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# THE MISSIONARY RECORD

OF THE

## Free Church of Nova Scotia.

VOL. II.

HALIFAX, N. S., MAY, 1853.

No. 5.

### THE PEACE OF JERUSALEM.

PSALM CXXII. 7.—“Peace be within thy walls”.

Peace smooths the lake when not a breath ruffles its surface, and it mirrors the calm blue depths of heaven, and the stars see themselves reflected with unbroken image. All nature is at peace when the sun is declining, leaving a golden radiance behind him, and the cattle have retired to their stalls, or repose amid the luxuriant pasturage, and not even the rustling of a leaf disturbs the quiet of the evening hour. Peace sits enthroned on yon mountain, and is with the stars as they shine far above our heads, and are not reached by one of the elements which war nearer the surface of this earth. Peace reigns in that breast where the passions are subdued, and every desire is in subordination to reason and conscience. And that community has peace when every interest is at one, and the good of each is the good of all. Peace is an attribute or quality of God. Nothing can invade his peace, as nothing can disturb his felicity. Even the disorder which has crept into his universe does not mar, or interfere with, that perfect tranquility amid which he sits enthroned. Peace was first disturbed when sin entered our world, or rather when it entered the hitherto unbroken ranks of heaven. All was order, harmony, peace, till that moment. Then the first discordant note in the symphony of eternity was struck. Then the first jarring element in the harmonies of the universe arose. Discord began, and it has spread and involved at least this world in its dissonant noise. Here the elements are at war, the passions are at war, and both the external and internal worlds are now the scene of variance and strife. How

wild is the turmoil of the breast where contending passions reign! Not the sea in its most agitated moments presents a more tumultuous aspect, or the earthquake, with its falling cities and its desolated fields, a sadder spectacle. And what one breast may be the scene of, every human breast may be the scene of. Hence the wars and contests which fill the earth with tumult and bloodshed. Hence the quarrels and strifes which reign on more limited theatres of action. But as God's voice arose at first on the chaotic elements of nature, so it arose on this moral chaos, this agitated scene, and the command was given which is to still every discordant sound, and calm every tumultuous passion. “Peace on earth”. God is the “God of peace”. He has made peace by the blood of the cross. This is the new element which is to remove discord, and restore the harmonies of the universe. This is the oil for the troubled waters. This is the note to which every other is to be accorded. Christ came to speak peace to them that were afar off and to them that were nigh. It was peace which he bequeathed when he left the earth. No legacy could be more precious, peace with God, peace in the heart of man, peace for the world. The peace which Christ left begins with the individual: the individuals in whom is that peace are multiplied: its sphere is no longer a single breast, but a church, and as the church extends, still its sphere extends, until the disorder of the universe is reduced, and peace will be co-extensive with God's dominions. War is the outgoing of those passions which are mutually discordant, it is their expression on a wider theatre, a larger sphere. A city may often be the seat of war. It may be beleagured without, and it may have its hostile ranks within.

While the cannon is pointed to its walls without, the deadly weapons may be as active against it within the fortifications. The Church, that wider scene of peace, is compared to a city, with its walls and its fortresses; and the same peace which Christ left with individuals: "Peace I leave with you, my peace I give unto you": the Psalmist here prays may be enjoyed by the whole Church: "Peace be within thy walls, prosperity within thy palaces": peace, which is the opposite of all internal and external tumult or strife, be within thy walls. The Church is exposed to contentions within and without. The Church is a beleaguered city, and while the strife of opposition is around her, her fortresses are often betrayed to the enemy, and her very citizens turn their weapons against her. Is it not so, is it not often so, with the church? Has she not often to maintain the war both without and within? She is assailed by the world, by the Devil and his forces, and those who should be her defenders become often her active enemies. The church has ever been a beleaguered city. It has been a circumscribed spot in the midst of the world, a citadel of truth, and the rage of Satan has been untiring against it. It has been all his aim to take possession of this city, to disturb its tranquillity, and sow dissension among her citizens. Does not all the history of the church prove this? Not to go back to Old Testament times, look to the church in the persons of Christ and his disciples. Was it not a beleaguered city then, and did discord not sometimes break out within? Would Judas not have betrayed the church to its enemies? Look at the gathering ranks, the investing enemies, in the first ages of Christianity. What blood was shed, what martyrdoms inflicted, that the peace of the church might be destroyed, and that the church itself might be overthrown! Was not the reign of the emperors, down to Constantine, one effort for this, one continued assault upon the bulwarks of the church? Then the enemy changed his policy. He introduced the elements of disorder within the church itself. Even before that time he sowed dissension and strife among the church's defenders or citizens. And what is the history of the church from that time to the Reformation?—Where was the peace of Jerusalem then? How distracted was the church! What heresies arose, what strifes, till the church was found in a scattered few,

amid the solitudes of vallies, and the fastnesses of mountains. How was the church persecuted, and by those who professed themselves to be exclusively the church of Christ! What confusion, what division, what dispeace! Often might the prayer be put up: "peace be within thy walls"; but it was not heard. What country has not seen the contentings of the church, and the sufferings of her citizens?

"Avenge, O Lord, thy slaughtered saints,  
whose bones  
Lie scattered on the Alpine mountains cold;  
Even them who kept the truth so pure of old,  
When all our fathers worshipped stocks and  
stones,

forget not". These persecuting times have passed away. But who can tell how long this may be, while even now all is not the quiet and peace one would like to see within the church; nor will that quiet and peace be attained till a more advanced period of the church's history. What confusion still among the ranks even of God's people, of Zion's citizens! What discord, what disunion, what strife! Has the church peace? Is the noise of contest not still within and around her walls? Are there not contentings for the truth within, and are there not musterings and contentings against the enemy without? Is not Rome summoning her legions again to do battle with the saints of the living God? The last great contest, it is thought, is coming on. There is not yet peace for Jerusalem. Are we prepared for the contest? The best interpreters of prophecy say there will yet be a struggle with the man of sin; and it does appear as if that struggle were coming on. Popery is making rapid progress; it is introducing itself into the courts and cabinets of Europe. It is seizing on the islands of the sea. The last great bulwark of Protestantism, as a great man said on one occasion, has yielded, or is about to surrender. "Britain has ceased to protest, or to be protestant, as Geneva did some time ago". Britain nationally is no longer Protestant. The battle is again waged with the old enemy of the church. Let us be prepared for the contest. Let us be armed with the armour of God's truth, and with the armour of righteousness on the right hand and the left. Let the word of God be supreme in our own hearts. *Let there be no foreign power there.*—Self-will must be renounced—every sin must be subdued, every rebellious pas-

