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THE MISSIONARY RECORD

OF THE

Free Church of Nova Scotia.

VOL. I. HALIFAX, N. S., NOVEMBER, 1852. No. 23.

CHRIST'S AGONY IN THE GARDEN.

MATTH. 26TH, 36TH—14TH
(Continued.)

Let us attend to some of the other lessons to be learned from the scene in the garden.

Christ took with him Peter and James and John into the garden,—for, the witnesses of his glory on the mount of transfiguration were better able to be spectators of his agony, and be sympathisers with him in his sorrow. A sight of Christ's glory will prepare us for a view of his sufferings. The one will set off the other. If we contemplate the Saviour merely in his humiliation, we are not likely to have right views even of that. Christ's glory must be seen before we can form a right estimate of his humiliation, and before we can commit our salvation to him in faith. It is not *any* notions that we are to entertain of the Saviour. We must not content ourselves with a vague general knowledge that he is the Son of God, and that he died for our sins: we must behold his glory. We must see him to be the brightness of the Father's glory, and the express image of his person. We must have high notions of Christ, a high estimate of his person and of his work, lofty conceptions of his dignity, of his supreme glory, of his transcendent, his divine, perfections.—It is as if Christ took these disciples into the garden to intimate to us that we must not see merely the humiliation of Christ: we must not forget the mount of transfiguration. We must bring the brightness of the one into juxtaposition with the darkness of the other—the heights of the one with the depths of the other—the

high felicity of the one with the agonies of the other. We must not forget that Christ was possessed of divine perfections—that he was very God, while as man he humbled himself and became obedient unto death, even the death of the cross.

A sight of Christ's glory will prepare us for the saddest events—it will fortify us for the most trying visitations—it will comfort us under any trials. "We have such an High Priest". On the other hand, a view of Christ's humiliation, his sufferings, his passion, his agony, will temper our most rapturous moments, ought to subdue our otherwise it may be too joyful feelings. It were no good to be always on the mount. We must descend to the duties and sufferings of life.—The apostle Peter says: "Wherein (i. e. the salvation unto which believers are kept) ye greatly rejoice though now for a season, if need be, ye are in heaviness through manifold temptations." There was a need be, a necessity for their being in heaviness. The trial of faith is often like that of gold though it be tried with fire.

The mount and the garden: Tabor and Gethsemane are the types of the Christian's experience. Both are good, if we may not say both are necessary. We must have fellowship with Christ in his sufferings, but we may sit together with Him in the heavenly places.

Christ said to his disciples: "Sit ye here, while I go and pray yonder." Did Christ need to pray? Ah! yes, it was a relief to his soul. It was an outlet to the griefs of his heart. It was a means of communion with his heavenly Father. It was the way in which he addressed God; while it was an actual medium of communicating the desires of his heart, and Christ must pray.

if he would obtain what he needs. How vain to say, there is no reason in prayer, for God knows what we need even before we ask it. Look at the example of Christ. No abstract reasonings will set aside what is plainly a duty, and what is obviously a privilege. Christ prayed.—“Sit ye here while I go and pray yonder.” Never such importunate prayers ascended from this earth. In all circumstances of trial and temptation, we may betake ourselves to prayer. But let us first see that we do really pray. Let it not be the prayer of hypocrisy, but that which proceeds from unfeigned lips. Let it not be the prayer of form, but true prayer, the prayer of faith. Think of Christ’s praying in the garden—and at all times relieve your burdened spirits by the same cries and tears, the same urgent prayers. Christ retired when he was going to pray. “Sit ye here, while I go and pray yonder.” Retirement is often suitable to prayer. Our own wants, perhaps, can be best expressed alone. Our own griefs can be poured into no other ear but God’s. We may make known all our griefs—we may express all our wants to him. He knows them all beforehand, but we may not utter them all in his hearing, and he will regard the prayer of faith. Christ’s prayer was heard though the cup did not pass from him. He was heard, the apostle tells us, in that he feared. What did he fear? Did he fear lest he should dishonour our God, and not complete his work?—Was he afraid lest he should faint in the way. As possessed of a sinless humanity, he had all its sinless fears and apprehensions; and he shrank from suffering—therefore it was that he prayed: “Father, if it be possible, let this cup pass from me.” If it had been possible, he was willing to be delivered from this extreme suffering. This was a real prayer; and it shows the intensity of Christ’s agony, of his sufferings, when he would be delivered from them, if possible. Christ was heard in that he feared. There appeared an angel unto him, strengthening him. He was strengthened with strength inwardly; so that he was able at last to say: “Arise, let us be going, behold he is at hand who doth betray me.” He did not leave that praying ground without an answer. He was girt for the contest.—He was now prepared for the worst. He baffled the powers of darkness in the garden, and he went to contend with them on the cross! He was upheld even under the stroke of God’s wrath, and he

went forward to encounter that anew in the great act of sacrifice itself. We may not have our prayers answered in the way that we wish, but they may be heard notwithstanding, as effectually, and more for our good and for God’s glory.

It is remarked in Henry’s own incomparable way: “Thick as the cloud was, Christ could see God as a Father through it. In all our addresses to God we should eye him as a Father, as our Father; and it is in a special manner comfortable to do so when we are in an agony. It is a pleasing string to harp upon at such a time; my Father; whither should the child go, when any thing grieves him but to his Father?”

Christ connected his prayer with the condition: “nevertheless, not as I will, but as thou wilt.” This does not imply that Christ’s will was at variance with God’s will—“not as I will, but as thou wilt.” He was still willing, if it was God’s will, to suffer. He did not shrink from it if it was God’s will that the cup should not pass from him. Christ could say, “I delight to do thy will, O my God, yea by law is within my heart.” Christ ceased not himself. It was God’s will he came to perform, and nothing would make him resist or draw back, though it involved such inconceivable agony and suffering as for a moment to produce a recoil. “O, my Father, if it be possible, let this cup pass from me, nevertheless not as I will but as thou wilt.”—Do we not learn a lesson of submission here to the will of God in whatever circumstances we are placed? It is hard for flesh and blood, often, to endure the sufferings imposed upon us. Our hearts rebel against them, or sink under them. But God’s will must be done.—Not all the risings of nature, not all the strugglings of our own hearts will mend the matter. God’s will is paramount, and our prayer, our words of devotion and submission must be: “not as I will, but as thou wilt.” It is a hard lesson to learn, but it must be learned.—In the school of Christ all are more or less partakers of this discipline; and it is a salutary discipline. It brings the will into conformity with God’s. If all were agreeable to the believer, all would doubtless be according to his own will, and how then would his will be disciplined, so as to become conformed to God’s? It is when it is God’s will, even although not agreeable to us, that we are tried whether we will still choose God’s will, be dumb, not opening our mouth—

And it is then that God's will is discerned, and that we learn to say: "not my will, but thine be done!" To quote again the words of Henry: "We must drink of the bitter cup which God puts into our hands, be it ever so bitter; tho' nature struggle, grace must submit." Still our prayer may ascend—"if it be possible"—if consistent with thy will, with thy glory, with my own good—let this cup pass from me—let this trial—this affliction—be averted—let it be mitigated—let it be removed, "if it be possible."

