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THE MISSIONARY RECORD

OF THE

Free Church of Nova Scotia.

VOL. I. HALIFAX, N. S., DECEMBER, 1852. No. 24.

THE HOPE OF A RESURRECTION.

1 Thess. iv. 13, 14. :—" But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

The contrast is here drawn between the state of mind of the ignorant and uninstructed heathen and that of the Thessalonian converts, on the subject of death and the resurrection. The former were utterly ignorant of those sources of consolation which the latter possessed; and how expressive is the language in which the apostle speaks of the former: "*those which have no hope.*" Now, what was the hope of the Thessalonians? The apostle expressed it in these words: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." It is obviously the doctrine of the resurrection to which the apostle is here chiefly alluding. For the heathen had some hope in respect to the immortality of the soul. Their convictions were not very fixed, or certain, on the subject; still, they had some belief in immortality; but the resurrection of the body was a thing they were utterly ignorant of, of which they did not form the most distant idea. When they laid their dead in the grave, or consumed the body, and gathered the ashes in the urn, it was with no enlivening idea that they would be re-animated, and live anew in immortal beauty. They could form no conception of this; and they imagined that the dust was indeed returned to the dust, as it was. Theirs

was a joyless burial or inurnment. No light shone upon the tomb. It was unmitigated darkness. The soul might live, but the body had no share in its immortality. The doctrine of the resurrection seemed to the Athenians like the setting forth of strange Gods. How different, the apostle teaches, was the view of the Christian! "I would not have you to be ignorant," says he, "concerning them which are asleep, that ye sorrow not even as others who have no hope." He would have them realise the great doctrine of the resurrection. He would have them think of that blessed truth, and comfort one another with it. It was a new doctrine to them as formerly heathens themselves; but it was one peculiarly fitted to cheer and animate them in the case of death; when they laid their friends in the tomb. These were not dead, but sleeping. It was but a sleep of a few ages: it might be longer, or it might be shorter; but ultimately they should awake from their sleep:—God should awaken them; and they should then be forever with the Lord.—That was a blessed hope, sufficient to make the apostle exclaim, as he does in another place: "O Death! where is thy sting? O grave! where is thy victory?"

It occasions the heart a pang when any precious object is dropped whence it can never again be recovered; and what would be the feeling if we believed that the body which we laid in the dust was laid there for ever! Oh! how unmitigated would be the sorrow of death, if the grave closed for ever on all we held dear. So accustomed are we to the doctrine of a resurrection that we cannot even realise what would be our feeling had we no such doctrine to cheer

us on the loss of friends. That feeling is expressed by the apostle: "those which have no hope." Hope is the spring of the heart: it comes in to cheer us when every other source of comfort is gone.— And if beyond the grave there were no hope: if hope were buried there: if the grave were our horizon: ah! how cheerless we should be! The heart would be orphaned or widowed indeed! "If in this life only we have hope," the grave would be a sad extinguisher to all our happiness. Now, it will be observed, the apostle speaks as he does in the passage before us, and in the 15th chapter of 1st Corinthians, even while the doctrine of the immortality of the soul might still be an article of our creed; such is the importance which he attaches to the doctrine of the resurrection. His idea was, that the immortality of the soul was not enough.— He would have the body as well as the soul preserved from decay. It was not a complete immortality, without the body. He speaks of the heathen having no hope, even while they believed, to a certain extent, in the immortality of the soul. So far as regards the immortality of the soul, they had a hope such as it was, but as regarded the resurrection of the body, they had no hope. The sepulchre to them was the abode of the dead, and should never again hear a living voice thrilling through its vaults, but was consigned to eternal nothingness and oblivion. This was not the case with the christian. The body entombed would yet revive. The time was coming when it should hear the voice of the Son of God; and that voice should pierce through every charnel house, awaken every slumbering atom; and the beloved friends, whom death for a time had separated, should be given to each other again, and in forms which death should never again be permitted to injure or destroy. Even the only horrific part of death to a christian was thus robbed of its terrors, was changed in its aspect, and death was but a sleep till the blessed morning of the resurrection.— "For," says the apostle, "if we believe that Jesus died, and rose again, so them also which sleep in Jesus will God bring with him."

They only can be said to sleep in Jesus when they die, who have believed in him while they lived. It is those who are in Christ by faith who will fall asleep in him. By believing in Christ we become interested partakers of all his pur-

chased blessings and benefits; and peace and rest in death is one of these. The believer can lie down in death as in a blessed repose, in the certain hope of a happy resurrection; as in the evening we betake ourselves to our natural rest, and expect, when the morning dawns, to rise again to our usual avocations.

The believer sleeps in Jesus. He has committed his soul to Christ, and his body is in His keeping also. Christ redeemed the body, when he redeemed the soul. It may be made a question, why the believer suffers death at all, seeing he has been redeemed by the blood of Christ: and it may be said to argue an imperfect atonement, that the believer should be liable to death. But in answer to this, it may be sufficient to say, that God did not promise deliverance from all the ills entailed by sin at once, upon believing in Christ; but the sentence of condemnation is immediately taken away: "there is now, therefore, no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit:" and He has reserved to his wise and sovereign arrangement, every thing else connected with the believer's present and everlasting well-being. One thing is certain, that the penal character of death is changed; and we have an evidence of this in the very language in which death is spoken of in the verse under consideration. The believer sleeps in Jesus. It is they who believe in Christ, then, who "sleep in Jesus."