sion must lie at the feet of Jesus, overcome and slain. What a victory is that! Then may we engage with effect in the other battles of Christ.—It is just when such conquests are multiplied, when Christ is allowed the supremacy in every heart, that peace will be in Jerusalem, in the church of the living God. Oh! when all self-will, when all passion, when all jealousy, when every proud thought, when every high thing that exalteth itself against the knowledge of God, is brought into subjection to the obedience of Christ, then will be the peace of Jerusalem: peace will be within her walls, and prosperity within her palaces. How anxiously should we long for the peace of Jerusalem! Is it desirable to be living ever in a scene of turmoil and contest, to be ever holding the weapon's of war? Just as the true patriot longs for the day when his country will repose from her bleeding wounds, when the occupations of peace will be once more plied, and the enjoyments of peace shall once more return; so, the Christian will long for the time when conflict will be over, when Zion will be a quiet habitation, and, instead of contest, her citizens will vie with each other in deeds of holy love, and those without will seek admission within her walls, for they will see that a blessing is in her. And therefore every Christian will sincerely pray: "peace be within thy walls." Still, this will not be sought at the expense of truth. Peace will not be estimated at more than it is worth: it will not be put above purity or principle. That is a spurious peace which is sought at the sacrifice of truth. We are to follow peace with all men, but holiness also, without which no man can see the Lord. Any compromise with the world, any compromise with sin, any compromise with a selfish and a narrow-sighted expediency, is fatal to true peace, to the peace of our own consciences, and the peace of the church. What would have become of truth, what would have become of the church, at the present day, had the defenders of the faith in all ages given up, for the sake of a false peace, the very truth of God? No, let us look to the foundations of our belief, let us know what we believe, and why we believe, let us contend earnestly for the faith once delivered to the saints, while we seek the peace of Jerusalem; that peace may be within her walls, and prosperity within her palaces. But let us seek that peace with our whole hearts.

"Pray for the peace of Jerusalem".—  
"For my brethren and companions' sakes, I will now say, peace be within thee!"

#### OFFICE-BEARERS FOR MANAGING THE TEMPORAL AFFAIRS OF THE CHURCH.

In directing attention, as we have endeavoured to do, to the inadequacy of the provision that is made for the support of ministers, to the obligation that lies upon the people to make this provision, and to the evils that result from their failing to do so, it is far from our intention to ascribe these evils, and in particular the distresses to which ministers have been subjected, to indifference on the part of the people to the well being and the comfort of families in whom they ought to feel so deep an interest. We believe the people in general have been little aware of the real state of affairs.—The matter has not been properly brought before them, nor is it likely that much improvement will take place until the congregations are more fully organized according to the principles laid down in the word of God, and recognised in the constitution of our Church. Instead of leaving ministers to make their choice either of being starved, or of dunning their people into some attention to what is due to themselves, the congregations must be taught to feel their own interest in having office-bearers appointed for this very thing. Presbyteries also should remember that they have a duty to attend to in this respect; and experience shows, that it requires seriously to be considered how far any body of people can be regarded as ripe for being formed into a congregation, who have no men among them who are so far instructed, or who feel so much interest in the cause of Christ, as to be able and willing to undertake, upon an orderly appointment, the office of the Eldership or the Deaconship.—Ruling Elders and Deacons are the office-bearers who should stand in this matter between the minister and his people, and who should take orderly steps for raising the necessary funds, and for applying them to their proper objects.

On this subject we would again call attention to some points to which we adverted in a number of the Record published about two years ago.

It is in the sixth chapter of the Acts of the Apostles that we have an account of the appointment of Deacons, and it is

clear from the statements in that chapter, that the only matters that were entrusted to their administration were the temporalities of the Church: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." "This business" had been previously in the hands of the Apostles and other office-bearers of the Church, namely, Elders, whether simply Ruling Elders, or Elders who also laboured in word and doctrine. We have no direct information as to the first appointment of Elders; but it must have taken place early, as appears from the practice of Paul and Silas in organizing Churches in places which they visited: Acts xiv 23. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." The attention which the management of these temporalities required, was in danger of interfering to an injurious extent with the due discharge of the spiritual duties which belonged to these existing office-bearers. The Apostles accordingly say, "It is not reason that we should leave the word of God, and serve tables." "We will give ourselves continually to prayer, and to the ministry of the word." Many have interpreted these words of the Apostles as amounting to a complete throwing off from themselves of all care about these things, and a devolving of the management of them exclusively upon the Deacons. A due attention, however, to other passages of the word of God will show that this is a mistaken view; and that the Apostles are to be understood as speaking here not absolutely but comparatively.—For instance, we find in the eleventh chapter of the Acts of the Apostles, that Barnabas and Saul did not hesitate to take charge of the contribution which the Christians at Antioch had made in behalf of their brethren at Jerusalem, in prospect of the dearth which was foretold by Agabus; and when they reached the place of their destination, although we know distinctly that Deacons had been already appointed there, they handed the money over not to the Deacons, but to the Elders of the Church. Not only does the Apostle Paul in various parts of his writings enforce the duty of Christian liberality, but it is evident also that he held himself ready to take an active part in managing the funds which might be the fruit of those principles

which he doctrinally expounded. Thus, in 1 Cor. xvi. 1-4, he says, "Now concerning the collection for the saints, as I have given order to the churches in Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality to Jerusalem.—*And if it be meet that I go also, they shall go with me.*" It appears that, notwithstanding his anxiety to preach the gospel, one great object which he had in view in undertaking that last journey of his to Jerusalem of which we have an account in the Acts of the Apostles, was the administration of certain funds which had been raised in various churches where he had been labouring, as he himself states in Rom. xv. 25-27, "*But now I go unto Jerusalem to minister unto the saints.* For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." In the appointment of Deacons, therefore, the Apostles did not denude themselves and the Elders of the power which they had hitherto exercised in the administration of the temporalities of the church; but they adhibited Deacons, as assistants, in a matter which otherwise would have been too burdensome for them.

The Church of Scotland, accordingly, has always held that these temporalities should be under the management of Ministers and Elders, with Deacons to assist them in the administration. The language of the First Book of Discipline, drawn up by John Knox and others in 1560, is "The office of deacon is to receive the rents and gather the alms of the Kirk, to keep and distribute the same, *as by the minister and kirk shall be appointed.*" In like manner, the Second Book of Discipline, agreed upon by the General Assembly 1578, says of Deacons, "Their office and power is to receive and distribute the whole ecclesiastical goods to them to whom they are appointed. This they ought to do according to the judgment and appointment of the Presbyteries or the elderships (of the which the deacons are not), that the patrimony of the Kirk and poor be not

converted to private men's use, nor wrongfully distributed." "The Government and Order of the Church of Scotland," a valuable treatise published in 1641, and ascribed to Alexander Henderson, says with respect to Deacons, "Their main duty is to collect, receive, and distribute, not only the alms for the poor, but the whole ecclesiastical goods which are not assigned and appointed for the maintenance of particular persons. These duties they must perform at the discretion and by the appointment of the pastor and elders: for which cause, and not for government, they are to be present at the ordinary meetings of the eldership." According to the "Directory for Church Government," agreed upon by the Assembly of Divines at Westminster, "Deacons also are distinct officers in the church, to whose office it belongeth not to preach the word, or administer the sacraments, but to take special care for the necessities of the poor, by collecting for, and distributing to them, with direction of the eldership, that none amongst the people of God be constrained to be beggars."