While Christ was thus occupied; how were the disciples engaged? Christ comes and finds them sleeping. He expresses his surprise: "What! could ye not watch with me one hour?" Christ himself excuses them. He is their apologist and there seems to have been ground for his apology. The r spirit was willing, but their flesh was weak. They had been fatigued; it was a late hour, and it was perhaps after struggling vainly against it that they fell over into sleep. If it is nature that yields—if there is still the will towards what is right—if the will is present with us, even while we may not be able to perform that which is good—Christ will regard it. He will see the will even through the weakness of the flesh. But still they might surely have watched at this moment. They might have watched with Christ. Was not this the hour of Christ's weakness, Christ's agony, and should they not have watched with him? *But the whole world was asleep.* Is not the world asleep still? How much attention is paid to this event? This was an event which could not pass away in its interest, or in its import. It was transacted for all time. Christ's sufferings in Gethsemane and on Calvary have their bearing and reference now as direct and as momentous as in the case of the disciples who were looking on, or the multitudes who stood around the cross! Who is it that is awake! Who watches while Christ is agonized? Who is with Christ in the garden? Who attends him with his sympathies, or looks on with the interest and concern of those who recognize in Christ's agony the penalty of their sins and see in his sufferings the expiation of their guilt? How often has your view turned to Gethsemane?—This event is still transacted there; it is for all ages. It is not of passing interest or application. It is the atonement for your sins—as much as if it were being transacted at this moment, as much as if the cup were still in the hands of Christ,

and it were not yet drained to the dregs. Christ was suffering for you. Are you regarding the event with any interest?—Or are you asleep? Are you heedless of the event? Will you not look on with interest? Will you not see in this event the mysterious offering of Christ's spotless soul for sin—the progress of that sacrifice which was completed on Calvary—when Christ drank again the wine of the Divine wrath, and added his death to his other sufferings, and so finished the great atonement in which we are now called to believe and to trust for salvation? "Look unto me and be ye saved all ye ends of the earth." Are ye careless, are ye sleeping? Christ at least is watchful.—He still watches for your interests, if you will not watch for your own. Those who respect not the gospel treat Christ with as much contempt as if they actually slept while Christ was in agony at their side. They treat his sufferings—his agonies—with as much despite—as much indifference. Beware lest these words be fulfilled in your case—"Sleep on now,"—and you be delivered over to spiritual and eternal death. Be exhorted to think for what Christ suffered, what was the end of his sufferings. Bring your minds into immediate contact with his agonies, with his death. Contemplate him not at a distance. Be not satisfied with vague and general notions of Christ, as if it was enough to know that a Saviour died—as if it was sufficient to have the most indistinct apprehensions of a Saviour. It is difficult to say with what amount of knowledge faith may consist—faith may be possible. But it is quite evident, that a mere floating idea of a Saviour—the knowledge of his name, and the knowledge that he died for sinners—will not save us.—Far more than that is requisite. We must know that we are sinners, wrath-deserving, hell-deserving,—we must apprehend Christ—we must apprehend that for which we are apprehended of Christ Jesus—we must see him to be an adequate Saviour, and we must trust in him, believe in him, commit our salvation to him, look to God for mercy and acceptance through him. This we must do, otherwise we are not believers at all—this we must do if we would be saved.

SUSTENTATION OF THE MINISTRY.

There is one passage in which, to a careless reader, it might appear that the Apostle Paul lays down a doctrine upon

this subject different from that which we have been educing from his words as already considered. In 2 Cor. xii. 14, he says, "Behold the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours but you: for the children ought not to lay up for the parents but the parents for the children." There are few, however, we believe, who, on a careful consideration of the passage, will so far mistake the meaning of the Apostle as to suppose that he here teaches either that children should not take care of their aged and indigent parents, or that a flock must not be burdened with the support of a pastor. The following is Calvin's exposition of the verse:

"Behold, this third time. He commends his own deed, for which he had received a very poor requital from the Corinthians. For he says, that he refrained from taking their worldly substance for two reasons; *first*, because he sought *them*, not their wealth; and *secondly*, because he was desirous to act the part of a father towards them. From this it appears what commendation was due to his modesty, which occasioned him contempt among the Corinthians.

"I seek not yours.—It is the part of a genuine and upright pastor, not to seek to derive gain from his sheep, though, at the same time, it is to be observed, that ministers ought not to seek men with the intention of having, each one, disciples to himself peculiarly. It is a bad thing to be devoted to gain, or to undertake the office of a pastor with the view of making a trade of it; but for a person to draw away disciples after him, (Acts xx. 30,) for purposes of ambition, is greatly worse. Paul, however, means, that he is not greedy of hire, but is concerned only for the welfare of souls. There is, however, still more elegance in what he says, for it is as though he had said: 'I am in quest of a larger hire than you think of. I am not content with your wealth, but I seek to have you wholly, that I may present a sacrifice to the Lord of the fruits of my ministry.' But, what if one is supported by his labours? Must we then say, that such a man seeks the worldly substance of the people? Unquestionably, if he is a faithful Pastor, he will always seek the welfare of the sheep—nothing else. His pay will, it is true, be an additional thing; but he ought to have no other aim, than what we have mentioned. Woe to those, that have an eye to anything else!

"Parents for their children.—Was he then no *father* to the Philippians who supported him ever when absent from them? (Phil. iv. 15, 16) Was there no one of the other Apostles that was a *father*, inasmuch as the Churches ministered to their support? He did not by any means intend this; for it is no new thing for even parents to be supported by their children in their old age. Hence, those are not necessarily unworthy of the honour due to *fathers*, who live at the expense of the Church; but Paul simply wished to show from the common law of nature, that what he had done proceeded from fatherly affection. This argument, therefore, ought not to be turned to a contrary direction. For he did this as a *father*; but, though he had acted otherwise, he would, notwithstanding have been a father still."