Let us now attend to the import of the statement concerning those who believe in Christ, and who at death are said to "fall asleep," or to "sleep in Jesus": "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Now, it is to be remarked, that in one sense there is no difference between the believer and the unbeliever, as respects their condition after death. Both are consigned to the grave: the body of each partakes the same fate. The grave is as loathsome to the one as the other: the worm preys on both, and corruption involves them in the same undistinguishable mass. But there is a great difference with respect to the prospects of each.— The dust of the one is carefully watched over, that it may be raised at last in a more glorious body than that which was laid in the grave. That of the other is watched over, too, but that it may be at last brought forth to judgment, and consigned to everlasting misery. Hence ev-

in the state of the wicked in death is spoken of as a sleep, as if it was in no ways different from that of the righteous who sleep in Jesus: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." But the same state to different persons may possess a very different character. The soul of the doomed criminal may to another person be but a pleasant sleeping chamber. Argyle found his heap of straw a couch of repose. So, the grave is a bed of rest to the believer, and to the believer alone. It is not so to the unbeliever. To him it is a prison house: it retains all its hideous and loathsome features: it is a cell of ghastliness and corruption; it is the unmitigated grave!

In this sense may the believer be said to sleep in death: death to him is repose: the grave is a couch of rest. The appalling character of death, and the hideous features of the grave, are alike changed.

But the believer sleeps "in Jesus"; that is his body is in Christ's keeping. The consolatory truth is here intimated, that the very dust of believers is kept by Christ till the last and great day. It might seem an extravagant notion that what is so loathsome to ourselves after death, that we are fain to bury it out of our sight, should be so precious in the eye of Christ, and carefully watched and preserved by him; that he who guides the revolutions of worlds should have his eye upon some particles of dust, till the time when he will raise it from the grave, and give it new life and consistency in a form like unto his own glorious body.—But the truth is undoubtedly taught in the Scriptures. It is implied in the very expression: "them which sleep in Jesus": "the dead which *die* in the Lord." There is a union between the believer and Christ, which death does not sever, and which exists amid all the marks of degradation which are to be found in the grave. The body is a part of our compound nature; and as believers are a part of Christ's body the church, the bodies of believers are united to Christ, form a portion of his mystical body, and are not renounced, or cast away, even in death. Wonderful as the truth is, then, it is not the less a truth that the bodies of believers are carefully kept by Christ, so that they will be raised at the last in no feature altered, although in every feature glorified, made like unto Christ's glorious body. And thus even while

they are in their graves, they sleep in Jesus, they rest in their beds: the grave is but a place of rest; where they have ceased for ever from earthly toil, and where all suffering is at an end.

But we are farther told that—"them also which sleep in Jesus will God bring with him".

The resurrection of believers, we are taught, is in consequence of Christ's resurrection. The apostle says: "It we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him": where the connection between Christ's resurrection and that of believers is plainly recognised. The same connection is traced by the apostle, and argued more at length, in the 15th chap. of 1st Cor., 12-23. Now, the idea in this connexion is not that the resurrection itself, but that the blessedness of the resurrection, of believers, will be in consequence of Christ's resurrection. The wicked will be raised up as well as believers, but their resurrection is in no sense in consequence of Christ's, has no connexion with it, and they will be raised up only to punishment. But Christ's resurrection has secured for the believer a resurrection after a similar manner. "Christ the first fruits; afterwards they who are Christ's at his coming." The resurrection of Christ was the seal put upon his work, and by that work he secured redemption to all who believe. Christ's people were included in him as their representative in all that he did: hence even in his resurrection he was "the first fruits of them that slept;" and, we are told, "as in Adam all died (all who were represented by Adam) so in Christ shall all (all who were represented by him) be made alive." They died in the first Adam, they are quickened in the second: "Them also which sleep in Jesus will God bring with him." The apostle contends for this, on the fact that Christ died and rose again. "If we believe;" not as though they did not believe, but, thus believing, they might be assured that, them which slept in Jesus, God would bring with him.

But there is more than the doctrine of the resurrection here: there is the gathering together of Christ's at his coming: "Them also which sleep in Jesus will God bring with him." Being raised with a glorious body, they will go to swell Christ's train when he comes in his kingdom. They will form a part of that glorious retinue with which Christ will come to

Judgment Themselves to be judged, they will yet constitute a portion of Christ's triumphal procession as he marches over the heads of his enemies, and will afterwards enter with him the Everlasting gates. "The Lord," we are told, "conquered with ten thousand of his saints." In the 13th verse of the 3rd chapter of this Epistle the Apostle speaks of "the coming of our Lord Jesus Christ with all the saints." And in the 1st verse of the 2d chapter of the 2d Epistle to the Thessalonians, he says: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our *gathering together unto him*." God "shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, and from one end of heaven to another." "Gather my saints together unto me, those that have made a covenant with me by sacrifice." The saints will thus form a part of Christ's glorious train—that transcendent retinue with which he will come to judge the quick and the dead. What a sight will then burst upon the astonished vision! Then the dishonoured body which had long lain in the dust of the earth, will spring forth in inconceivable beauty, radiant with immortal glory; and ten thousand times ten thousand, and thousands of thousands, quickened as in the twinkling of an eye, will crowd around the Great Judge, welcoming his approach, and happy in the anticipation of all the glorious issues of the day!