While these passages show that the full equipment of a congregation as to office-bearers includes Deacons, they also show that it does not require what has been called "Deacons' Courts." These had no existence prior to the Disruption, and are an excrescence attached to the Free Church shortly after that event, by a piece of hasty and ill-advised legislation which has been the source of a variety of serious evils. Deacons have been led thereby to misapprehend their proper standing in the church, and to attempt to supersede both Ministers and Elders in the discharge of duties which are really incumbent on them; while the body itself has no proper place in the gradation of courts, and cannot have its proceedings brought regularly under review. The right position of the Deacons is very accurately stated in the passages already quoted, and may be still further understood from the Larger Ordinances of 1705, in which the constitution of the kirk-session is thus stated; "This judicatory being the lowest, and which is in every parish, consists of one minister or two, and a competent number of ruling-elders, and the deacons of that parish and church are to be present and have a decisive vote only in matters belonging to their own office, having attending them a clerk and a beadle."—The court in which they should sit is the

kirk-session; but they take part in its proceedings only when it is engaged in administering the temporalities.

We say then that it is necessary not merely for the prosperity, but the continued existence of the Free Church here, that attention be paid to the scriptural organization of our congregations. Let all concerned be dealt with that they may feel their individual responsibility. We have no doubt that in all our congregations men may be found well qualified for discharging the duties both of the Eldership and of the Deaconship; and we trust that no false modesty will prevent those whom the church judges qualified for the discharge of such duties from accepting an office in which the best interests of the church are so deeply involved. No doubt, elders and deacons must be prepared to devote some due portion of their time and thought to the right discharge of their duties, they may expect also in the discharge of these duties to meet occasionally with what may try their temper, what may exercise their patience and forbearance, what may be painful to their feelings—But what is the sphere of duty in which something of this kind may not be met with? Is it only where no sacrifice is required—where no cross is to be borne, that we are to be found willing to follow Christ and to serve him? The spiritual destitution of our people calls loudly for the application of a remedy for the evils referred to, and we hope due diligence will be shown in the application of the means which the Scriptures themselves so clearly point out.

#### LETTER FROM THE REV. ALEXANDER SUTHERLAND.

Rev. Dear Sir,

I beg to transmit to you some information regarding Charlotte Town, where the nucleus of a congregation exists.

Not long after the disruption, Dr. Burns of Paisley and Principal Cunningham visited America as Deputies from the Free Church. Dr. Burns visited Prince Edward's Island, of which he writes in the following terms (Report p. 32): "Our reception at Charlotte Town, the capital of the Island, was most cheering. Except from the existing Presbyterian incumbent, who was on the eve of his departure for Scotland, there was not the shadow of opposition to the Free Church—the congregation of St. James', which was requested to declare

its sentiments, seemed not to have a discordant voice. Our excellent friend Mr McLennan of Belfast met us in the capital, and presided at the meeting of the congregation of St. James."

It was a great mistake that the Free Church did not act upon Dr. Burns' recommendation, and "depute a man of piety, prudence, and pulpit gifts to occupy that station." It might have been this day one of the best congregations in the American colonies. But the importance of this place was not understood by the church at home, in that day of demands from every quarter; nor were the glorious principles of the Church of Scotland—of the Free Church—the supreme and undivided Lordship of our Lord Jesus in his own house, and the spiritual liberties of his people ever rightly understood here. The assent given was not the intelligent resolution formed upon mature consideration of the nature, tendency, and value of those principles for which so many of our forefathers prayed, testified, and cheerfully laid down their lives. Accordingly, the congregation of St. James' have drawn back. Dr. Burns, on his last visit, was not welcomed to St. James'. He, however, still saw and pressed on the attention of our Presbytery, the claims of this town as a most important station. The Rev. Mr. Stewart of New Glasgow made an effort some five years ago, but it did not succeed. Little else was, or could be done, while our numbers were so few. Our attached friends were, however, becoming more and more numerous.

On my removal to the Island in November last, I was urged to render a portion of services there; and, though it would withdraw from the very scanty supplies of the other stations, and entail so much more labour on myself, I agreed. Those on the spot, and who, of course, would be better acquainted with their grounds of encouragement, felt warranted to call a public meeting, and to prepare for more effective operations. The meeting was accordingly held on the 18th April. Mr. Mungo McFarlane being called to the chair, and the meeting opened with prayer, the following Resolutions were most cordially passed:

Resolved First, That there are in Charlotte Town and the adjacent country many who adhere to the principles and fellowship of the Free Church, but who are as yet without ecclesiastical organization or regular supply of gospel ordinances, and for whose spiritual ne-

cessities there is a call in Providence to provide.

Resolved Secondly, To form ourselves into a congregation in Charlotte Town, in connexion with the Free Synod of Nova Scotia; elect Messrs. Kenneth Henderson, and George Henderson, for the office of the Eldership; Messrs. Donald McLeod and Niel Campbell, for deacons, to be set apart in due form; and to contribute for the support of gospel ordinances.

Resolved Thirdly, To appoint William McGill, Esq., and Messrs. K and G. Henderson, with power to add to their number, an acting committee to ascertain the number of adherents, to obtain subscriptions, and to make preparations with the view of commencing to erect a suitable place of worship as soon as practicable.

Resolved Fourthly, To submit these Resolutions to the Free Presbytery of Pictou for their formal sanction; asking such other aid as may be competent to the Presbytery to render, and a regular supply of gospel ordinances.

One of our elect elders is Sergeant-Major Henderson, late of the 93rd, now retired, and settled down not far from the Town. The subscription list was opened on the spot, and £80 subscribed. I trust as much more will be subscribed by our own professed friends properly belonging to the Station. The Free Church people in the other stations will not fail to give support; and, besides these, there are many warm hearted to the cause of Christ from whom aid may be expected.

One thing most vitally important is the aid in divine services that may be given in town. I am giving the fourth Sabbath here. The other stations feel this to be a great draw back upon the scanty share that falls to each of themselves, yet aware of the importance of the place, and having sympathy with the destitute, they are willing to bear it in the mean time; but more frequent and more efficient services must be given than it is in my power to render in present disadvantageous circumstances. We hope that during the summer vacation you, and other brethren from Halifax, will have it in your power to pay the Island a visit, and bestow as much of your attention on Charlotte Town as may be practicable. Mr. McLeod of Cape Breton has raised expectations which remain to be gratified. I trust his arrangements

in coming to the Synod will enable him to come over and help us.

If the other brethren on the Island could give another fourth along with what is already given, it would go far to strengthen the hands of our devoted friends here. But the Lord will build up Zion. It is his own cause; and tho' there is much ungodliness, there are not a few who love and remember Jerusalem, and who long to see her become a praise in the earth. But I fear I have extended too far. With kind regards I remain

Yours sincerely

ALEXR. SUTHERLAND.

New London, P. E. I., May 5th, 1853

### MUSQUODOBOIT HARBOUR.

It was stated in the Report of the Rev. George Sutherland, which appeared in Record of February last, that the place of worship at Musquodoboit Harbour was held in common by the adherents to the Free Church and Wesleyan Methodists. This state of affairs has been found to be connected with serious inconvenience; and accordingly the Free Church congregation there have resolved upon erecting a place of worship for themselves.—About £200 have been already subscribed, a large proportion of which appears in the name of Mrs. Wallace and Mr. Anderson, her venerable father. The frame has been contracted for. The completion of the work, will prove a blessing to the adherents of the Free Church in that quarter; and we are gratified to think that the movement has been made in such a way as is calculated, not only to create no disagreement with the members of the Wesleyan body, but to continue the good understanding which has prevailed there with those whom we regard as the devoted friends of the cause of Christ, although our views of Scriptural truth will not admit of our attaching ourselves to their system.