It is evident then that the object of this passage is, not to intimate that children are under no obligation to support their parents, when, in the providence of God these parents may require assistance, and the children may have the means—not to intimate, with respect to the pastoral relation, that the obligation lies upon the pastor to support his people, but upon the people to support their pastor, but to show the strength of his affection to the Corinthians. His love for them is such that although the rules of natural paternity do not apply here, as really imposing an obligation on him, he would willingly lay himself out for the task—Instead of being a burden to them in temporal things, he would rather lay up for them as his beloved children. He was willing to spend and be spent for their benefit. We hold that he is but ill qualified for the work of the ministry who has not something of the same spirit—who would seek that sacred office, not that in the discharge of its duties he may glorify God by labouring to win souls unto Christ, and to build up believers in their most holy faith, but that he may thereby secure to himself some worldly gain, and "with the view," as Calvin expresses himself, "of making a trade of it."

The general rule is, that they which preach the gospel should live of the gospel. In order that they may give themselves wholly to the work of the ministry, they ought to be so provided for that their minds may be free from the occupations and the anxieties involved in the prosecution of a worldly calling; and the people in whose behalf it is that they are called to labour are not to think it a

great thing that they who sow unto them spiritual things should reap their carnal things. Let them, however, think of it as they may, it is a divine authority which has enjoined upon them the duty of providing for those who labour among them in holy things. But the circumstance that there is an obligation lying upon the people to provide does not make it equally obligatory on pastors to insist upon, or accept of the provision for themselves. They may, if they see cause, forego their claims; and it is well to observe, that the same Apostle who, in addressing the Corinthians, establishes at such length the right of ministers to a support, says, (1 Cor. ix. 12,) "If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ." There may be cases, therefore, we do not say in which the people are freed from the obligation that lies upon them to provide, according to their means, for the maintenance of divine ordinances, but in which ministers may see it to be more expedient to waive their right, and to avoid being burdensome to them. But even here, they are not left to act just at random, and without any fixed principle to guide their conduct. As it is for the benefit of the people that ordinances, and ministers for the dispensation of them have been appointed, so it is especially the benefit of the people that should be considered, in coming to a conclusion as to the extent to which they may with propriety be relieved from the burden which in the first instance devolves upon them. The question which the Apostle Paul here proposed to himself was, not how he might best secure his own comfort, but how he might most effectually promote the interests of religion; and, in the words which we have just quoted, he informs us that he declined receiving his support from the Corinthian church, lest, by accepting of it, in the circumstances, he should hinder the gospel of Christ. To avoid this, he would rather be assisted by the poor Philippians—he would rather labour, working with his own hands. It is quite possible that some superficial thinkers may be disposed from this to conclude that the matter is thus brought to a very short issue; and that, although the general rule, as already explained, may be allowed to stand, yet, wherever any difficulty may be experienced in raising funds, the exceptions from the rule may be indefinitely multiplied, and all lest the

gospel should hindered. We believe such superficial thinkers have had too much influence in regulating the pecuniary affairs of many congregations—that ministers have with too much facility acquiesced in their views, and that, in consequence of following out this mistaken policy, the progress of the gospel has been hindered to a most lamentable extent. We have not the least doubt, that the stunted appearance presented by the various denominations of the Protestant Church in the Lower Provinces of British North America, is in a great measure owing to the extent to which this miserable policy has been carried into practice among them.

OPENING OF THE COLLEGE SESSION.

The Free Church College was opened for the new session on the evening of the 2nd current. The opening Address was delivered in Chalmers' Church by Professor Lyall, who gave a very beautiful and ingenious exposition of the philosophy of thought, and the developments resulting from the mutual action of the human mind and the varied objects with which it may be brought into contact. The views were illustrated by references to the use of language, the progress of the arts and sciences, and the contemplation of the Divine character in the various manifestations of it with which we are favoured. The attendance, as it has been hitherto, was small; but we have no doubt that those who were present felt that they were enjoying a treat which far more than repaid them for any inconvenience to which they might be exposed from the unfavourable character of the weather. Some of the students who expect to attend the College this winter have not yet been able to get forward; but eighteen are already enrolled. Of these, eleven are students in Divinity, and the rest are attending the preliminary classes.

We would again remind the friends of our Zion that the operations of our College ought to be especially remembered in their prayers.

The operations of the workmen in effecting the necessary alterations on St John's Church have been so impeded, by a variety of causes, that the occupancy of the premises cannot now be expected before the beginning of December. There is, however, cause of thankfulness that, in the mean time, the different classes.

both of the College and the Academy, are otherwise accommodated without any serious inconvenience.

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ORDINATION OF THE REV. WILLIAM GORDON FORBES.

We have much pleasure in informing our readers that, at a meeting of the Presbytery of Cape Breton held at Lake Ainslie on the 27th October, the Rev. William G. Forbes was ordained to the pastoral charge of the united congregations of the Strait of Canso and River Inhabitants. The Rev. Murdoch Stuart, of St. George's Channel, was appointed to introduce Mr. Forbes to his future charge on the 17th of this month. This arrangement was adopted in consideration of the very great difficulty which the majority of the members of Presbytery would have in meeting at the Strait of Canso at this season of the year.

This is the first ordination that has taken place in the case of a student who has issued from our Free Church College here, and we heartily congratulate the congregations of Strait of Canso and River Inhabitants on their having obtained such a pastor. We are persuaded they will find in Mr. Forbes a man whose heart is in his work, and who is not only sound in the faith, but who is himself feeding upon the precious truth which he will take a delight in setting before them. Let them consider their responsibility too, and by their diligent attendance upon ordinances, and their earnest prayers for a blessing on them, strengthen the hands of their modest humble-minded minister, whose prayers will be very earnestly offered up in their behalf.

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FREE PRESBYTERY OF HALIFAX.

At their ordinary meeting held here on the 27th ultimo, the Free Presbytery of Halifax had Mr. George Sutherland before them in further prosecution of his probationary trials, with the various parts of which they were fully satisfied; and accordingly they licensed him to preach the gospel. Seven students also, who had their ordinary residence during the summer within the bounds, were examined previous to their entering the Divinity Hall, three of them for the first, and four for the second session.

The next ordinary meeting of the Presbytery is to be held here on the first Wednesday of December.

COLLECTION FOR CURRENT EXPENSES OF COLLEGE AND ACADEMY.

We again call the attention of our readers, and especially of ministers, missionaries, and catechists, to the appointment by the Synod of the Collection to be made for the current Expenses of College and Academy, on the first Sabbath of December, or the first convenient Sabbath thereafter. We would also press upon those who have the charge of these collections, the desirableness of having them forwarded without any unnecessary delay. Of the collection which was appointed to be made on the first Sabbath of August, for the Synod Fund, not more than five contributions have been received. At this season of the year, there can be no reason to doubt that, numerous opportunities of having them safely transmitted have been allowed to slip.

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The following letter did not reach Halifax till after the students had separated at the close of last session. It was laid before them at the first meeting of their Association, upon re-assembling for the winter, and we have much pleasure in now giving it a place in our pages.