Such seems to be the import of those words of the Apostle. And does it not afford matter of abundant consolation both to believers, and to the relatives of believers who have fallen asleep in Jesus? Such is the blessed hope we have to animate us, if *we are* believers: such is the consolation we have with respect to those friends who gave evidence while they lived that *they* were believers, and that they have died in the Lord. "Wherefore comfort one another with these words" Let us be encouraged by these views, and let us not suffer even death itself too much to overwhelm our minds, since we have prospects and considerations like these to animate us. Let us be indeed believers in Christ, and then even death will be a *sleep to us*: our souls will be immediately with the Lord, and our bodies will repose in the hope of a blessed resurrection.

"If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—

These words were chanted over the remains of an illustrious personage lately committed to the dust of death. And if he sleeps in Jesus: if after all his well fought battles, by which he achieved such signal blessings to his country, and gave a direction to the destinies of the world, he could say: "I have fought a good fight: I have finished my course: I have kept the faith:" his ashes do indeed sleep in Jesus; and from beneath that dome—the most august mausoleum in the world—and when that dome itself shall have crumbled into ashes—those remains which a nation's tears have bedewed, and to which almost a world's pageant has done honour, will come forth, redeemed from death—ransomed from the power of the grave—to swell a more wondrous pageant than the world ever saw, and than that—wondrous as it was—which committed them to their place of glorious repose.

SUSTENTATION OF THE MINISTRY.

The object of our remarks with regard to the Sustentation of the Ministry will be greatly mistaken, if it be supposed by any of our readers that they are intended simply to secure that men who hold the office of the ministry shall enjoy a comfortable living. It is not for the sake of the living that the office has been instituted, or is to be valued. The ministry has been appointed especially for the benefit of those in whose behalf its functions are to be exercised: these are the parties who have the deepest interest in the right discharge of its duties. Good talents, a highly cultivated mind, extensive and profound learning, soundness in the faith, and aptness to teach, are valuable qualifications for the discharge of these duties; but the possession of the talent is no guarantee that it will be faithfully improved; and we would have no wish to obtain to the office of the holy ministry a person possessed even of all the qualifications which we have enumerated, were it evident that his object in seeking the office is, not the faithful discharge of its duties, not the privilege of preaching the glorious gospel of the grace of God, not the high enjoyment of being a worker together with God in winning souls unto Christ and building up his people in their most holy faith, but the securing of a situation in which he might live comfortably, occupy a respectable standing in society, and gratify some mere worldly tastes and desires.

We have seen that it is the principle of God's word, that the labourer is worthy of his hire; and that it is not to be regarded as a great thing that he who sows unto a people spiritual things should reap of their carnal things. It is necessary, however, that we carefully look to the relation betwixt the sowing of spiritual things, and the reaping of carnal things. The temporal support is valuable as a means of securing the spiritual service. If it has no useful bearing in that direction, then, in so far as our argument is concerned, we would say, By all means leave the people unburdened—There is such a thing as seeking, or continuing to occupy, what is called a sacred office, merely as a title to the possession of the living; and with respect to all such cases, we would say, that it were better for the unhappy individual himself who would place himself in such circumstances, and for those whose resources he would thus consume, that the funds were applied to some other object. But there is an essential difference betwixt using the sacred office as a mere stepping stone to reach the emoluments; and seeking and using the emoluments for those objects for which God has appointed that they should be employed, as a means, namely, of carrying out with greater efficiency the work which devolves upon those who would watch for souls as those who must give an account unto God.—The hireling seeks the office for the sake of the wages, and would satisfy himself with the smallest amount of duty that may be sufficient to secure him from a forfeiture of that upon which his heart is set. Let him be secured in the emoluments, and he will show how little interest he takes in the duties of his office, by the perfunctory way in which he gets through them. He may not necessarily sink into a state of torpor. On the contrary, he may show the native activity of his mind by involving himself in a multiplicity of engagements. But while he thus expends his energies upon matters more congenial to him than are the proper duties of his office, in doing so, whatever may be the importance of these matters on other grounds, he sinfully neglects his duty to the flock which he thus leaves to the ravages of the wolf. The true servant of God, on the other hand, seeks the office from a desire to be engaged in its duties. With the apostle Paul, he knows that, while engaged in these duties, he has a right, of divine authority, to reap of the carnal things of those unto

whom he is sowing spiritual things. At the same time, however, and acting in the spirit of that devoted servant of God, he would willingly forego his right, in those cases in which using his power might tend to the hindering of the gospel of Christ. This is the spirit by which the ministers of the gospel ought to be animated. They ought to be willing to "spend and be spent" in the service of Christ, and for the benefit of their people; nor would we encourage any one to propose himself for the work of the ministry, who does not feel something of this spirit in himself.