### FREE PRESBYTERY OF HALIFAX.

The Free Presbytery of Halifax held its ordinary held its ordinary meeting here on the 27th ultimo.

Mr. Lyall reported that he had written, as instructed at last meeting of Presbytery, to Newfoundland, but had not yet received any answer to his communication.

Mr. Forrester also stated that he had received no answer from Bermuda.

Financial statements were given in reference to the congregations of Chal-

mers' Church, Cornwallis, Lunenburg, and Goodwood.

On application from Mr. John Alexander Ross, on trials before the Presbytery for license, but presently employed as a Catechist in the Province of New Brunswick, the clerk was authorized to give extracts from the minutes showing the progress of Mr. Ross's trials for license so far as they had gone, that if he see cause, and if the Presbytery of New-Brunswick be so inclined, the remainder of his probationary trials may be prosecuted in that province.

The Moderator laid before the Presbytery a copy of Extract Minute of the Colonial Committee of the Free Church of Scotland, appointing, upon application from the congregation for a permanent pastor, the Reverend Moses Harvey, formerly minister at Maryport, in England, to the pastoral charge of the Free Church congregation at St. John's, Newfoundland; also a certificate from the Presbytery of Cumberland, certifying Mr. Harvey's ordination and the excellency of his character. The Presbytery being satisfied with these documents, and not being prepared at present to take any steps for the formal induction of Mr. Harvey, who has been officiating in Newfoundland since last October, agreed in the mean time to recognise him as pastor of the charge to which he has been thus appointed, and ordered his name to be added to the roll.

The following supplies were appointed:

- May 1st. Dartmouth—Mr. King.
- “ “ St. John's—Mr. Forrester.
- “ “ Goodwood—Mr. Lyall.
- “ 8th. Dartmouth—Mr. King.
- “ “ St. John's—Mr. Lyall.
- “ 15th. Dartmouth—Mr. King.
- “ “ St. John's—Mr. King.
- “ “ Sackville—Mr. Lyall.
- “ 22d. Dartmouth—Mr. King.
- “ “ St. John's—Mr. Lyall.
- “ 29th. Dartmouth—Mr. King.
- “ “ St. John's—Mr. King.
- June 5th. Dartmouth—Mr. King.
- “ “ St. John's—Mr. Forrester.
- “ “ Goodwood—Mr. Murray.
- “ 12th. Dartmouth—Mr. King.
- “ “ St. John's—Mr. King.
- “ 19th. Dartmouth—Mr. King.
- “ “ St. John's—Mr. Lyall.
- “ 26th. Dartmouth—Mr. King.
- “ “ St. John's—Mr. King.
- “ “ Sackville—Mr. Hector McKay

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



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

### FOREIGN MISSIONS.

MADRAS

Our readers, we are sure, will relish the following sketch by Mr. Blyth. One feels, on reading it, as if he were in India:—

#### *A Tamil Congregation.*

Hitherto I have always accompanied Rajahgopaul to Triplicane; and the additional fire, vivacity, and versatility which mark his discourses there are very perceptible.—Every now and then the bell is rung at the beginning. Seven open doors present themselves to the passers-by. One is attracted by the bell, another by the portals inviting their entrance; but more, far more, by the voice that sounds right across the street, and arrests the traveller there. Here are two or three Brahmins, with their sacred strings hanging round their bodies—there a rich Mohammedan enters inquisitively. Look well round, and you will see several Hindu women, some of them mothers, with their dark-skinned little ones bestriding the parental side—not supported on the arm as with us. How wonderingly they look as Rajahgopaul, with flashing eyes and earnest manner, presses home on them the truth as it is in Jesus! Of course, I cannot tell what he is saying, but I can see its effect on them. See there; a shaft has been aimed at yonder Brahmin, and it is a pointed one. He presses nearer, and shakes off his companion, who is perhaps hinting that they should be at the great Triplicane Temple by this time. Another native has gone out, and is spitting on the ground, in apparent disgust at the humbling doctrines poured into his ear. But, though some leave, the ranks are becoming denser, and they press round the semicircle of scholars, male and female, who, in row upon row, surround the speaker. The truth is going forth: wonderful tidings reach their ears. Their sin, and the salvation that is in Christ Jesus, are plainly and convincingly set before them. The command of Christ is being obeyed. These are the appointed means; and if the Holy Spirit work, these dead men shall live. But now the preacher is finished; the Scotchman, too, has spoken. A Hindu rises. Using his arms with consummate grace, he looks around, and speaks after this fashion:—"Friends and fellow-countrymen! let not this man pervert your minds. Listen to me, and I shall expose the hollowness of his argument."—Then he proceeds with immense verbosity, perfect self-possession, and great elegance of manner, to demolish the statements of the preacher. Unfortunately for himself, there is no little tendency on his part to fortuity, perversion of facts, and inconclusive reasoning. He asks his hearers to turn

to Luke xxii. 38; reasons from this that Christ encouraged his followers to resist the law, and thence infers that he was justly punished as a criminal. Rajahgopaul replies. He returns to the attack, leaves the question, endeavours to mystify, heaps words on words. Many valuable opportunities are afforded to the native minister.—There was no somnolence before, but there is even more animation in every countenance now. At last, he is deservedly rebuked for abusing Scripture; yet affectionately warned and invited to forsake at once his perversions and his idolatry. Next a Mohammedan begins, speaking very calmly, and sitting still. He has a book with objections in it, turns over its leaves, and quotes them. This is less stirring, but quite as important. He is convicted of attacking his own Mohammedanism under the garb of Christianity, when he tries to shew that if a man only says a few Christian prayers on his death-bed, this is all that is required by the Bible. Three hours have now elapsed, and the opponents being silenced, a few words to the audience suffice (for Rajah cannot but be wearied), and the meeting breaks up. Though this people are as they that strive with the priest, it has not yet been said, "Let no man strive or reprove another" (Hos. iv. 4). And this is of God's mercy to India.

We subjoin, from the same letter, a short account of the examination of

#### *The Girl's School.*

The examination of the girls took place on December 22, 1852. Shortly before eleven, no fewer than twenty-five bullock-carts arrived from Triplicane, each with its precious freight of Hindu or Mohammedan girls, under the charge of a teacher, or some one in whom Mr. Whitely could repose confidence. During the preparatory arrangement, I observed a Hindu mother among the busy, stirring little flock, and could not but watch with intense interest how she seemed to drink in the varied impressions that could not but force themselves upon her. In the course of the day, when several others came, I availed myself of the opportunity, and spoke to them through the interpretation of the younger Soondram. Only in one case was there a kind of wondering desire expressed that she might share in her daughter's instruction. By others the conviction was freely stated that it was a disgrace for a female to read. I had always looked at this state of things in one of two ways, either with reprobation of the husband or of the system—the network of perverted social feeling, which encourages and requires this. But here was the victim, contented and satisfied, though, strange to say, sending her child to school. As the painful truth gazed out from her eyes, and spoke from her living lips, it appeared invested with a new garb of horror.