KNOX'S COLLEGE, TORONTO, C. W.
31st. MARCH. 1852.

TO THE MISSIONARY ASSOCIATION, FREE CHURCH COLLEGE, HALIFAX.

Dear Brethren,—It was with no ordinary feelings of gratification that we received your letter of Dec. 29, 1851, the first which has come into our hands from our friends in Halifax. Highly appreciating the benefits resulting from fraternal intercourse with those placed in situations similar to our own, we wrote to you upwards of two years ago, in order that by this means, we might elicit a reply, and lay the foundation of a correspondence which might be a source of mutual pleasure and profit. But in this, for some time, our hopes gave place to disappointment. Upwards of two years elapsed, and yet no communication had arrived from Halifax. Our hopes were nearly extinguished, when your kind letter arrived. We need not speak of the pleasure communicated to us by the assurance that you had neither forgotten us nor overlooked our overtures of friendship; and that the appearance of neglect on your part had been caused by circumstances over which you had no control. We certainly believe that, with the blessing of God, such a correspondence may become a most important means of fanning into a flame the spark of Divine grace in our souls, of stirring us up unto greater zeal and energy in the service of the Captain of our salvation, and of encouraging and strengthening each other. It is

erely the duty and the privilege of those who are fighting under the same banner, contending against the same enemies, and looking for the same reward, frequently to give and receive words of encouragement and advice. "They that fear the Lord speak often one to another."

Dear Brethren, we desire especially to sympathize with you in those afflictions with which our Heavenly Father has been pleased to visit you. We desire to mingle our tears with yours, and thus to fulfil the injunction of the Apostle—"Weep with them that weep." We are the better able to feel for you in your bereavements, as we ourselves have been called upon to drink of the same cup. As you have learned from our Annual Report, one of our number, within the course of the past season, has finished his earthly career. Last session he mingled with us in the exercises of the institution; he assisted us with his counsels in conducting the business of our association; and we enjoyed with him that sweet fellowship which the followers of the Lamb are permitted to hold with each other. By his affectionate disposition, and the simple earnestness of his character, he gained our hearts. Our souls were cheered with hope, when we thought of that influence which his high talents fitted him for exercising in the cause of our beloved Redeemer. But God's ways are not our ways. "His way is in the sea, and his path in the great waters, and his footsteps are not known." He has seen fit to remove him from the church on earth, as we trust, to "the general assembly of the church of the first born which is written in heaven." We have also been called on to mourn over the death of one of the Patrons and firmest friends of our Association—the Rev. Wm. Rintoul, who was also one of the first professors of our College. Our loss is doubtless great, yet why should we complain that the Master for whom he laboured, has seen fit to place the Crown of Life on the brows of his faithful servant? "Blessed are the dead who die in the Lord." Dear Brethren, in these dispensations of his Providence, God is speaking unto us. As it has happened to them, so it will soon happen to and now alive upon the earth. "It is appointed to men once to die." The time of mourning for the salvation of immortal souls will come to an end. Let us improve the glorious opportunities now given us of preparing jewels for the diadem of Immanuel.

While we desire to sympathize with you in those afflictions with which you have been visited, we would at the same time rejoice with you in your present prosperity, and join with you in ascriptions of thanksgiving to the God of heaven, for all those privileges and opportunities of improvement which He has bestowed upon you.—We earnestly pray that you may be made instrumental in carrying the bread of life

to many a destitute corner of the land.

We number this session, about forty-five students. Of these, upwards of twenty are in the Theological classes—the others in the preparatory department. Besides these, we have also several students, who, from various causes, are prevented from attending this session.

Since the opening of the College in 1844, about thirty students have been licensed to preach the gospel, and of these, twenty-six are now ordained ministers in our Church, and the rest are probationers in different parts of the Mission field; so that, although like you, we have been visited with some afflictive dispensations of God's providence, yet we have reason to set up our stone of remembrance and to say, "Hitherto hath the Lord helped us."

During the summer months, a number of us are employed as Missionaries, in order that the destitute congregations with which our country abounds, may be in some measure supplied with the means of grace. The system of employing students as missionaries has its advantages and its disadvantages; but the necessity of the case leaves us no alternative. O that the Lord of the harvest would thrust forward laborers into his harvest.

The two great objects at which we aimed in the formation of our Missionary Society were the fanning the flame of missionary zeal among ourselves, and the accomplishment of some direct work in the cause of Christ. For the attainment of the former object, we have our weekly prayer-meetings, and our monthly meetings for the reading of Missionary essays, the communicating of missionary intelligence, and prayer for the progress of the gospel. But experience has taught us that, in connection with these, the most effectual means of cherishing and cultivating a missionary spirit is the engaging in direct missionary work. Experience has taught us, that if we would attain the first great object of our Association, we must attend to the second.

In our operations as an Association, we have directed our efforts to two great objects, namely, the enlightenment of the dark portions of the city in which we dwell, and the evangelization of our brethren the French inhabitants of Lower Canada—the deluded votaries of the Man of Sin. In various parts of the city, prayer-meetings are conducted and tracts distributed. His instrumentality may appear feeble in the eyes of men of world, but, "not by might nor by power, but by my Spirit, saith the Lord of Hosts."—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing His sheaves with Him."

In the French Canadian field, our Missionary last summer was Mr. Samuel Kedey, one of our own number, who is at present prosecuting his studies with us in College.

He was located at Metis, a place about 200 miles below Quebec. We have abundant reason to be encouraged by the wide door opened in that quarter to our missionary, whom we hope to have soon again in the field. We have also opened a School in connection with our Mission, which is at present taught by Mr. Page, and although it has been strongly opposed by the Romish Bishop and his clergy, it is already attended by a considerable number of the children of Roman Catholic parents. Dear Brethren, pray for us, that a blessing may rest upon our feeble efforts among our poor benighted fellow countrymen. Paul may plant and Apollos water, but God alone can give the increase. O for a plentiful effusion of the Spirit of God upon our missionary, our School and our own souls.

Last winter, an essay was read in one of our meetings, giving an account of the condition of the settlers on Red River, in the Hudson Bay Territory. We were deeply affected by the accounts of their destitution. It was nearly 40 years since they had left the land of their fathers, and yet not even once, during that long period, had they heard the sweet sound of a preached gospel from the lips of a Presbyterian. We took means to call the attention of our Church to their state, and now in these distant regions of the North West the proclamation of mercy is heard from the lips of our missionary, the Rev. J. Black. A church has been organized, and the followers of the Lamb there have been permitted to sit down around a table covered with the emblems of the Saviour's broken body and shed blood; some of them almost exclaiming in the language of Simeon, "Now lettest thou thy servant depart in peace."

