Mr Milne in the Free Church, on Wednesday evening, July 6—an evening which had been previously set apart for special social prayer in behalf of the Calcutta mission; and you may well imagine that our prayers were not the less fervent in the face of this token of the Lord's mercy and favour.

The young man is very respectably connected. He is a nephew of Rajah Radakent Deb—the head of the orthodox or bigoted Hindu party, and not only a wealthy man, but perhaps the most influential advocate of Hinduism in Calcutta. He is a man of considerable learning, and has published a native encyclopedia in six vols. 4 to—quite a mine of Hindu thought and knowledge.

The unprecedented number of baptisms—no less than nine since the beginning of this year, and all from our own institutions—is very encouraging; and the more, that the conduct and deportment of every one of them since their baptism has been such as to confirm us in the belief that they have been converted to the Lord.

NAGPUR.

The following interesting statements were made by three young converts from Hinduism on application for admission into the Church:—

STATEMENT OF PAJAH SINGH.

I was by caste a Rajput, and was born in the district of Lanji (about eighty miles E.N.E. of Nagpur), where my father's elder brothers are Zamindars. Through

them I was introduced to Major Wilkinson (formerly resident here), who gave me employment. While in his service, I became possessed of a portion of the Scriptures, by the perusal of which I was convinced that without Jesus Christ there is no salvation. Some time afterwards I was appointed a teacher in the mission, which I regard as a proof of God's loving-kindness. For three years after entering on this new office, I had no peace in my mind, because I had not acknowledged Christ before men, although he has expressly said, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Reflecting on this verse, I was filled with horror at the prospect of death, and I resolved at once to flee for refuge to my Lord and Saviour, Jesus Christ. I therefore make known my wish to you, the ministers of Christ, and beg you in his name to receive me into his holy church.

O infinitely merciful and almighty God! thou art the Lord of the whole world, and upholdest all things seen and unseen.— In thine exceeding great mercy thou art calling me into thy holy church. Deeply sensible of the obligation, I return thee thanks. O Father! give me help, that whatever persecutions may assail me, I may not, even in the least degree, fall away from thee. Put thy spirit into the heart of my wife that she may not waver in mind. O God! thy power is boundless; thou canst give give knowledge to those who are utterly devoid of understanding: therefore, O supremely gracious Father! receive her into thy holy church. O infinitely compassionate God! thou art my Father; besides thee I have none else in this world. I come to thee as a suppliant: do thou keep me from all kinds of shame; and to thee, Father, Son, and Holy Ghost, three in one God, be glory and honour. Amen

STATEMENT OF BABA PANDURANG.

When I was in the Hindu religion, I was serving idols with my whole heart, and I was keeping heathen festivals and fasting, till my parents sent me to the mission school at the age of twelve years.— While I was there, some time I did not understand the true way; I was hating the truth, and was zealous for Hinduism. After this, by the help of God, I was a little convinced of the truth, but not fully. But after a year, I came fully to see that, without a Saviour, I am not able to avoid the punishment due to me for sins; yet I was hypocritically keeping two faces— one before my countrymen, and another

before the missionaries. In this manner I continued for six or eight months.

Afterwards, when some out-caste boys were introduced into the school by the missionaries, all the Brahmau boys left the school. But I determined to remain at school rather than to go by the saying of my parents. For this cause, my parents with my neighbours were very angry with me. However, I loved the instruction which I received in the school, and therefore did not listen to their advice. At last, when they were beating me, and keeping me in the house bound, I left my parents and took refuge in the mission bungalow, where I broke my caste willingly, and wished to become a Christian. While I was staying there, my parents made an uproar and took me to the king, but I recollected the words of my Saviour, Jesus Christ: When ye shall be taken to magistrates, then take no thought in your heart what ye shall speak, but just depend on God's aiding power, for he will tell us what we require to answer before them. Afterwards they kept me in prison, and tied me with a rope in order to frighten me. For some time I was firm in my belief. But being kept in prison for upwards of three months, my heart became bad during that time. At last, I was given up to my parents, who treated me very severely, and threatened me with more imprisonment, if I should not abandon the Christian religion. By these means my heart was made wicked, and even after I escaped again to the missionaries, I did many things which grieved them and offended God. I had no love for my Creator or Saviour. I had no fear of punishment before my eyes.