It was like the slave clanking his chains with insensate satisfaction in the mere sound. If the blessing of the Holy Ghost accompany the labours of which they witnessed some results, what a different place will these daughters occupy from that of their ignorant parents! It was indeed a stirring sight to look at these young daughters of India, row behind row, over whom many believing hearts, alike in Scotland and India, are yearning, and to know how thoroughly they are trained in Bible truth.

#### BOMBAY.

We invite the readers attention to the following extracts from an interesting letter from Dr. Wilson, dated Bombay, January 29, 1853. No one can read it without being led to give thanks to God in behalf of the devoted men labouring in Western India. They are prosecuting their labours in the spirit of true Christian wisdom, and with untiring zeal. And it can truly be added, they are sowing in hope. The leaven of Christianity is beginning to pervade the mass, and the heart of the missionary is cheered from time to time, and his hands strengthened by the open profession of the truth on the part of individual Hindus. The day draws nigh when all India shall be turned to the Lord: when the triumphs of the cross shall be more rapid and more wonderful than those of our arms have been, and when the mighty service which the missionary has rendered to India and to the world shall be seen and acknowledged "They that be wise, and turn many to righteousness, shall shine as the stars for ever and ever."

#### *Baptism of Three Hindus.*

When I last wrote, I promised to notice on next occasion the cases of the parties to whom I was privileged to administer the ordinance of baptism on the 12th of last month. They are those of three Hindus, Manaji and his infant child, from the neighbourhood of Ajanta and Govind, from the south of India.

#### *Manaji and Child.*

Manaji is one of the inquirers who came to me from Ajanta in consequence of my tour to that place, in company with Dr. Smytton, in 1838. He has been two years with us at the Mission-house as a catechumen, during which he has learned to read, and received much Christian instruction. He has all along given us a deep impression of his sincerity and trustworthiness; and we had great pleasure in admitting him, with his infant charge into the visible Church. Last year I made his native village the terminus ad quem of my evangelis-

tic tour; and he accompanied Mrs. W. and me thither. We were together instrumental, through the divine blessing, in inducing his wife, with his four children, two youthful sons-in-law, and a nephew, to proceed to Bombay with a view to their receiving Christian instruction. The parents, with their infant and the boys, live under my own eye at Ambrolie; and two of the three girls are in our boarding-school. They have all given us much satisfaction since their arrival, by their diligent attendance on the means of grace, and their progress in the acquisition of knowledge. Almost all the young people are already reading the Scriptures in their native tongue, though they did not know a letter ten months ago. They all stood up and renounced their connexion with Hinduism on the occasion of the baptism of Manaji; but considering the intelligence at which they have arrived, it is not intended to baptize them till, on their own responsibility, they make a creditable profession of their own individual interest in the salvation of Christ received by faith. They are viewed by us with much hope and interest, and are altogether promising.

#### *Govind.*

The circumstances of the conversion of Govind to the faith of Christ are very encouraging to our European friends, who seek the enlightenment and conversion of their dependents. For some time he has been a head servant to more than one pious young officer in the army; and he has profited much by their walk and conversation, as well as personal instructions. His knowledge of Christianity, however, has been principally acquired by his perusal of the Scriptures and religious tracts, and his occasional attendance on missionary services, and intercourse with native converts in the humbler grades of life. He has long been reckoned a consistent Christian by those who know him best. When, some months ago, I urged on him the duty of professing his attachment to the Saviour through the appointed ordinance of baptism, he readily assented; and, after attending me for some weeks for special instruction, he was duly admitted into the Christian Church. His present master is our esteemed friend and countryman, Lieut. Gillmore of H.M.'s 78th Highlanders, now on the staff of the southern division of the army. He is the seventh adult native baptized by us since last Assembly.

#### *Bible Stand at an Indian Fair.*

The convert Manaji, whom I have now mentioned, left us yesterday on a very interesting errand to Khandesh. When passing through that province last year, I came upon a great fair at Mahaji, attended by crowds of natives from all parts of the west of India, and which usually lasts for a month or six weeks. I remained at it for

four days, preaching the Word to multitudes, and, through our Indo-Portuguese convert from Goa, Mr. Luis Cactano, selling hundreds of tracts and books. Our experience convinced us of the desirableness of opening a regular stand at it on a future occasion; and Manaji has left for it with a cart-load of Scriptures and tracts, about seven thousand in number, to be offered for sale at about half their cost, at which price, we are hopeful, they will be all disposed of. He is accompanied by two inquirers, the Brahmin headman of his own village, whom, I think, I formerly mentioned to you, and another native, who are to co-operate with him in the disposal of the books.

### JEWISH MISSION.

#### THE STATE OF THE MISSION ABROAD.

1. In *Constantinople*, the Mission, in both its stations and in all its departments, has been in a most interesting and flourishing state during the winter, and increasingly so month after month—the most recent letters being the most encouraging, and all the missionaries uniting in the same strain of thankfulness and hope mingled with trembling. One writes, “The work of the Mission is at present in a more promising state than it has been in since I came to Constantinople; the opportunity is at once encouraging, and solemn—it were well if we were awakened to pray that it may not be abortive.” Another says, “In every respect this has been a month of much busy work, whilst the interest of the stranger Jews in our meetings still continues unremitting; but, in the midst of all the additional and inviting labour granted this winter, let us remember that it is not by might nor by power, but by God’s Spirit, that one of these souls can be brought to the Redeemer; and that a season of increased inquiry and interest is a season of increased responsibility.” A third states that “the work is growing upon us, and affords us much encouragement in many respects.” And a fourth, one of the teachers, adds the testimony, that “the attendance on the means of grace this winter is extraordinary—indeed as I have never seen it—we are made to stand and wonder, and would ascribe all the praise to the Lord.” These expressions are all extracted from the *last* letters that have been received, and they refer to the Mission at both its stations, German and Spanish, and to the work in all its departments; partly to the preaching of the Word, partly to the schools, and partly to both. The increased attendance on the means of grace is at the German congregation, where there has been a great accession of unconverted Jews. One hopeful young man has recently been baptized, another is deeply awakened, and many unfit for baptism are desirous to obtain it. The greatest increase of scholars is amongst the Spa-

nish Jews, where, “to meet the steady increase of scholars, and provide accommodation for the seventy already in attendance, an arrangement has been made to enlarge the premises, so as to give nearly double the accommodation. This measure has been rendered unavoidable by the remarkable success.” The catechist at Galata has, with admirable assiduity, sought out and gathered sixteen Jewish lads whom he instructs every evening in reading the Scriptures, and in writing, being assisted by the missionary in dealing with their souls. Including these, the whole attendance on the schools, German, Italian and Spanish, is now not much short of two hundred. The education, which is excellent in all respects, aims chiefly at a thorough teaching of the Old and New Testament Scriptures; and of one of the schools attended by forty children (two only being Gentiles), the missionary testifies that a vast amount of scriptural knowledge is communicated, intelligently received, and almost believed; but the demonstration and power of the Divine Spirit of life has still to be waited for.” In the same school they still collect, as in some of the others, for the Foreign Missions—the amount for this year being £5—and keep up the monthly missionary meeting, “for which the children seem more *enthusiastic* than ever, looking forward to the day with great joy. Indeed, the interest they take in the accounts of the benighted heathen is almost incredible. The sewing is intermitted that afternoon, the missionary map is hung up, and the whole is concluded with the hymn, ‘From Greenland’s icy mountains.’”