Dear Brethren, how glorious is that privilege which is bestowed on you and on us—the privilege of being co-workers with God, in spreading abroad the glorious blessings of the gospel of peace! Let us labor and pray that the light of the Sun of Righteousness may shine into every dark corner of the land. Let us look for the fulfilment of the promise, "Ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign which shall not be cut off."

You and we, in this land of our adoption or of our birth, have been permitted to take part in upholding the banner of the church of our martyred forefathers. God has given as a banner to be displayed because of the truth. Let us go forward displaying it, earnestly contending for the faith once delivered to the saints, "wrestling not against flesh and blood, but against principalities, against powers, against the rulers

of the darkness of this world, against spiritual wickedness in high places;" and "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Dear Brethren, when you enter into your closets and shut the doors, or when, in your social meetings, you come into the presence chamber of the King of kings, remember that you have brethren in Canada—the servants of the same Lord—the upholders of the same banner—the sympathizers in sorrow—the sharers of your joy. Ask them also those blessings which you ask yourselves. "And now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever Amen."

In name of the Students' Missionary Society of Knox's College.

WM. McLAREN, President
JAMES BLACK, Secretary

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

FOREIGN MISSIONS.

CALCUTTA.

Baptisms.

The following letter from Mr. Mack at Calcutta will, we are sure, occasion joy to many of our readers. Our devoted missionaries have long been sowing. They begin now not merely to reap, but to reap abundantly. We expect to have the pleasure of giving in next Number an account of the conversion of one of the young men, from the pen of Rev. Jagadishwar Bhatteja, one of the native preachers:—

July 14. I have the great pleasure to inform you that two promising young men, Chandra Kant Mitra, and Kailas Chandra Ghosh, were admitted into the church by baptism, on Wednesday evening, the 10th July Chandra's education commenced in the Agurpura Church Mission School where he continued for about two years.—He was then removed to a Government school by his friends, even thus early alarmed by his decided leaning towards Christianity. We found him sound and strong in the points necessary to salvation; but, as might have been expected, with no very great amount of general christian knowledge. We kept him, therefore, longer than usual under probation, teaching him sedulously all the while, a work in which our native brethren take much delight.

At length, being satisfied that he was a sincere and intelligent believer on the Lord Jesus Christ, and his whole deportment being consistent and exemplary, in compliance

with his reiterated desire, he was baptized by Mr. Smith.

Kailas is the first fruit in Christ of the Bausberia school, and of the devoted labors of the Rev. Jagadishwar Bhattachargya, and his friend the catechist, Backantanath, &c. He is an only son—the idol of his parents. His father followed him to Calcutta; and the interviews between them, as described by Lal Behari, were most affecting. The father, when he grasped his son's hand, burst into tears; he lay all night in the converts' premises, and left his son on the Sabbath morning, threatening to drown himself in the river. He returned again on Sabbath night to make a last effort. Kailas was most respectful and affectionate, but admirably firm. He offered to return gladly after baptism, if his father would receive him.

During the night, the father frequently cried aloud, "Oh, Kailas! Kailas!" and when he finally left us, his last words were—"Kailas, wherever you may be, or whatever you may become, do not forget me." I was then too ill to see much of him; but I conversed and prayed with him repeatedly before his baptism, and found him not only a very sagacious and intelligent lad but a humble, devout christian, who knew his own weakness, and knew also where strength is to be found. On last Sunday evening, the child of one of our Mussulman converts—the old man, Abdullahi—was baptised: so that within the week we have had seven baptisms.

To the Lord be all the pra. a. for to Him only it belongs.

BOMBAY.

Baptism of Sai.

The young girl Sai, or Saibai, whose release from the oppression which her Hindu countrymen attempted to practice towards her we recorded in last number, has now been formally admitted into the christian church by baptism. The testimonies borne by our missionaries to her intelligence and steadfastness prepared us for learning that, soon after the termination of that severe ordeal through which she had been made to pass, she would become an avowed follower of the Lamb. Accordingly, on the 18th of July, at a sufficient interval from the period of her liberation to afford room for consideration on the one hand, and scrutiny on the other, she received the sacrament of baptism. With exceedingly good taste, it was arranged that the whole services on this occasion should be conducted by one of our native converts, now an ordained minister, Hormazdji Pestonji, to whose judicious and affectionate instructions, while he superintended his

father's school, she had been greatly indebted. And we reckon it fortunate that we are able to present an account of the important event in the words of our native convert, Mr Narayan Sherhadri now a preacher of the gospel:—

The circumstances connected with the renouncement of Hinduism by Saibai, and the consequent prosecution instituted by her heathen relatives in the supreme court of judicature of Bombay, are well known. On being allowed to go where she pleased, she chose, of her own accord, and with the full consent of her father, to take refuge in the female boarding-school in connexion with the Free Church mission. Here her religious instruction and training were continued under the kind care of the superintendent of the institution, and of the missionaries and the result has appeared to them satisfactory. She was allowed to retain her caste as long as she liked; and she did so till within a few days of her baptism. But believing that God originally made of one blood all the nations of the earth, and that the institution of caste is the work of a cunning priesthood, she broke through its unnatural restraints, and freely mingled with her sisters according to the flesh, enjoying their company in the social repast, as we do in the more elevated pleasures of study and learning.

Saibai, a considerable time ago, applied of her own accord, for admission into the Christian Church by the ordinance of baptism; and the missionaries, knowing her attainments in divine knowledge, marking her professions of faith in Christ and love to God, and seeing nothing objectionable in her walk and conversation, saw no reason why they should refuse compliance with her request. They could not "forbid water that she should be baptised," when they had reason to believe that she had already received the better baptism of the Holy Ghost. She was accordingly received into the Church of Christ, last Lord's day in the presence of a large and varied audience. The Rev. H. Pestonji, who has had the privilege of principally instructing her for the last eight years and more, officiated on the occasion. He preached a most impressive discourse from Matthew xxii. 42, 'What think ye of Christ?' and Isaiah ix. 6, 'The Wonderful.' Our esteemed brother, after shewing how Christ is 'wonderful' in his nature, character, and offices, and in his several relations to the Church, proceeded to administer the sacred ordinance to the young convert. A little before this, she was subjected to a most searching examination, with which, we have not the slightest doubt, the whole assembly was much pleased. To each and all the questions addressed to her, Saibai gave most distinct and satisfactory answers, in the presence of the whole assembly; after which she was solemnly baptized in the name of the Father, the Son, and the

Holy Ghost. The whole of this interesting service was concluded by an affectionate and faithful address, from the preacher to the assembly, especially to the native part of it, who were exhorted to be reconciled to God, and to lay hold of the salvation which He so freely offers.