But when I became sick, I felt that God is angry with me, and if I will not flee to him with my whole heart, then he will kill my body together with my soul. After this, I took a part in the daily worship of God in the bungalow, with desire, but often with indifference. This continued for more than a year, when my mind was deeply impressed by the sermons which I heard in the church. Under these convictions I became very sorry, and was praying earnestly to the Most High, but frequently the very day after I had been praying so earnestly, I forgot all, and my heart went after its lusts. When I was in this state God opened my heart to look into the Scriptures, and when I looked, I found such verses as this: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye.

buy, and eat; yea, come, buy wine and milk without money and without price." When I thought upon such passages, I found that when God is willing to call me to his kingdom, why should then I delay any more? and also Christ, who loved the world, has told us all, saying, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." I was led to see that it was better for me to avoid sins and become a follower of Christ, than to perish; for it is written, "The wages of sin is death." For this cause and others, God gave me a mind to repent of my sins, and follow Christ entirely without any hesitation.

Such was my state, when God, who is ever good, brought me into close acquaintance with Ramswami, whom I found much concerned about his soul, and when we began to speak much together, we resolved to follow Christ with sincerity.— We now prayed together to God, asking his help that we may acknowledge Christ as the Saviour. So the Almighty enlightened our minds in the love of Christ, and believing that our hearts are toward him, and that he has taken away our sins, we came forward to a church for baptism and to confess Christ openly before all people, that they may think that Christ is the Saviour of the world, and that they who believe in Christ will not perish, but have eternal life. May God bless us, and carry his work through us into effect, and may he bring forth good fruits by us. Amen.

STATEMENT OF RAMSWAMI.

When I was in the Hindu religion I was worshipping idols, and I believed it would save my soul. Whenever I heard Christianity I used to revile and to reproach, and hated the Christian religion with my whole heart. When my own brother embraced Christianity, I hated and persecuted him, and even I resolved to put him to death. I was continuing in the same disposition till my brother introduced me to the mission school. While I was reading, after a few months, I found in my lessons many things about God and sending his only begotten Son, Jesus Christ, into the world: then I used to think about his suffering and dying for sinners. I felt the fear of God in my mind, and I used to say within myself, What must I do to be saved? Afterwards, I went with the Rev. Mr. Hslop

to Madras. There I heard a great many good sermons; then I was convinced that I am going to hell, and nearly perishing; and I knew many passages from the sacred Scripture, particularly, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." When I became acquainted with this verse, I made up my mind to declare to the Rev. Mr. Hslop, that I wished to be baptized. He asked many questions concerning my soul. By the help of God, I answered as much as I knew. At last, he said that I am too young, and also with reference to my mother, he did not wish to give me baptism, and he said that he will baptize me before the face of my mother to know whether I am firm in faith to suffer persecution or not. Ever since we came from Madras, I have been very anxious to be baptized, but was hesitating to let my mother know about it. After some time, I made up my mind to inform her; but my mother, after hearing what I had to say, became angry upon me, and she struck and abused me for having such notions in my mind, and she always threatened me that I might never think about it. After suffering all such persecutions, often I used to speak about the Creator's love, which he has manifested upon dying sinners through his beloved Son, Jesus Christ, the Saviour of the world; but she would not believe me what I said to her. Whenever I asked her to permit me to become a Christian, she said she would fall into a well, and also she would always say: "My son, if you wish to become a Christian, first kill me, and then go and do as you like; because I have been depending on you, whenever I die, that you will put the first handful of earth upon the dead body; therefore, my son, do not deceive me. I am a mother, and brought you up so far in the world, and taught you so much instruction, and did everything for your good;" and many such words, which made me so sorry for some time. But after considering a little, I found that the love of the heavenly Father was greater than earthly parents. When I was keeping this thought in my mind, I heard, oh! such dreadful and sorrowful words from her, that made me blind to the truth. Then I used to say within myself, What! is there no salvation for me if I remain in heathenism, but believing on Christ as a Saviour? If I become a Christian, my mother says she would kill herself, or some time kill me, and why will I do such a thing and suf-

ter such loss! So I was determined in my mind not to become a Christian. After a few days, I recollected the words which Christ taught his disciples: "He that loveth father or mother, or brother or sister, more than me, he cannot enter into the kingdom of God. Another passage that is: "He that taketh his cross, and followeth not after me, he is unworthy to be called my disciple." And also by reading the Word of God, I found there was no other Saviour but Christ, and through him only every sinner may obtain salvation and the forgiveness of sins. So I began as formerly to desire to become a Christian. On one Sabbath evening, my heart was pierced and melted as read by hearing a sermon in the house of God. The sermon was on 1 Kings xiii. 21, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." Ever since that, I am fully resolved to become a true disciple of Jesus-Christ.