We would, however, still remind our readers, that it is not ministers alone who should endeavour so to regulate their conduct as that they do not hinder the gospel of Christ. The people who are under their charge, have also a deep interest in keeping this consideration steadily before their mind; and whatever may be the amount of self denial which their ministers may be willing to exercise—to whatever extent they may be willing to forego their claim for temporal support, there may be the strongest obligations, nevertheless, in reference to duty, and the strongest reasons in point of expediency, why the people should use every effort to render this exercise of self-denial—this sacrifice on the part of the minister unnecessary. It may be necessary rather that the people themselves should exercise self-denial—that they should make the sacrifice—that they should do this, under the influence of the same consideration which directed the mind of the apostle, even that they may not hinder the gospel of Christ. A concern for the propagation of the gospel, even in distant lands, should induce those who themselves profess to rejoice in its blessings to make an effort in its behalf, though it may require some considerable amount both of sacrifice and self-denial. But it is in reference to matters that have a more direct bearing upon ourselves that we now write; and we would press it upon the Christian church at large in these Provinces, and upon the congregations of the Free Church in particular, that they are called upon to make such efforts, if they would not hinder the gospel of Christ. A special effort is required at their hands, we do not say that they may aid in promoting the interests of religion in distant regions of the earth, but that they may not hinder the gospel of Christ among themselves, that they may not obstruct its progress in their own fa-

milies, that they may not quench its light in their own hearts.

FREE PRESBYTERY OF HALIFAX.

This court held its ordinary meeting here, in the new College, on Wednesday, the first current; when M. Alexander Campbell, student in divinity, was examined in order to his enrolment for the second session of his theological curriculum.

The Presbytery, in consideration of the impracticability of visiting the congregations of Newfoundland and Bermuda, in fulfilment of the appointment of the Synod in regard to the Sustentation of the Ministry and the Professorial Fund, instructed the Rev. Alexander Forrester to correspond with the congregation of Bermuda, and the Rev. Professor Lyall to correspond with the congregation of St. John's, Newfoundland, in order to ascertain what has been done by them respectively, and to stir them up to a faithful discharge of their duty, with respect to both of these objects.

These two congregations have shown a most creditable degree of energy in the efforts which they have made to secure for themselves the enjoyment of religious ordinances dispensed according to the scriptural principles of the Free Church; and these efforts have been highly successful. Their connexion, however, with the Church here, from the remoteness of their situation, may be said to have been, till of late, merely nominal. They seem, in consequence, to have taken but little interest in the general affairs of the church with which nevertheless they were formally connected; and, with the exception of a congregational contribution for one year, and two or three handsome donations subsequently, from individuals in Newfoundland, nothing has been done by either of them, so far as yet reported, in behalf of the Professorial Fund. Both congregations have had occasion to know that the connexion now has a substantial meaning, and may be highly beneficial; and now that the College is beginning to tell upon the community, and to appear, not as a mere project, but a reality, it is to be hoped its claims will no longer be overlooked by them, that the Collectors' cards will at length be filled up, and that liberal contributions will indicate their determination, through God's blessing, to perpetuate, and to extend, as far as their influence can reach, the religious privileges which they themselves have been taught to prize.

The Presbytery appointed their next ordinary meeting to be held in the same place, here, on the last Wednesday of this month.

THE COLLEGE AND ACADEMY

Although at a later period than was expected, the workmen have at length finished their alterations on St. John's Church, and the classes are now in full operation within the new premises. There are at present twenty-two students in attendance on the classes of the College—Nine of these are engaged with the preliminary branches under Professor Lyall. Six are first year's students, and seven are second year's students, in theology, under Professor King. There are about thirty-eight pupils attending the Academy, under the charge of Mr. George Munro, the Rector, assisted by Mr. James Fowler and Mr. Niel McKay. Each teacher has his classes comfortably accommodated in a separate apartment; and all this without interfering with St. John's school, which continues to be numerously attended, and most efficiently conducted, under the superintendence of Mr. William Murray and Mr. Hector McKay.

THE RECORD.

This number completes the second year, and the first volume of the Record. We regret that the few communications which we have received, and for which we return our grateful acknowledgments, have not enabled us to give that variety and amount of local information that might have been desirable, and which there was every reason to expect. This we believe will be amended in future.—In the mean time, we would trust that, notwithstanding many imperfections in the management, the Record thus far has been useful, and has shown itself to be an organ which the Church ought to maintain. We are persuaded it has capabilities of being rendered still more useful in time to come.

We do not think we are asking more of our ministers than might be expected of them, when we solicit a more decided effort than has yet been made in behalf of the Record, whether as to contributions, or the promotion of its circulation.—Circumscribed as our Church is in its operations, there are proceedings frequently taking place, the details of which might be interesting, and with which the Church at large ought to be acquainted. Our congregations have been too much left

to act as if they were so many isolated bodies, having no connexion with each other beyond what might be indicated by meetings of her office-bearers from time to time in their church-courts, transacting business in which it might appear that no others had any concern. The movement with regard to the College has been very useful in drawing them more together, and awakening them to the feeling that they have common interests — That feeling, which it is so important to cultivate, may be still farther strengthened by the Church, through its official organ, communicating information with respect, it may be, to distress that claims sympathy, destitution that calls for help, or blessings which have been received, and which are to be gratefully acknowledged. In this way the members may come to have an increased care for one another; so that if one member suffer, all the members may suffer with it; and if one member be honoured, all the members may rejoice with it.