We were glad to observe a good many of our European friends present on the occasion. Doubtless their countenance was highly gratifying to our beloved friends the missionaries, and beneficial to the natives, since it shews them that the people of God, in general, are deeply interested in the things that pertain to their everlasting peace.

We earnestly commend the young convert to the prayers and sympathies of God's people, and, at the same time, embrace the opportunity of heartily congratulating our esteemed brother, who, we believe, has now for the first time been privileged to exercise in such an interesting and important office the ministerial powers intrusted to him.—That he may be preserved long to serve the cause of his Master, and that his work of faith and labour of love may be abundantly blessed in the conviction and conversion of sinners, is our sincere and earnest prayer.

PROSPECTS OF THE MISSION.

I expect to-morrow to baptize a very interesting and satisfactory convert from Mohammedanism, whose case, God sparing me, I shall particularly mention by next mail. There are some other catechumens here, whom we expect ere long to admit into the church. Our prospects at present are fraught with encouragement. To the Lord alone be the praise.—*Letter from Dr. Wilson, 24th July.*

WHAT GOOD ARE THE MISSIONS ACCOMPLISHING?

Mr Nesbit, in a letter of 3rd July, encloses a very significant testimony from a learned Hindu to the shock which missionary labour has given to Hinduism.—In transmitting it, speaking of our missionary staff in Bombay, he says:—

Neither our numbers nor our efforts are anything like what they ought to be; they bear a miserable proportion to the extent and difficulty of the field and of the work.—Yet God has not withheld his blessing; he hath done "great things for us," compared with our small things for him. We are often slow to acknowledge this; and our humility, real or affected, swallows up our gratitude. And, as for our enemies among our own countrymen, they generally do not acknowledge any effect of our work at all; they scout it as a fond imagination, and laugh us to scorn. Not so with the natives themselves. They acknowledge, because they know, that a work is going on among them subversive of Hinduism, and introductory of a new system of opinion and prac-

tice; and of this work they ascribe to missionaries a goodly share.*

To render this matter clear and sure enough, I send you a translation of part of a Marathi work lately published in Bombay, on the "Principles of Hinduism." The author is Gangadhar Shastri, one of the high-paid vernacular teachers in the Government Institution, who is decidedly a learned and clever man. Mr. M. Mitchell and I accidentally met him on our tour in the Kon-kon, whither he had gone during the vacation in May. He soon brought us into high argument; and long and obstinate was the battle we fought with him. We did not know who he was during the discussion; but, on leaving him, we asked his name, and found that we had been contending with a defender of Hinduism who had the singular boldness to fulfil his office by writing and publishing a book.

In a part of the chapter of which I send a translation, he refers to *liberal societies* formed among the educated youth of the native community, holding and disseminating opinions subversive of Hinduism. The *Transcendental Society* has many members, not only in Bombay, but throughout the Presidency. The *Unitarian Society* is one I have heard of only within the last few days. Both profess to be theistical, but the latter, I presume, keeps nearer to Revelation. These societies and movement, as well as the conversions by the missionaries, are rightly viewed by Gangadhar, as tending to that common end, on which his attention almost exclusively fixes,—the destruction of Hinduism. Under the good and overruling hand of the Lord, they are leading, I trust, to something better—the establishment of the faith as it is in Jesus throughout the length and breadth of India.

The following is an extract from this *Defence of the Principles of Hinduism* to which Mr. Nesbit refers:

In 1841 all Hindostan became subject to

* In confirmation of this, we give from the *Atlas Missionary Record* the following statement by the Rev. J. T. Tucker. After complaining of the injurious influence of government support to idolatry, he says—"Notwithstanding the evil example set before the Hindus, the exertions that are being made to spread the knowledge of the glorious gospel are secretly telling upon all castes. The higher classes are exhibiting a much more friendly spirit towards myself, catechists, and people, than they have been accustomed to do in past years. Only two or three years ago, whenever I visited a village where there are Christians and heathen, I frequently found the heathen altogether avoid me, sometimes ordered to do so by the Merasdar; but now I can generally collect a few heathen to converse with on religion, and very often the Merasdar himself also comes to pay his respects."

the English, and since that time, the ministers of the Christian religion have by their instruction turned the minds of many from Hinduism to Christianity. This work of conversion is still going on, and doubtless, thousands of Hindus will forsake their own religion and become Christians.

The Hindus are an ignorant people, and wanting in judgment; hence the Government, with a view to their improvement, has graciously devoted large sums of money to the support of numerous schools, in which many have received a liberal education. Of these, one of the most distinguished was the late Bal Gangadhar Shastri, who, after comparing Hinduism with other religions, regarded it as superior to all others, and devoutly observed it until the time of his death. Others, also, who received their education at the same time, remain firm in their attachment to the Hindu religion.

Of those who have subsequently received an education, a large portion wholly pervert it, by abandoning and seeking to destroy their ancestral faith. They do not even put the mark on the forehead which is the distinguishing sign of Hinduism. The religious washings, the appointed daily and occasional rites and ceremonies, as well as those which are left voluntary, are all held in contempt. They deny that caste is of divine appointment, the rites for the repose of the dead are abandoned as useless, and religions are declared to be false, and those who adhere to them are regarded as fools. Such is the course adopted by these persons, many of whom are of good caste. Their first object seems to be to destroy the religion of their fathers. And if such are the first-fruits of their education, what must the end be? The Hindus are, as it were, one family, and the Hindu religion should be honored by them as an amiable, benevolent father; but, if those of high standing in the family thus seek to destroy this religion, then, assuredly, it must perish under the assaults of external and internal foes. Indeed, if the Hindus themselves seek to overthrow Hinduism, external assailants may relax their efforts, and quietly look on while it is destroyed by its own children.—Against foreign enemies we might contend with some hope of success, but what shall be done when traitors within set fire to the citadel?

The ancient and noble edifice of Hinduism is now on an sure, steadily assailed by the adherents of a hostile faith; and we are filled with dismay at finding that there is no tower within! No wonder that the venerable structure is already nodding to its fall. I, by means of this little book, seek to prop up the building; but when its size and its ruinous state is considered, what hope is there that such a prop can prevent its falling? But, as in the case of one who is labouring under a complication of diseases, and who, evidently, must soon die, we

continue even until death to administer medicines, even so do I minister to the decaying system of Hinduism. *Hinduism is sick unto death: I am fully persuaded that it must perish; still, while life remains, let us minister to it as we best can.* I have written this book hoping that it may prove a useful medicine. And if it be so fated, then possibly the patient may even yet recover.

INDIA: LODIANA MISSION.

JOURNAL OF THE REV. J. H. MORRISON.

'Aparigati' deaths—Sad superstitions.