My dear missionaries, I like to inform you something about my baptism. As Christ commanded to his disciples—"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned," so you are come to this country to preach the gospel, and I was one of the fruits of your preaching; and I have believed in the Lord Jesus Christ with all my heart. Therefore, baptize me. Do not let any hindrance be in your hearts by thinking that I am taking baptism without benefit. If I deceive you, I cannot deceive my heavenly Father: he will manifest every secret thing before the judgment-seat of Christ at the last day. Now I pray to my heavenly Father. O my Lord! thou hast brought these ministers of thy gospel from a far country to preach thy gospel for the poor Hindus who are the slaves of Satan. Therefore, Lord! set the Hindus free from the bondage of Satan. May they embrace the Christian religion! Let thy holy Word be established over all the world; and bless me, and hear my imperfect prayer, for Christ's sake. Amen.

MISSION TO THE JEWS.

HUNGARY.

It is at rare intervals only that we can expect to hear of the progress of the good work in the interesting but unhappy country of Hungary. The missionary and the colporteur are there the objects of the surveillance of the police, while the postal regulations are such that it would be dangerous to them to communicate all they know, and in us to publish all we receive. It is matter of profound thankfulness, however, that the work progresses, notwithstanding all that the Government and the Jesuits have done to destroy it. First, our missionaries were

banished; but when they were sent away they left behind them zealous and qualified native agents, who continue, in the midst of much opposition and persecution, to make known the gospel to the lost sheep of the house of Israel. Next came the organised attack of the gendarmes of Pesth, already announced in our columns, on the Word of God. The removal of the Bibles and all our correspondence was effected not only in Mr Saphir's, but in all the families of the colporteurs. For the last several months, the Government has been in possession of the colporteur correspondence, the notes of the evangelistic tours, conversations with ministers, priests, and people; and the whole matter has passed from Pesth to Vienna, where the results as yet unknown to the little Church. On this subject we have received through Mr Wingate of London, an interesting letter to Mr Jauber. Mr Jauber, next to Mr Saphir, is one of the most active and spiritually minded of the converts from Judaism in Hungary. The following extracts are portions of his letter to Mr Wingate:—

"I should have written you much sooner but have been prevented from fear of the police, who will not allow any one to be in connexion with a missionary or a missionary society. . . . I am happy to tell you I am succeeding, with the Lord's blessing, in spreading his holy name and doctrine among Israel according to the flesh. Many thanks to the Lord, who inspires me, a wretched sinner with zeal and love to his cause. Almost daily he permits me to hold intercourse with the Jews, and to speak to them of the way of salvation. At the fairs especially (which are held quarterly in Pesth, and where Jews from all parts assemble), I have long conversation on the subject of Christianity. Jews often invite me to their houses, and I do not believe there is a country in the world where the Jews are so prepared and disposed to hear of salvation through Jesus Christ, as in Hungary. In spite of all the persecutions and sufferings to which we are exposed, I prefer labouring in Pesth to going elsewhere. I am still deprived by the police of Bibles, theological works, my papers and letters, my correspondence with you (Rev. Mr Wingate) and Mr Smith, for some years back. Nothing is yet decided by the Government. I thank the Lord, however, who gives me the greatest composure of mind. Were it otherwise, I should see cause of humiliation for my weakness of faith and confidence in God. "It is given us on the behalf of Christ, not only to beneve, but to suffer for his sake.