We would take this opportunity of indicating a few particulars, with respect to which the Free Church of Nova Scotia may well set up its Ebenezer, and say, Hitherto hath the Lord helped us.

It was at the meeting of Synod 1850, that the publication of the Record was authorised. At that time the Presbytery of Cape Breton consisted of only five ministers. These are all still mercifully spared to be blessings to their respective flocks, and to the Church at large, while their number has been increased by the induction, at Sydney, of the Rev. Hugh McLeod, formerly of Logie-Easter in Scotland; and by the ordination of the Rev. W. G. Forbes, the first licentiate from our Free Church College here, and who is now settled over the united congregations of the Strait of Canso and River Inhabitants. At the time when that meeting of Synod was held, we had no minister settled in Prince Edward's Island. We have now three there, and although one of them, the Rev. Alexander Sutherland, has left a vacancy at Earlstown, that has been in part at least supplied by the opportune arrival of the Rev. James Ross, who was sent to our aid by the Colonial Committee of the Free Church of Scotland. No additional minister has, in the course of that time, been settled within the bounds of the Presbytery of Halifax; but the number has been kept up. The vacancies caused at Newfoundland and Bermuda by the return to Scotland of Messrs Muir and Adam, have

been filled up by Messrs Harvey and Thorburn. Several of the Stations within the bounds have been receiving regular supply through the instrumentality of Mr. George Sutherland, the second licentiate from the new College; and similar assistance has been rendered by Mr. John Alexander Ross, another of our students, who is at present in the progress of his probationary trials. Assistance also is now from time to time obtained from the junior students, for the supply of stations within a convenient distance of Halifax.

It was at the same meeting of Synod that the scheme was projected of endeavouring to raise money for the purchase, or the erection, of premises for the use of the College and Academy. In consequence of a combination of untoward circumstances, the mission of Professor King to the United States in behalf of this object was altogether fruitless; but the Rev. John Stewart was more successful in his appeal to Scotland; and through the liberality of our friends there, we are at length in possession of most comfortable premises, in which the classes are now in full operation.

In consequence of many having received the impression that the effort to raise a fund for the support of the Professors was to be confined within the period of four years, a paralysing influence was experienced with regard to that scheme, even before the currency of the four years had expired, as if the object, which it was easy to see could not be accomplished within that period, must therefore inevitably be given up. There is now, however, in many quarters, evidence of a revived interest in its behalf. The gift of buildings both for College and Academy from our friends in Scotland, shows that they at least expect that we are not to be so soon weary in well-doing—that we are to do our duty, and to persevere till the object is reached. It is to be hoped the diligence of Presbyteries in following out the instructions of Synod as to dealing with congregations both in reference to that and to the Sustentation of the Ministry, will have a salutary influence, and that a hearty response will be made in behalf of both objects, throughout the whole extent of the Church.

In conclusion, we have to remind our readers that this periodical is not conducted without a considerable expense. It ought not to burden the funds of the Church, and a very moderate effort in its

behalf would save it from doing so. Let our friends be punctual in forwarding their subscriptions, and diligent in endeavouring to extend its circulation, and it may be found in a short time yielding direct support to funds on which it must, for the present, draw to meet its own expenditure.

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

CALCUTTA.

Conversion of Kailas Chandra Goosh.

The baptism of Kailas Chandra Goosh was mentioned in last number.

The following statement by Jagadishwar was drawn up at the special request of the Rev. W. S. Mackay, to whom it is addressed, in a letter dated Bansberin, 12th July :

Kailas is a native of Bijpur, a village in the populous district of Burdwan. After he acquired the rudiments of the Bengali language in his own native village, his father, who had been for some years a vernacular tutor to a family in this place, brought him from home, and placed him in the school of the Vedantists that was here, with the view of giving him an English education. He continued in that school up to the very last moment of its existence, and learned in it the mere elements of the English tongue. After the Vedantic school was abolished, his father sent him home, being unable to defray the expenses of his son's education either at Calcutta or elsewhere. When, in 1848, our school was opened in this place, he was again brought from his native village, and put under our care, to carry on his English studies. Along with the rest of his class he read that year the elementary books of *Instructor III.*, *History of Bengal*, *English Grammar*, and *Geography*. Like most of our youths at that stage of their progress, Kailas, when he entered our school, gave himself no trouble to think on the subject of religion, but blindly conformed to all the rites and ceremonies of Hinduism because he was taught to observe them from his infancy. As he advanced in his studies, his eyes were gradually opened to see the folly and absurdity of his ancestral faith.—When, in 1850, the New Testament was introduced for the first time in his class, I very well recollect how strenuously Kailas did contend to defend Hinduism, and oppose Christianity, by bringing all manner of objections against it. He would not, on any account, part with an inch of his ground until he was fairly driven from it by satisfactory arguments, and neither would he admit a single truth of christianity unless he got proper evidence for it. Being of a reflective and serious turn of mind, it was not long ere he perceived the utter futility of the system in which he was brought up from his childhood, and renounced the same,

at least in theory. His mind did not long remain vacant; the pure and the self-endeavouring truths of the gospel soon supplied the lack. All his former doubts disappeared, and he soon became convinced of the truth and divine origin of the christian religion. But all this was a mere head-work; his heart remained unaffected and untouched. He felt no deep convictions of his sinfulness and guilt in the sight of a holy God; neither did he see the necessity of a speedy repentance and faith in the blood of a crucified Redeemer. In this deplorable state he continued for some time.