Pahoe is the place where of all this region must perform the Kriya for the release of their deceased relations, but especially in the case of *aparigati* death. There are various circumstances which render the death of an individual *aparigati*, i. e. evil, or such as involves the soul in misery, until some relative or friend perform the Kriya Karma for them. Of this class are almost all accidental deaths, or deaths by disease within three days after being taken ill, dying on the house-top or in bed. When a person is evidently dying, if he is on a bedstead or house-top, he is tumbled down on the ground floor, or out of doors; but should they not be sufficiently watchful and let him die on his cot, some one must go to Pahoe to perform the prescribed ceremonies, and pay the Brahmans for masses to get his soul out of this purgatory.

To-day numbers passed this on their way to Pahoe, with their little bags containing the ashes, nails and teeth of some deceased relative. They all appeared to feel that they were engaged in a most important work, and few could be induced to stop at all, and they only for a few minutes. I was particularly impressed with their apparent earnestness; nothing could turn them aside from their purpose. I felt that they were administering a solemn reproof to the majority of those who have named the name of Christ, their manner indicating so much more decidedly that they felt they were engaged in business of vast importance. One man stopped a while who was on his return. He had been there to perform the Kriya Karma for his father and mother. I asked him what sort of *aparigati* they had died. One of them, he said, had died on a cot! The conversation then took such a turn that I forgot to pursue my inquiries about the other. I asked him, Now, is their salvation secured? Yes, he replied. Now then, said I, have you nothing further ever to do for them? O yes, said he. I must perform the *aparigati*, i. e. feast the Brahmans for their benefit every year. Thus these poor, deluded beings are never released from the talons of these harpies, the Brahmans. While alive they are kept constantly spending all they can earn in pilgrimages and dues to Brahmans, and after their death their children, as long as they live, must do the same both for parents and themselves, and when all is

done, they are gravely told they must, notwithstanding all, suffer for all their sins, their merited punishment! Yet when we expose all this absurdity and villany, they open their eyes with astonishment, say, Yes, this is all certainly true, but what can we do? This is the way of the world, and we cannot leave the old track, bad as it is! Oh! how awfully enslaved are these miserable beings! How securely Satan has bound, and how awfully has he degraded his liege vassals! Come O thou blessed Spirit of light, life, and liberty, break these heavy chains, and let the oppressed of Satan, the world, and the flesh, go free. * * * *

Theft—Lodging in a Faquir's house—Call of priests—Another theft.

26th, *Pahoe*.—Last night I had a practical exemplification of the villanous character of the people where I was. I got three watchmen from the police to guard the baggage, but instead of guarding they were leagued with thieves, who came and stole five or six rupees' worth of property, principally from the servants. In consequence of this, I was delayed so late, that I was obliged to stop to get breakfast on the road, and did not reach this until late in the afternoon. To save the trouble of pitching a tent, I went into a small native house which I found empty by the road side, under the shade of a large pipul tree. It had been occupied by a faquir, but being now empty, was used by travellers. At one end of it was a small throne for his idols, ascended by three steps. During one tour I made, attending melas, some three years ago, I lived with these faquirs two or three weeks, and found it pretty comfortable, except that the amount of filth was rather more than I had been accustomed to.

Shortly after my arrival, quite a number of Prohibits of this place, who recollected my visit last year, called to make their salam, with whom I had some little discussion, in which I managed to set forth the gospel plan of salvation; and the character of Christ as the only immaculate incarnation. One man stood forward as a disputant, but after I had exposed several of his errors and self-contradictions he raised a noise and went off.

27th.—Last night was awakened and kept awake a long time by the noise in consequence of a theft—two of our oxen being taken off. And to-day a good deal of our time was taken up in ineffectual efforts for their recovery. I was surprised at the way in which the police officers tracked them to two neighbouring villages, through grain and grass. They then seized several of the villagers and after exacting a promise of them to bring back the stolen property, let them go to search for them. Very few people have as yet arrived, consequently have had but little to do. The catechists went into this city, for the Brahmans would not let them do anything for the noise they kept up about them.

Stolen property recovered—Labourers at Melu.

28th.—Succeeded to-day in recovering the value of the property stolen from Karan, and have some hopes of recovering the other stolen from this place. The number of pilgrims arriving somewhat increased to-day, and we found more to do, but the Brahmans are so much afraid of our influence on their gains, that they avoid us, and do all they can to keep others away, and when they do come, very seldom any of them will listen to instruction, or even discuss any question. They will ask a question and as soon as I begin to answer, two or three will start some other questions, or before I get out a single sentence, attempt to give their various answers to what they suppose I am about to say. Anything to make a noise, and keep the people from receiving the truth.

29th.—This morning went out along the bank of the stream among the pilgrims, and addressed a good number of them, exposing the sin and folly of their course, and pointing them to the Lamb of God, who taketh away the sin of the world. The Brahman seeing me at this work, came and interrupted several times.

The water here is not half so deep as was last year. I observed people wading across not knee deep, and even at the bridge, the deepest place, the water is but with filth, and the stench is quite offensive, crossing the bridge, some thirty feet above it! This filthy place is the spot where the greatest amount of bathing takes place. I was occupied all day in various labours, until obliged from fatigue to desist, and was out to take the evening air. During the walk was drawn into discussion two or three times, at each of which quite a crowd gathered around to listen.

30th, *Sabbath*.—The crowd still continued to increase, though it is nothing like what was last year. A company from the merchants arrived, and learning I was here, came and encamped close by me, because they said they were afraid of thieves elsewhere but by me felt safe. I took occasion for this to remind them that if their holy place had so little efficacy in reclaiming its inhabitants from gross sin, it was not likely to do much for them.

We were all very fully occupied to-day in private conversation, discussion, and preaching and distributing books; but our companies were generally small, and our discussions conversational and unsatisfactory.

31st.—This morning had the largest congregation and the best opportunity to preach I have, during the whole melu, addressed them on the all-sufficiency of the plan of salvation by Christ, and the utter worthlessness of the absurd and wicked superstitions to which they were trusting.

in the proofs of the existence of God, independent of matter—A man drowned.

An Udasi Faqir has been here regularly every day for four days, to listen and propose questions. To-day he came and listened for a long time, but interposed no questions or objections. Apparently, however, he had one to discuss with difficulty for him, *i. e.* the proof of the existence of God independent of the material universe. Paley's argument from the evidences of design in creation was of no use in satisfying them. They took the ground of the eternity of matter, and that God was not separate from, or independent of, matter.