The Missionary before the Prefect

When before the Police for some hours I was kept composed—first, because I knew I was innocent; and, secondly, because I was enabled to trust in the Lord's promise I spoke, therefore, very plainly to the com-

missioner who tried me. At first he endeavoured to terrify me, saying, that although he had hitherto considered me no "bad character," he could not help thinking I was one of the "Kossuth party." "Dear sir," I replied, "I am a true Christian, I cannot, therefore, tell a lie; you have called me a hypocrite, but I assure you the Austrian Government ought to desire that a great many of their subjects ought to be animated by the same principles as I hold. Were it so, they need have no dread of revolutions in their dominions—the last revolutions would never have taken place. They would also be spared the immense military force which is maintained with so much exertion and at so heavy a cost to the public treasury." He was surprised at this answer, and asked me, "What, pray, are your principles?" "Those of the Bible. 'There is no power but of God,'" &c. (here I quoted this and other similar passages). "Dear sir," added I, "the Bible can do harm to no people; on the contrary, it contributes to the security and welfare of every country. The Bible, not by violence, but by the most peaceful means, improves and cultivates both the hearts and minds of a nation: why then do ye deprive me of this book and of my papers? A fortnight ago you told me I was taken up on suspicion of being an accomplice of Kossuth, or compromised in the late revolution, but if proved innocent, all would be restored to me. Now, I have never transgressed the laws of my country, nor sold a Bible since I was formally forbidden by the authorities. What other charges are against me? Is it a crime to say to any one that Jesus of Nazareth is the only begotten Son of God? or to tell a Jew that Jesus is the Messiah?—Shall this be a crime while they are in error, or shall they perish in a Christian country?" While justifying myself, my voice was inaudible through emotion, and the tears flowed down my cheeks. The commissioner was moved, and said, "My friend, such a confession of Christ is by no means a crime, for you evidently only express the feelings of your heart." He then dismissed me, saying he hoped my case would turn out favourably.

Mr Wingate adds, "Since this, no decision has reached Mr Jauber. Two days ago I had, *viz* Amsterdam, a letter from Mr Saphir, with the gratifying intelligence that the school has not as yet been further interfered with. Notwithstanding the removal of all the copies of the Holy Scriptures the police could find, and the repeated examinations before the police, no ulterior measures have as yet been taken."

COLONIAL CHURCHES.

CANADA.

Rise and progress of the Free Church in Quebec.

At the beginning of the present century,

Quebec, though illuminated by the glories of the intrepid Wolfe, who bravely fought and gallantly died beneath its walls, was unvisited by a single ray of better light. It lay shrouded in the thick darkness of Popish superstition and Unitarian error. These two evil systems divided the land between them. They took, it is true opposite views of the person and character of Christ: this circumstance, however, by no means interfered with their harmony and confederation. The one exalted him so far that he could be prayed to only through a host of inferior mediators; and the other placed him so low as to make it unlawful to pray to him at all. Thus, though the two systems seemed to be the antipodes of each other, there was nevertheless a practical agreement between them. Both systems practically denied the office of Christ as the one mediator between God and man; and both united in keeping out that Gospel which alone brings hope and life to the sinner. But soon after the beginning of the century better times came round. There were in Quebec a few friends of the Redeemer, who deplored the gloom that rested above this city and the region of which it is the capital, and began to take steps for dispelling it. A small Congregational church was formed. The London Missionary Society sent a minister to this pagan city, and now the gospel began to be preached, and religion to flourish in it. But soon clouds began to obscure that day which had opened so auspiciously for the young Christianity of Lower Canada. "Be wise as serpents, and harmless as doves," said our Lord to the first evangelists. In these inimitable words are summed up the whole subsidiary qualifications which go to form the character of a perfect missionary. The first missionary in Quebec lacked not zeal, but to zeal he failed to add equal prudence. Difficulties began to gather around him, and around the path of the gospel in Lower Canada. Other unfriendly influences arose. A dominant High Churchism, for a time, seemed to threaten both the civil and religious liberties of Canada. It was at this juncture that some noble-minded Christian men in Glasgow interfered—as already stated in the sketch of "the Origin and History of the Free Church of Quebec" from the pen of Dr Burns, inserted in the *May Record*—and by their efforts placed matters on a better footing. The first missionary was followed by a succession of good men; and at last, about the year 1826, the plan of connecting the Congregational church in Quebec with the Presbyterian Church of Scotland, was devised and carried through. This change introduced a new era for the gospel in Quebec. "The pious and painstaking ministry of Mr Clugston, its first pastor," says Dr Burns, "is an era of ordinary interest in the religious annals of Quebec." Recently a new church has been built to which the Rev. W. B. Clark, formerly of