During the year the quarters in which both the stations were planted were devastated by dreadful fires, and the missionaries were ready to apprehend the most serious disaster to the Mission by the impoverishing and scattering of the people amongst whom they were labouring; but the affliction appears rather to have tended to the free course of the Word, and the furthering of the gospel of Jesus Christ. In the conflagration, one of the school children, when the family were awakened by the flames, and were seeking to rescue whatever was most valuable, cried out, “Oh, mother, where is my Bible? save it.” The Lord grant that she may herself be a brand plucked from the fire!

2. In *Amsterdam* part of the work is still a great undertaking in its infancy, and none of it is of more than three years’ standing; but there is every reason to rejoice in the progress made by the Mission during that time. Seven adults have been baptized in the name of the Lord Jesus, with seven of their children; and, with a single exception, they are walking worthy of their high calling, and exercising a beneficial influence on those with whom they come in contact. In the public weekly services more especially

...ed for them, there has sometimes been an attendance of from one to two hundred Jews; and during all the three years; there has been no such service without some being present. The effect on the hostile Jews has been to "move them to jealousy," so that "the rabbis now preach regularly on Saturday, have classes for young men, and infant schools, and in every respect adopt and imitate the forms of Christianity, rejecting and despising its power." With the assistance of the Dutch ladies, more than thirty tracts have been written and published, on Prayer, on Objections to Christian Missions to Jews, on the Lives of Converted Jews, but chiefly on remarkable scriptural characters and events and of these, nearly forty thousand copies have been distributed. The *Herald*, a paper published weekly by the Mission, has created considerable interest, both amongst Jews and Christians, and has occasionally been written in by Jews themselves. Its leading articles last year were taken from the five books of Moses; and being now reprinted as fifty-two short lectures on the Pentateuch, will enable the Dutch Jews to read every Saturday a Hebrew-Christian exposition of the passage to be read in their synagogues. There has also been the commencement of a Christian school, which may be expected gradually to increase.—Such has been the work of Mr. Schwartz; and the standing he has attained in this country has been attested both by the deputation sent last autumn by the Commission of Assembly, and still more emphatically by the remarkable cause of that deputation in the munificent gift by a Dutch lady, of a church, class-rooms, and partial endowment for a missionary and collegiate institution at Amsterdam. This singular providence has led to Mr. Smith being stationed at Amsterdam, to labour both as a missionary to the Jews, and along with Mr. Schwartz and Dr. Da Costa, in the instruction of evangelists and missionaries. Of this great undertaking it is premature to speak, further than that, if owned by the Lord, it will afford immense advantage, both in sending the gospel to the many thousands of Jews in Holland and Belgium, and in carrying the Dutch Christians along with us in seeking their conversion. Meanwhile, it is by more than an ordinary providence that, through our mission to Israel, we have thus been introduced as a church to the Christians of Holland, and we pray that their hope may be realised, when they have hailed it as a "remarkable day when what was living in the Church of Holland was united to a living Church in Scotland".

3. *Breslau* has been hopefully entered on as a missionary field by Mr. Edward, and he has commenced his public Sabbath labours, with a good congregation, and a considerable number of Jews, shewing, at least, that these are ready to attend, if there is

nothing to draw or interest them, and encouraging us to spare no pains in sending that gospel which they are not unwilling to hear. Whether it may please the Lord to breathe on these dry bones of the house of Israel, remains to be proved; but, meanwhile, the manner in which a congregation of Gentile christians have granted to our mission the use of their church, is at once encouraging and intensely interesting.—There is here added another to the various instances in which the mission to the Jews has brought us into christian intercourse with the ancient Protestant Churches of the Continent—an intercourse most attractive and profitable at all times, but singularly so in the present crisis of Protestantism in Europe. With the express and cordial consent of their consistory, the kirk-session of the Hof Kirche in *Breslau* have granted to Mr. Edward the use of their church in the following remarkable letter, the kindness of which is modestly veiled and greatly enhanced by being clothed in the garb of a debt of gratitude, due to our fathers from theirs, but forgot by us till they generously recall it when we ask their aid in the conversion of Israel. The first two signatures are those of the ministers, the others of the elders of the church:—**REVEREND SIR,**—In reply to your esteemed application of the 10th current, we have to say that it gives us peculiar pleasure to put our church at your disposal for the diets of worship on Sundays which you have in view. Our fathers were only enabled to build this church by their brethren in the faith, far and near, taking compassion upon their need, and the most bountiful of the love offerings then presented came from Scotland. May the same faithful God and Lord, who then directed the building of this house, and manifestly shed his blessing upon it, bless that also which is now about to be undertaken and accomplished in this house on the part of Scotland, for the building up of his kingdom upon earth.—*Breslau, 22d January 1853.* (Signed) The Kirk Session of the Hof Kirche. Falk, Gillet," &c. &c.

4. In *Pesth*, while the expulsion of the missionaries has broken up the public preaching of the Word, the seed sown has taken root, and the little church of ransomed Israelites remains "like a lily among thorns." "Letters of last month," writes the Rev. Mr. Wingate, "bear testimony to the afflictions of unhappy Hungary. It is now a reign of terror there, and even in those who have fled for refuge to the hope set before them in the gospel, and who are safe under the shadow of the Almighty's wings, there is much distress of mind. It is impossible for others to realise their position, nor dare they communicate their sentiments. Things get daily worse—and their only consolation is in looking to the Lord, and seeking in patience to possess their souls. They still continue to meet together

for prayer, reading the Word, and brotherly conference, and attend the ministrations of the Protestant Church of Hungary. Accounts from Lemberg through Hungary state that several Jews who have made progress in Christian knowledge, are becoming more spiritually-minded, and that the loss of Mr. Edwards and his valuable instructions, is generally regretted. The whole stock of Bibles that belonged to the mission at Pesth has been sent to Prussia by command of the Police.

In present circumstances, inquiries into the truth of the gospel are of course few, but there are cases from time to time, chiefly through the children at school communicating knowledge to their parents. Not long ago, however, the very existence of the school was endangered by the Jews making a complaint at head-quarters in Vienna, that it was sowing dissension in families, and teaching disaffection to the government. An enquiry was commenced by the authorities at Pesth, but on the ecclesiastical guardian producing the government's own document, creating it a public educational institute of the Hungarian Protestant Church, they saw their mistake, and immediately sisted further proceedings. A fortnight after, an opposition school was opened by the Jews, supplying gratuitous education to the poor, and attended now by three hundred children. By this measure, Mr. Saphir's was reduced by about forty pupils, but is again fuller than formerly, having now about three hundred and seventy scholars under four male and as many female teachers, and sowing the seed of the gospel among one hundred Hebrew families." This is a very remarkable attendance of Jewish children at an evangelical school, seeing they have by order of government to bring a written certificate of their parents' desire to have them educated in the Christian religion. Few missionary associations or churches have had such a fact to cheer them onwards in their efforts.