During the vacation of 1851, Kailas was sent home, and got married. Shortly after his marriage, he became so sick that his life was despaired of for some time; but the gracious Lord, who had stores of mercy in reserve for him, spared him his life. In course of a month he became better, and returned from his county. He joined his class in April, but could not continue in it above ten or twelve days, on account of great weakness, caused by his late severe illness. His father and his other relatives advised him to remain at home until he perfectly recovered, and he accordingly did so. Instead of recovering he became worse, and was for some months a prey to a complication of diseases. For some time he was confined to his bed, and could scarcely move out of it. While he remained in this unhappy state I occasionally visited him, and directed his mind to the momentous concerns of eternity. I endeavoured to impress upon his mind the vanity of all earthly things, and the necessity of our preparing for death and judgment. He listened with attention and seriousness to what was then spoken to him, but no immediate effect was visible, except that my visits tended to make him more thoughtful, more serious, and more inquisitive than ever. With the return of the cold season he was again perfectly restored to his wonted health, and came back to school in December. Nearly the whole of this last year he suffered from extreme illness, and therefore could make little or no progress in his studies.

At the commencement of the present session Kailas joined his class, and has been carefully studying all the books marked for them. Beside reading in his class, he for some time attended Baba Boikantonath's Sabbath Bible class, and, I believe, derived some benefit from it. Some time ago, observing an unusual degree of seriousness in him when he attended the Bible class with me, I thought it my duty to inquire into his spiritual state, and accordingly asked him to have a private conference with me after the lessons of his class were over. He at once freely and frankly opened his mind to me, and said, "Sir, I am fully convinced of the truth of Christianity. I feel myself a very guilty, miserable, and helpless sinner. I know that Jesus Christ is the only Savi-

car of sinners, and that unless I believe in Him, I shall be ruined for ever." These sentiments he uttered with so much feeling that I was greatly astonished at it. Then I said to him, "Kailas, if these be the genuine convictions of your mind, and I have no doubt that they are so, I think it is your duty publicly to renounce the faith in which you had been brought up, and embrace the Christian religion." To this he replied, "Sir, I believe it is my duty to do so, but I tremble at the thought of separating myself from my parents, whom I love very greatly, and who love me so much that they have left home, and are come here for my education; they may kill themselves if they see me become a Christian." I then told him, certainly it is very trying to flesh and blood to tear ourselves from those whom we love tenderly; but it our duty to God require this, we must not hesitate for a moment to do it. Then I pointed out to him the following passages from the Bible (Matt. x. 32-39, Romans x. 9, 10; Mark x. 28-31, &c. &c.), and shewed him the necessity of his making an open profession of his faith in Christ. Before dismissing him that afternoon, I read to him the 10th chapter of Matthew, and having made a few short observations on the chapter prayed with him, and exhorted him to seek, by earnest and frequent prayers, that Divine grace by which alone he could hope to surmount all his present difficulties. Four days after, Kailas sought an interview with me in private, and fully disclosed his mind to me again. The first thing that he said to me was—"Sir, I have been praying incessantly these days. The Lord has answered my prayer, in granting me the strength I sought for. I think it my duty to become a disciple of Jesus; and therefore, sir, kindly send me down to Calcutta for baptism." Though not altogether unprepared for this glad news, I was so completely overcome with joy, that for a second or two I could scarcely utter a word. Recovering myself at last, I thanked God for what he had already done on Kailas's behalf. I held another conversation with him, in which I exhorted him to consider carefully the importance of the step he was about to take, to remain firm and steadfast in his convictions of his duty to God, and to strive to walk consistently with his profession in future. Having assembled our little family, I read the 18th chapter of Matthew, and prayed—recommending our new brother to the grace and mercy of our God and Saviour Jesus Christ. In compliance with his request, I sent him down to Calcutta the same evening, under the charge of our friend Babu Baikantonath De, who introduced him to you the next morning—And here my narrative of him ends. I was highly delighted to learn from your last letter that he has given you all great satisfaction, and has been since received into the Church of Christ by baptism.

I hope the Lord will impart unto him every needful grace, and make him a bright ornament to our rising native Church. Let the Lord's name be magnified for the conversion of the youthful Hindu!

Before concluding, I would remark that as a scholar, Kailas has all along given us great satisfaction by his industry and perseverance. At every annual examination except the last, he carried away the best prizes of his class. He is decidedly the best boy of his class, which is now the highest in the school.

BAPTISM OF TWO EDUCATED NATIVES OF HIGH SOCIAL STANDING IN DELHI.