Maxwellton, has been appointed as minister. On the 5th of March, of the present year, this church was opened under favourable auspices. A large audience attended, among whom was his Excellency the Governor-General. The collection was liberal, amounting during the whole day to about £150.—It was in this church that the late murderous attack on Gavazzi, to which reference is made below, took place. The building still bears marks of the fury of his Popish assailants, and the floor of the vestry is still mottled with the blood of the eloquent and intrepid Italian. Indeed, the pastor and congregation have not sought altogether to efface these traces, but have left some of them remaining as a practical commentary on the toleration of the Roman Church, and the peculiar logic with which it is her wont to meet the arguments of opponents.

In Lower Canada, Popery is, as our readers are aware, the dominant religion. The darkness extends from side to side of the country, with only specks of light here and there, amid the gloom. The stupendous cathedrals in the cities attest the wealth and arrogance of the priesthood, while the tall black crosses which rise by the highway, and before which the *people* prostrate themselves, reveal the superstition of the natives. The Canadians are grossly ignorant, and kept wretchedly poor by the exactions of the priests. There are few countries in the world in which the Popery is so dense and unbroken. Indeed, Lower Canada ought to be treated by the churches of Britain as a great mission-field. There are few fields more inviting—few where the need is greater; certainly there is no Popish land in which we could so freely prosecute evangelistic labours. Subject to the British sceptre, we could in Canada claim the protection of the colonial government from the secret despotism of the priesthood and the more open violence of the mob. We trust, at least, that our Free Church, both at home and in British America, will strive to foster the important station to which our remarks have more especial reference. Quebec is admirably situated for acting on the whole of Lower Canada. It is the key of our position in that province, and a strong, flourishing, and zealous body of Free Churchmen there, is, we feel, the first condition of a successful inroad on the Popery of Lower Canada, and the ultimate spiritual enfranchisement of the province.

The following notes from the pen of Mr. Clark, our new minister in Quebec, takes up the history of the Free Church in that city where Dr Burns left it, and brings it down to the present time:—

The Congregation.

The congregation is not large, amounting in all to scarcely 400 persons, and of them only a small number are members. There has been a small increase since my settlement; but as Quebec is in a great measure

a Popish city, and as the Protestant community is fully supplied with churches and ministers, I do not speedily expect any great accession of numbers. The congregation is a very varied and interesting one. We have not many of the wise or the mighty among us. There are, however, a few opulent people who, by their liberality, enable us to go on more comfortably than we otherwise could do. We have some pious officers belonging to the garrison, and a few respectable members of the Episcopal Church who hold pews and attend some part of the day. A few members of the provincial parliament were in the habit of worshipping with us during the session, but, with the exception of a gentleman who holds a high office in the government, none of them are members. As at home, the great body of the people belong to the middle and humbler classes. Many of them are emigrants, and some few of them my former hearers at Maxwelltown. The 71st Regiment is here at present, and more than half of the soldiers have connected themselves with the Free Church.

Romanist Population—Gavazzi.

At present, I can see no prospect of operating successfully on the minds of the Roman Catholic population but it is a great matter if we can keep our own people free from the Man of Sin. The Gavazzi riots appear to have shut the door upon us for the present; it is probable, however, that God may bring good out of their evils here, as I have no doubt will be the case in Britain. If anything were wanting to convince your liberal politicians of the true character of Popery, these scenes of violence might open their eyes. Popery is supreme in Lower Canada, and it attempts to put down all free discussion, as it would do in Great Britain, if it had only the power. Our church has very much recovered from the effects of the assault made upon it. There are only a few holes in the plaster in the porch and behind the porch and behind the pulpit, which I wish to be left as monuments of Popish violence. The floor of the vestry is deeply stained with Gavazzi's blood, but there has been a deeper stain left on the Church of Popery, and a feeling evoked among the Protestants of Canada, which I hope will vibrate to the heart of the British empire. It is an easy thing to engage in a Popish controversy in Scotland; but I feel it to be indeed a terrible thing to come into a hand-to-hand conflict with the Man of Sin in his own dominions. Fight you the good fight resolutely now, and I trust you may never behold the scenes which we are called upon to witness here.