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

**CHINA MISSIONS.**—Our letters are dated at Canton, January 26; Shanghai, January 3; and Ningpo, to January 3. We learn with deep regret the death of Mr. Moses S. Coulter, at Ningpo, on the 12th of December. He was attacked with severe sickness last summer, but had partially recovered, and was making arrangements under the advice of physicians to visit this country. His disease returned however, and his earthly course is ended; he has gone without doubt to "a better even an heavenly." The removal of two such men as Mr. Byers and Mr. Coulter is a most serious loss to the Church and to the heathen. But the

Lord reigns. One of the Ningpo letters says, "Brother W. Martin is much encouraged in his evening services in the city."

**MISSION TO THE CHINESE IN CALIFORNIA.**—We have received letters from the Rev. W. Speer, dated to February 15. "The school in the evening has been very irregularly attended, sometimes quite a number present, . . . and again not more than three or four."—Preaching to the Chinese was commenced on the first Sabbath of their new year, February 13. Services were held in the Presbyterian Church, of which the Rev. A. Williams is minister, and a large audience of Chinese and Americans was present. Great interest appeared to be felt in the exercises, and a handsome collection was made at the close, to which the Chinese themselves contributed very liberally. We omit a more particular account of this service, as the details have appeared in most of the religious newspapers. "The Sabbath services at the chapel will consist for a while of a Sabbath-school at two o'clock, and preaching at night."

#### INDIA: LODIANA MISSION.

EXTRACTS FROM A LETTER OF THE REV. J. H. MORRISON: LAHOR, FEB'Y 4, 1853.

*Arrival at Lahor—Missionary Work by the way—Abundant work to be done—More Labourers Needed.*

Our journey here was attended with a good deal of suffering, in consequence of the cold and rains, but by the ever-watchful care of our Heavenly Father, we all arrived safely, and in our usual health. Notwithstanding all the disadvantages attending moving and the unfavorable weather, the Pandit and I managed to do missionary work most of the way, so that our moving was almost equal to a regular itineration over the same ground. The disease in my head, although much less severe than it has been, is by no means removed, and compels me to avoid studying and writing as much as possible. I did not therefore, keep a journal on my way here.

. . . . The work in the Bazar and in itinerating agrees with me. I can also spend two or three hours a day in the schools, hearing recitations that requires no previous study, without injury, and in this way I am fully occupied, but often feel sadly the want of that, which only study can supply. I suppose, however, I must be content and do the best I can, and try to employ in the best manner, the energies and talents God has given me. . . . I think I have never been situated where I could make my missionary efforts so ex-

tensively felt, and where I could so fully bring all my energies into so profitable exercise as here. It is like one perpetual mela here; we can have crowds about us all day, if we could stand the labour of preaching to them and discussing with opposers.

We need greatly to have our hands strengthened. I suppose the population here about equal to that of Saharanpur, Ambala, and Lodiana. At those stations they have eight men, and really need more—what then must be our need, where we have about the same population and only two men. Then again, they have at not very distant points other missionaries, and the country all around them has been more or less visited, the gospel preached in their villages, cities, and melas; whereas all west of us to Persia, all north, and all south to the sea, is a blank, so far as missionary labour is concerned, if we except here and there a solitary officer, who tries to do something for the good of the people. I have always felt that this point should be strengthened, but never felt it so strongly as I have since I came and saw it. And this I feel without detracting in the least from the wants of the older stations. Then, Jalandar is a large city, I should think fully equal to any station of this mission, excepting this. There we ought by all means to have an American missionary.

#### INDIA: FURRUKHABAD MISSION.

EXTRACTS FROM A LETTER OF THE REV. J. J. WALSH: FUTTEHGURH, FEBRUARY 4, 1853.

"Movement" at Yakutganj.—Notices of a preaching Tour.

You will be glad to hear that the movement in Yakutganj is giving us considerable satisfaction; but I find it very difficult to describe it, without exciting expectations which may never be realized. It is now two months since some of the people expressed themselves as anxious on the subject of religion, and desirous to know more of the religion of Christians; and the interest, so far from declining, seems to be increasing. The chief Pandit, the one who first declared himself no longer an idolater, has given to us his idols and beads, and divested himself of every vestige of heathenism. On this account he has sustained some loss, but on account of his having been the guru, or spiritual guide of the people, he has not been treated harshly. His father and wife seem to hear the word with much attention. We have had religious worship conducted in the schoolhouse of the village for the last three weeks, and have had audiences, composed of very attentive hearers, numbering some forty or fifty people. They have largely attended our services here on Sabbath and on Wednesday evening, and express their determination to do so regularly. I cannot but think there is something

more than we have hitherto had the pleasure of seeing, in this movement, and trust it is the work of God's Spirit, blessing the seed hitherto sown; and if so, we may expect to see a glorious work all around us. And yet so deceptive are all appearances of this kind, that before another month rolls around, we may see that it is only one of the artifices of the great adversary of souls, to strike a blow against the best and most glorious work of salvation. There are four or five Pandits, and many others of very respectable standing, now engaged in hearing and reading the word of God, and as long as they are willing to hear, we will preach, and pray for God's blessing to rest on his word, and will not the friends of Zion everywhere pray for us. The idols, &c. I have kept, to send to the Mission House by the first opportunity, and herewith I enclose you the idol *Jugatnath*, (Juggernath,) given me by the Pandit Mul Chand, and worshipped formerly by him. Pray for us, that God's Spirit may be poured out on us, and those about us, and that many may be turned from idols unto the Lord.

Since my last, I have been out on a short itineration, having taken my family, and the girls of the Institute, for a change of air.—We have had a very pleasant time in preaching to the villagers, and I trust the trip has been instrumental in doing good to many. We had great numbers to visit us at our tent every day, and besides preaching to them, we had in addition singing and prayer, with which every one seemed very much pleased. Whilst at Nanobganj, a man visited us, who seemed so much delighted with the word, that he expressed himself willing to give up all his worldly goods, and join himself to the despised followers of Jesus. We, however, advised him not to give up his Zamindari, [land held on lease,] but to consider the subject fully, and visit us at Futtehgurh, where he could see and know more about us. He promised to do so, but has not yet made his appearance. We were told, in another place, by an aged man, and of some considerable standing and importance, that his brother was wavering on the subject of religion, and was more than half disposed to be a Christian, and that his nephew was a Christian in heart, and was always reading our Bible. We had many such interesting occurrences to cheer us on our trip, but as I did not keep a journal of them, I cannot recall all. I trust the time is near when we will see all the villages around us turning unto the Lord.