Delhi may be said, in round numbers, to be a thousand miles to the north west of Calcutta. Once the metropolis of a mighty empire, it is still a magnificent city, whose still-remaining mosques, and mausoleums, and palaces, are the wonder of every traveller. Hitherto it has been almost entirely beyond the pale of evangelistic effort, no one having occupied the vast field which it presents but a solitary East Indian missionary of the Baptist persuasion, who died some time ago. It is cheering, however, to learn, from the following communication, addressed to Dr. Duff by Dr. Ross, the government superintending surgeon of the Delhi district, that a day of bright promise has at length begun to dawn on the imperial city. The statement is singularly gratifying, inasmuch as it seems to illustrate the working and tendencies of our great central institutions. Here is a young man, who received his first impressions in favour of christianity in our Institution at Calcutta, led, in the course of Providence, to settle at the distance of a thousand miles, and then, at last, brought openly to renounce his ancestral faith, and embrace the gospel of salvation. Similar cases have occurred heretofore, and hereafter we may expect them to be greatly multiplied.

Delhi, July 28, 1852.

My Dear Dr. Duff,—I persuade myself you will be pleased to read the extract from the *Delhi Gazette*, which I enclose, when I mention that Chimmun Lal, though educated partly in the Delhi college, was afterwards one of your pupils in Calcutta, and that it was while in your school that he first received impressions of the superiority of Christianity over the wretched idolatry in which he had been brought up. You saw him, I think, at Delhi, where he had been for some years my sub-assistant surgeon. His baptismal name is Missah Lahai. The other convert, Ram Chunder, you may recollect, as having had a long conversation with him in my house. He was baptized by the name of Psoo Das. As you may suppose, this double conversion caused considerable excitement among the natives; but all is pretty quiet again. A number of the students of the college, and scholars of our Christian

school, threatened to withdraw; but ultimately not above half-a-dozen have left us. You will be glad to hear that we are rapidly collecting funds for a mission at Delhi, to consist of not less than two missionaries. There is reason to believe that several of our educated young-men are inquiring the way of salvation, and I do not doubt but that several of them will, at no very distant day, proclaim their belief in the truth of the blessed gospel.

The following is the extract from the *Delhi Gazette*, to which allusion is here made:—

During the whole of last week Delhi was the scene of considerable excitement among the Hindu population, in consequence of two very respectable men of their body having announced their intention of officiating themselves as candidates for baptism on the following Sunday.

The one of them, named Ram Chundar, is the mathematical teacher in the Government College, and is a man of considerable talents and acquirements. The other, named Chimmun Lal, is the sub-assistant-surgeon of Delhi, and is considered to be a skilful man in his profession.

Both of them have been for a long period under religious impressions, and have been inquiring after the true way of salvation. They have been convinced of the erroneousness of their own religion, in which they could not rest satisfied; but whilst they have acknowledged generally that in the Christian there was all that the heart could desire, yet they have not been able to make up their minds to the consequence which might attend their embracing it. We cannot be surprised at this, that men should hesitate to take a step which might make them outcasts from their own people and families, and dissolve in a single moment every natural tie of former friendships and old affection. It would be strange indeed were it otherwise!

But last week they decided with themselves that it was right to hesitate no longer and they disclosed to their friends and relatives their intention of being baptized, to their no small consternation.

Sunday evening saw their admission into the Church, and we witnessed the excitement unaccompanied with turbulence, caused by the event.

St. James' Church was surrounded with natives, who were also allowed to occupy the spaces inside the building not required by the congregation. They behaved during the service with the greatest decency and order.

The deportment of the men was such as we could wish it, and indicative, we hope, of that seriousness within which *one eye* alone can see.

We rejoice heartily for this event, which we foresee will be followed by other similar ones. All that we hear inclines us to be-

lieve, that there is a spirit of inquiry abroad among the natives, which will issue in happy results, and in many of them embracing the Christian religion. We sincerely trust it may be so, and heartily wish success to the labours of those who are now using every effort to occupy so fair a field with an effective mission. A mission ought to be here, for, if we may presume to say it, the fields are ready for the harvest. May the Lord of the harvest send us laborers into his harvest, and that soon!

The *Friend of India*, in recording the gratifying event, states that *Ram Chundar* has published a treatise upon *Maxima and Minima*, which has received the approbation of Professor De Morgan, and that Chimmun Lal is one of the most successful practitioners in the north-west of India. The excitement at Delhi, though unaccompanied by violence, is said to be immense—and ten thousand are said to have collected to witness the ceremony. Surely such an occurrence, in circumstances so new and peculiar, is one of the clearest indications that the Indian field is fast whitening for the harvest. How long shall the labourers be so few, and the means of sending or maintaining them so scanty!

From the Missionary Herald of the Presbyterian Church in Ireland.

FOREIGN MISSION.

The strongest argument that can be advanced for this Mission consists in the simplest statement of its present position. And this can best be presented by a reference to its several stations.

1. *Rajkote*.—This is the earliest station, and has been permanently occupied for the last twelve years. It is at present served by Mr. A. D. Glasgow alone. He has, however, found efficient help from the converts. All the services have thus been upheld on both the Sabbath and week days. The schools contain about 150 pupils.

2. *Gogo*.—This enjoys the ministrations of Messrs. McKee and Wallace, except when they render temporary assistance at one of the other stations. They have latterly been much encouraged in their work. The school contains about the same number of pupils as that of Rajkote.

3. *Surat*.—Mr. Montgomery is there alone. He has been greatly assisted by Abdur Rahman, the first-fruits of the mission. In a populous town there are most extensive opportunities of usefulness. There are between 300 and 400 children in the schools.