Commanding Position of Quebec.

From its commanding position, Quebec ought to be the centre from which an important religious influence should be diffused over the lower province. And I do not doubt that in the good providence of God,

something of this kind will be the case. It must be remembered that in Quebec the Protestant population is relatively small, and relatively smaller still in the surrounding country. There are a few Protestant settlements, however, in the district of Quebec, which, if supplied with ministers, would enable us to form a Presbytery in the ancient capital of Canada.

THE CHINESE MISSION OF THE ENGLISH PRESBYTERIAN CHURCH.

The Report of the Foreign Mission committee of the English Presbyterian Church, given in at their last meeting of Synod, has the following:—

In the Island of Amoy alone there are upwards of 100 villages, containing populations which vary from a few hundreds up to five thousand. In most of these he (Mr. Burns) found it easy to collect a company of people in the open air, who listened quietly, sometimes arrestedly, whilst he explained the law of God, the guilt of transgression, and the remedy which God has provided. It is gratifying to know that this neighbourhood is so good a field for evangelistic itinerancy; and as a specimen of the friendly disposition of the inhabitants, Mr. Burns mentions that in one of his tours he was never required to pay anything for his nightly accommodation.

A considerable portion of Mr. Burns's time has been employed in translation. Besides bringing out a new edition, with some additions, of Chinese hymns, to be used in worship, he has completed a Chinese version of the first part of the *Pilgrim's Progress*. This work is now under final revision for the press; and as the Chinese are remarkably fond of works of fancy, it may be hoped that this peerless allegory will arrest and engage numbers who may eschew facts and didactic treatises.

In a letter of June 6, 1853, he mentions the completion of the *Pilgrim's Progress*, which "is commended as to printing, &c., as doing credit to Amoy". The cost of it is about fivepence the copy. The following extract from one of his letters in the last number of the *Presbyterian Messenger* gives an interesting account of a missionary tour:

Amoy, May 16, 1853.—Last month I had the privilege of paying a visit to Chiang-chew-foo, a large city in this neighbourhood, at the distance of about forty English miles. We left Amoy on the morning of April 13, and returned here on the 26th, being absent about a fortnight, nine days of which were spent at Chiang-chew, preaching to large and very interesting audiences both inside and outside the city. A week or two before our going, two native christians, of the American Mission here, had visited Chiang-chew, and preached to crowds for a number of days, with much encouragement; and as they were purposing to go again, at the ear-

nest desire especially of one of them, it was arranged that I should also go, although there was some reason to fear that, unless God should graciously open our way, there might be some unwillingness on the part of the authorities to allow a foreigner to pay more than a brief visit, or to preach at large to the people. To avoid difficulty as far as possible, it was arranged that we should live on the river, in the boat which carried us there, going on shore only to preach.—On our arrival we immediately went on shore, and being at once surrounded by many people, we had a fine opportunity, within a few steps of our boat, of preaching the Word of Life, fully and without hindrance. We continued thus to preach on the bank of the river for three days, going upwards from our boat in the morning, and downwards in the afternoon, and addressing large companies for three or four hours at a time, until we had exhausted all the suitable stations near the river. We then went inland, but still outside the walls, and at the very first station at which we preached, a man came forward and pressed us to go further on, and preach again opposite his house. This man the following morning came and was, with us at worship in our boat; and when it began to rain, and our boat was more uncomfortable, the same individual opened his house to us, and here we stayed (making the man a small remuneration) for five days; and going on from this as our head-quarters, still inland, we enjoyed the fullest liberty, both within and without the city, of preaching to large and very much engaged audiences. I do not think upon the whole, that I have spent so interesting a season, or enjoyed so fine an opportunity of preaching the Word of Life since I came to China, as during these nine days. The people were everywhere urgent in requesting that a place might be opened for the regular preaching of the gospel among them; and I am glad to say that the American Mission here have already sent two of the members of the native church to open an out-station in this important and very promising locality.—Since our return here there have also three individuals come here at their own expense, to inquire further into the nature of the gospel. The native christians with me were the same with whom I went last year in making some visits to the neighbourhood; and I have pleasure in adding, that they seem to be moved by love to the Saviour, and to the souls of their fellow-countrymen, in giving themselves to this work.