#### Contributions to the Professional Fund.

##### BOULARDERIE, C. B.

Mrs Munro, col  
John Matheson  
John Campbell

1 5  
7½

William McCrae	2 0	John Campbell	2 0
Donald McDonald	1 0	Widow McAulay	2 0
John McCrae	2 6	Widow McLeen	3 0
Mrs Sutherland	2 8	Norman McLeod	2 4
Alexander Corbett	3 0	Kenneth McDonald	2 0
Murdoch McDonald	2 4	John McAulay	2 4
Murdoch McLeod	1 8	Donald Morrison	1 3
James McAulay	2 0	Kenneth Morrison	1 8
Aulay McAulay	2 0	Aulay McAulay	1 8
Hector McLellan	2 0	Murdoch Battleman	4 8
Kenneth Munro	8		
Philip McCrae	2 0		
Murdoch McDonald	1 0	Mrs Roderick Grant, col	1 5 11
A Munro	5 2½	Alexander Grant	2 6
		George McKenzie	1 9
	1 11 11	Mrs McKenzie	2 2
		Donald McKenzie	1 4
Donald McKenzie, col			
John McKay	2 0		
Roderick McLeod	2 0		7 9
Malcolm McPharlane	2 0	Mr Donald Campbell, col.	
Donald Fraser	2 0	Angus McLellan	1 3
Donald McKinzie	2 8	Widow McLeod	2 0
William McKinzie	1 3	Donald Stewart, Senr	4 0
Kenneth McKinzie	1 3	Mrs Angus Smith	1 0
Murdoch Kempt	3: 4	Donald Stewart, Junr	4 0
John McKinzie	2 0	Mrs Donald Smith	1 4
William Morrison	2 0	Mrs R McLeod	1 4
Alexander McKinzie	2 0	Mrs A Stewart	1 4
Donald McKinzie	2 0	Mrs Gunn	1 3
		Mrs George McKinzie	1 3
	1 4 6	Isabella Stewart	1 3
Miss Jessie McLeod, col		Mrs A McDonald	1 3
Roderick McKenzie	3 4	Mrs F McDonald	1 3
William McKinzie	3 4	Mrs Fraser	1 3
Donald McLeod	1 3	Murdoch Morrison	2 0
		Mrs McDonald	1 3
	7 11	Mrs D Campbell, Senr	1 0
Miss Jane Ross, col			
John Ross	5 2½		1 8 0
Mrs Ross	5 2½	Norman McLean, col	
Roderick Corbett	5 2½	Norman McLean	5 0
Roderick Fraser	1 4	John McKinzie	3 6
Thomas Fraser	2 0	Murdoch McDonald	5 0
John Fraser	2 8	Donald Morrison	2 6
John McKay	2 8	Murdoch McLeod	2 0
Donald Fraser	2 0	Mrs Margaret Campbell	1 3
Alexander McKenzie	1 4	Hector McLean	1 0
Kenneth McKenzie	4 8	Murdoch McGregor	2 2½
	1 12 3½		1 2 11½
Mrs Dnncean McDonald, col		John McNeil, col	
Duncan McDonald, elder	5 2½	Mrs Morrison	2 0
Mrs Alexander McCrae	1 10	Mrs McNeil	2 0
Malcolm Morrison	5 2½	Mrs Campbell	2 0
Mrs Colin McKenzie	1 8	Mrs A McNeil	1 8
John Beaton	1 2		
Archibald Beaton	1 2		7 5
Mrs Donald McLean	2 2	Mr Roderick Campbell, col	
Mrs John Smith	2 2	Norman McDonald, elder	5 4
John McLeod	1 3	William Fyfe	1 4
Mrs Murdoch McKinzie	2 4	Flora Bethune	1 4
Mrs Alexander McKinzie	1 6	Widow Muuro	1 4
Mrs Fraser	2 6	John McDonald	2 8
Master John A Fraser	2 6	Mrs Donald McDonald	1 0
		Murdoch McDonald	1 0
	1 10 8	Widow Campbell	1 4
Mrs Battleman, col.		Malcolm McDonald	2 8
Murdoch McDonald	3 0	John McKinzie	1 4

THE MISSIONARY RECORD.

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Ewen McLeod	1 4	Elizabeth McKenzie	1 3
Donald McLeod	1 4	Jannet McKenzie	1 3
Roderick McAskil	2 6		
Mrs George McLeod	1 4		1 18 9
William McKinzie	7 ½	Jessy McDiarmid, col.	
Alexander McKinzie	7 ½	John Campbell	1 3
N McDonald	7 ½	Catherine Matheson	1 3
Finlay McLeod	7 ½	Elizabeth Fraser	1 3
John McLean	1 3	Jane McDiarmid	1 3
Mrs Angus Smith	6	Alexander Haggart	3 3
Miss Christie McDonald	1 6	Mrs. Alexander Haggart	1 3
	1 11 7	Mrs. Hugh Ross	1 1
		Catherine Ross	1 0
		Jessie Ross	1 0
		Mrs. D. Huggan	1 3
		Mrs. Haggart	1 3
		Susanna Haggart	1 3

A MUNRO, *Treasurer.*

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Miss McLennan, col	14 8	John McDacald	2 0
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	5 10 5	George Bruce	1 3
		Mrs. G. Bruce	2 6
		John McDonald, M. H.	1 3
		Alexander Sutherland, M. H.	1 0
		Mrs. A. Sutherland	1 3
		William McKenzie	1 3
		Francis W. McKenzie	2 6
		Mrs. F. McKenzie	2 6
		John Fraser	1 3
		Hector Murray	1 3
		James McKenzie	2 8 ½
		Mrs. James McKenzie	1 3

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Barney's River.

John Bannerman, col.	£0 5 0	Mrs. McLeod, col.	2 6
Gordon Bannerman	5 0	Mary Henderson	1 3
Mrs. Bannerman	2 6	Catherine Henderson	1 3
Ann Bannerman	1 3	Elizabeth Henderson	1 3
James Smith	1 3		6 3
Donald Sutherland	1 3		7 15 5
John McKay	2 6		
Mrs. McKay	1 3		
Donald Bannerman and Mrs. Bannerman	5 3		
John Bannerman, Senr.	3 0		
Mrs. John Bannerman	2 6		
Simon Bannerman	2 6		
Barbara Bannerman	1 1 ½		
Isabella G. Bannerman	1 1 ½		
John Douglas	1 3		
William McKay	1 3		
Thomas Leadbetter	1 3		
Angus McDiarmid	1 3		
Duncan Morrison	1 3		
Farquhar Morrison	1 3		
Alexander Morrison	1 3		
Alexander Stewart	2 0		
Joseph Sutherland	1 3		
Donald Sutherland, Lake	2 6		
Ann Ross	7 ½		
Catherine Stewart	7 ½		
Rev. D. B. Blair	10 0		
Mrs. Blair	3 6 ½		
Jessy McColl	2 6		
David Sutherland	1 3		

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Pictou.

Adam McKenzie, col.		Miss Fergusson, col.	5 0
Daniel Fraser, South River	1 0 0	Mrs. D. Fergusson	5 0
Mrs. D. Fraser	5 0	Murdoch McKenzie	5 0
Adam McKenzie	5 0	Alexander Cameron	2 6
Mrs. Adam McKenzie	2 6	William McKay	5 2 ½
John Fraser, Carpenter	2 6	Charles McDonald	10 0
George Grant, Teacher	1 3	Mrs. C. McDonald	5 0
		John Pryudfort	2 0
		Hector McMillan	5 0
		Mrs McMillan	2 6
		Benjamin McLeod	5 0
		Thomas Murdoch	5 2 ½
		William Morrison	2 6
		Donald Munroe	5 0
		Donald Fraser	5 0



James Adamson 5 0  
John Rose 5 0

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DONALD FERGUSON, *Treasurer*

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**THE Synod of the Free Church** of Nova Scotia will meet in CHALMERS' CHURCH here on THURSDAY the 30th day of June next, and will opened with a SERMON, to be preached by the

REV. HUGH McLEOD, A. M.,

MODERATOR OF THE SYNOD.

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

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