4. *Poorhunder*.—Some of the native converts maintain regular Christian services, and they are visited occasionally by the missionaries, who direct and encourage them.

5. *Ahmedabad*.—The Assembly has directed that it shall be occupied whenever the funds of the mission shall justify it. It

is a most inviting station, and it will be a cause of deep regret if its occupation should be abandoned.

At each of the regular stations there have been baptisms during the year. The work has been more prosperous than formerly.— And the prospects were never before so bright, had the missionaries only the means to realize them.

The funds of the missions are entirely exhausted. They are wholly dependent on the forthcoming collection. If it be not more liberal than in the last year, there is reason to fear the cause cannot be efficiently sustained, and the most promising fields of usefulness must be left to others to cultivate them, or be wholly neglected.

In these circumstances, the cause of the mission is commended, under the Divine blessing, to the ministers and congregations of the Assembly. "Consider of it, take advice, and speak your minds." And may the Lord pour out a spirit of generous liberality on a cause so deeply involving the glory of His name, and the highest interests of immortal souls.—Respectfully yours,

JAMES MORGAN, } *Hon. Sec'tys.*
JOHN EDGAR, }

1st. November, 1852.

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

INDIA: AGRA MISSION.

AN INTERESTING NARRATIVE.

The last mail brought the following accounts from the Rev. Joseph Warren, formerly stationed at Allahabad, now at Agra.

I have recently received a letter from a friend at Jubbulpore in Central India, which contains the following paragraphs, from which those at home, who love the cause of Foreign Missions, will learn that the truth is working its way here in spite of all obstacles: and that in many cases there may be a work of grace going on where we least suspect it.

"Can you let me have an Old Testament, or even Bible complete, in Hindi? I wish very much to give it to an old man, once a high caste Brahman Pundit, who has flung off the faith of his forefathers and strives for the light of truth. He would be the first-fruit for any man of God [who would establish a mission there,] but he is weak in his views of things, and needs assistance, I think he has read just so far that he still risks a shipwreck of faith, and that to prevent this, a Bible complete is [wanted.] * * * As yet he has read by scraps and odds and ends. He knows much of Old Testament history, and I have set him to studying the Psalms. He has many difficulties to contend with from man. His wife is still a heathen, and he tells me her taunts and sneers are bitter as gall, and of the grossest description; but still he keeps to her, and I believe from real love

He has one child an interesting little girl about eight years old, whom he has taught to read, and instructed in the Scriptures as far as he is able. She is a very interesting child, and has an amount of character seldom met with in a native; and she apparently only requires to be trained to walk in the christian path to keep it. Naturally very quick and intelligent, she has become more so under her father's tuition; and I should really feel most thankful if you could send me down a few Hindi tracts for this couple, suited to their capacities.

"Strange to say, my friend the Pundit was first set to inquiring, after hearing a discourse, about eight years ago at Allahabad, where he had gone to do puja [worship], and to take a dip in Tribeni ji [a title of the sacred junction of rivers.] He says one of your Mission was the man, but who he cannot say; but the gist of the case is, that an argument occurred between the minister and some Brahman priests, on their Veds and the Bible, in which they were worsted and as he himself says, 'myself shaken.' The old man has studied the Koran, and the Cazeer here has made desperate attempts to convert him; but he tells the Cazeer to let him know whence Mohammed obtained his laws, &c., so far as they are good for any thing, if not from the Bible. If yes, then the Bible is true, and the Koran is made up of truths borrowed and lies invented, both blended to deceive."

I will add but little to these paragraphs, they speak for themselves. But it is a great encouragement to us, who "cast our bread on the waters" here. Eight years pass in this case, and then we hear of the effect of one of our discourses in the old Mela tent at Allahabad. Each one of our Mission, who was there that year, may say, "Perhaps that sermon was mine!" and it is not likely that we shall know whose it was till the end. There is great encouragement in this to labour at Melas. In this case the truth was carried three hundred miles. Again, look at the effect of the smallest influence of a Bible. I have never heard of a Hindu teaching a daughter to read; but no sooner does this man take an interest in the Scriptures, than his affections are directed towards his daughter, as they never otherwise would have been; his prejudice against female learning vanishes; she acquires a character different from that of other Hindu girls, and altogether there is a great change. My informant is a military officer, who is not likely to be imposed upon. His special duties now are such as to require more than ordinary discernment and sagacity.— So we may feel a good degree of confidence in his opinion.

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Sec'y to College & Academy Board.

Halifax, Dec. 27th, 1852

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ERRATUM.—In the August number, page 318, among the contributions to the Professorial Fund collected in Halifax by Mrs. Romans, the following item is given: "Proceeds of Ladies' needle-work from Belfast, £5 0s, 1½d. This refers to a box of needle-work brought by the Rev. John Stewart from some Ladies in Belfast. Mrs. Romans kindly undertook the sale of the articles in the box, and entered the proceeds in her collecting card for the Professorial Fund. The contribution, however, is one, not from Halifax, but Belfast, and is to be applied, not to the Professorial Fund, but the fund for the College and Academy Buildings.

JAMES H. LIDDELL,

Sec'y. to College and Academy Board.
Halifax, 24th December, 1852.

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