(From the *Canada Record*.)

PROGRESS OF THE CHURCH.

CARTWRIGHT.

There is good cause, in every age of the world's spiritual history, to admire the gra-

scious providence of the wonder-working God. Clouds and darkness do at times surround the throne of the Eternal; but when the Lord hides his face for a little from his people, it is only that they may see it again in still clearer light. With wonderful delight may we review the ways of God in respect to our native Scotch, English and Irish Canadian population, many of whom have the happiness to have been brought up by pious Christian parents, in whose happy company they were wont in youthful years to ascend the holy hill of gospel ordinances in their father land. But when called, in the providence of God, to leave it and settle in Canada, there were no such privileges here to be enjoyed by many of them for many years. But let all glory be given to God for establishing and enlarging his Church in the midst of us. With the cultivation of the rough and pathless forest, the wild immoral wastes of sin are being reclaimed—The gospel of the blessed God is spreading from forest to forest, reverberating from hill to valley, finding its way to the hearts and homes of thousands throughout the length and breadth of the land. It is matter of joy and thanksgiving to any lover of Emmanuel, and friend of man, to hear of the rapid progress of the Church in every corner of the land, and in few places is its progress more signally manifest than in Cartwright. It is now about two years since the Township of Cartwright and Mauvers were formally constituted into missionary stations. At that time, the number of Presbyterian people recognized as such in those townships were few; but, through the blessing of God, their number so increased that they were able to support their missionaries in a manner which does credit to themselves and the church. They have erected a new, comfortable place of worship, without leaving themselves in debt.—It is but justice to those people to observe, that during Mr. Boag's missionary labours of fifteen weeks previous to his settlement amongst them he was treated with the utmost kindness and as a substantial evidence thereof, £2 was paid by them at the full rate of his present salary. This was a satisfactory evidence (and one worthy of imitation) of their zeal for a preached gospel; and accordingly it pleased the Lord to establish it amongst them. Since that time they have experienced the good hand of God upon them. The congregation has rapidly increased in numbers and, I trust, in spiritual life. They evince much interest in the spiritual well-being of the young. Three promising Sabbath-schools are regularly kept up. They shew no want of zeal for the spiritual and best interests of their fellow-men. That valuable and interesting periodical, *The Missionary Record*, is read by very many of them, and they seem to have imbibed much of its spirit, as they have given willingly and largely to the support of mis-

sions, as they have had opportunity. But, above all, I cannot but allude to the large and constant attendance on the public services of the sanctuary. The several places of worship are well filled on each Lord's day. But on one specially happy and interesting occasion there was not nearly room to receive them. I allude to the observance of the Lord's Supper. On that occasion the day was unusually fine. A large congregation had filled up the church before the hour appointed for public worship, so that before the services commenced the church was not able to receive all who had come together. The passages were filled up to the pulpit, with many outside around both door and windows. The services of the day were commenced by the minister of the congregation, who addressed his people from Isaiah xxx. chap. 8 v. The Rev. Mr. Smith assisted in dispensing the sacred ordinance to a large and deeply solemnized part of the congregation. Mr. Smith, at the close of the service delivered an able and suitable discourse from Isaiah liii chap. 10 v. After which the meeting separated, expressing their joy and gratitude for such a happy season. May the same token of God's goodness which these people have hitherto experienced ever continue to follow them. R. B.

September 14, 1853.

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CONTENTS.	PAGE
<i>Extract from the Missionary Record of the Free Church of Scotland.</i>	
The Way Prepared,	
Chapter 1—Physical Obstacles	145
Chapter 2—Moral Obstacles	146
Outline of Mr. Forrester's Tour in New Brunswick on behalf of the Professorial Endowment Fund	148
Free Presbytery of Halifax	151
<i>Extracts from the Missionary Record of the Free Church of Scotland.</i>	
Foreign Missions—Calcutta	151
Nagpur	152
Jewish Mission—Hungary	155
Colonial Churches—Canada	156
The Chinese Mission of the English Presbyterian Church	158
<i>Extract from Canada Record.</i>	
Progress of the Church—Cartwright	158
Advertisements, &c.	160

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