After exhausting the usual arguments without satisfying them, I appealed to the Word of God: but, replied they, first show that there is a God to give a revelation. I then referred to several of the prophecies and their circumstantial fulfilment, after a lapse of several centuries, and argued from this that they must have been written by the instruction of some being superior to any finite creature, and that being, we call God. But, said they, how do we know that all this is true? I replied, if we reject these facts we must reject all the histories of every country in the world, for none are better authenticated than those which testify to the fulfilment of the prophecies, centuries after they were written. Therefore, if we reject them, we must reject all that has been written before us, and plunge ourselves into primordial darkness, and go to work to investigate anew every subject, without any previous experience to guide or assist us. This answer ended the discussion. The Faqir looked delighted, and his friend assented and yielded the point.

This evening the people were busy lighting little lamps and setting them afloat, to give light to their ancestors. One person was drowned at the principal bathing-place, and no effort was made to rescue him. He never arose to the top after he went under the water. It is possible he had jewels on his person, and some covetous Brahman dived and drowned him for his jewels, for this is a common trick at Benares, and the Brahmans here are bad enough for that or anything else. *Brahmins suspected of murder; their bad character attested by pilgrims—Advice to these pilgrims—Concluding notices.*

April 1st.—Learned to-day that the young man drowned last night had on a considerable quantity of jewels, and that the Brahmans told his mother not to cry

about him, for his salvation was now secure, notwithstanding they number drowning among the cases of apagati death! I am satisfied in my own mind, that my first suspicions were correct. The violence, fraud, oppression, and robbery practised by Brahmans, villains of all descriptions, and police officers is beyond description.

The company of pilgrims from the mountains, mentioned on Sabbath, came up with me this evening and encamped beside me. I asked them what they had gained by their pilgrimage? The one who was most forward in defence of the Brahmans, said, in reply: "Blistered feet, hunger, thirst, an empty purse, and a light burthen to take home," for the Brahmans had robbed them of almost every thing. One of the women said they were not now afraid of thieves, for the Brahmans had left them nothing to steal, they were now almost naked. I told them they had gained one thing more than they enumerated, and that was a good sound lesson from the Brahmans, as to their character and religion, a lesson they might have learned from me had they only listened to me when I visited them in their villages, or when they arrived at the mela. I further advised them to go home and burn up their idols, give up Brahmans, and pilgrimages, and spend the money that would be thus saved in making their families comfortable, and educating their children. They expressed themselves delighted with the idea, and promised to adopt it, saying that would make them men and not mere animals.—Still, I fear, they have not decision enough to do what they know to be right and best for themselves and for their children.

Was too hoarse from yesterday's labours to do much to-day, besides the wind and dust and constant noise and confusion of the people returning from the mela, rendered it almost impossible to do anything. Had a few to listen. Distributed a few books. Just before sundown, the Sardar or chief of an adjoining district called: urging me to call at his residence tomorrow, which I promised to do.

2d. Naggar.—Called on the Sardar on my way this morning, according to promise, but found him, utterly ignorant of every thing except what might minister to the animal part of the man. After talking with him a long time, endeavouring to raise his thoughts to something higher than the gratification of mere sensual desires, and excite in him some de-

sires after knowledge which might benefit his children, if not himself, I left him and proceeded to this place.

The Thanadar (head police-officer,) a respectable and gentlemanly young man, called on me this morning with some of his attendants, to whom, after a long conversation, I gave a supply of such Urdu books as I have left. Proceeded, after the heat of the day, to Ambala, and found all in usual health.—*H. and F. Record of the Presbyterian Church in the U. S.*

FRENCH CANADIAN MISSION.—A conference and devotional meeting of the Pastors, Colporteurs and Teachers of the French Canadian missionary Society, was held by appointment at *Pointe aux Trembles*, on Thursday the 14th October, at which the Secretary and other members of the committee were present. The reports from all quarters were encouraging, to a manifest decline of priestly authority and dictation amongst the French Canadians, and the signs of a better day at hand. Several interesting cases of individuals enlightened and brought to the knowledge of the truth, were mentioned, and all the missionaries seemed to feel their hands strengthened for the work in which they were engaged. The girl's school, at *Pointe aux Trembles*, which holds 30, is full, and the boys' school, which can hold a hundred, has a considerable number, and is fast filling up.—*Canada Record.*

(For the Record)

A TESTIMONY IN FAVOUR OF THE FREE CHURCH OF SCOTLAND.

About 12 years ago, General Sir Thomas McDougall Brisbane, Baronet, of Brisbane, erected a School-Room and Teacher's House in the town of Largs, not sparing any expense to make both first class buildings; and at the same time he permanently endowed the institution to the extent of Thirty pounds per annum. Since its erection, it has been under the management and directions of Sir Thomas, the minister of Largs, and the Established Presbytery of Greenock. But the worthy Baronet has thought it right to make a change in the management and direction in time to come, and has now given it over to the Free Church of Scotland, to be under the superintendance and management of the minister and Kirk-session of the Free Church of Largs, and the Presbytery of Greenock. The gallant General accompanied by Dr. Lang, went to the School on Tuesday,

27th September, and intimated the change to Mr. Robinson, the teacher,—who, though a member of the Established Church, is still to hold office.—*Ayr Advertiser.*

Contributions to the Professional Fund.

Mrs. C. B.

CARRIBOO MARSE

Mr. Alexander Ferguson	6 0
Peter Ferguson, Archibald's son	3 0
John Ferguson do.	2 11
Donald Ferguson do.	2 8
Duncan McQueen	1 0
Lachlan McQueen	1 6
Hector McAuley	7
Murdoch McKigan	1 5
Hector Matheson	2 7
Norman Morrison	2 1
Philip Morrison	2 2
John Boyd	2 1
Alexander McLean	7
Lachlan McLean	2 8
Widow McDonald	2 1
John Ferguson, Malcolm's son	6
Peter Ferguson do.	2 1
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MIRA, DISTRICT NO. 1.

Miss Isabella McNeil, col.	
Mrs. John McDonald, N. side	5 5
Mrs. John McLeod	2 8
Widow Ann McDonald	2 8
Mrs. Hugh McDonald	3 0
William Morrison	3 11
McDonald	3 8
H. McNeil	2 1
McCodrom	4 6
McNeil, senr.	1 6
D. McKinnon	2 7
J. Morrison	2 1
A. Matheson	1 3
A. McLean	2 8
K. Morrison	1 6
A. Munro	3 0
D. McLeod	1 7
J. McDonald	3 0
A. McKinnon	2 1
Ch. Thompson	1 6
J. Morrison, S. side	2 8
N. McLean	2 8
W. Lamont	1 6
Philip McKigan	1 6
Catharine McDonald	1 9
Mrs. J. McDonald, junr.	2 8
A. McKigan	2 6
N. McKigan	1 2
D. McInnis	5 0
McNeil, of Oakfield	8 8

THE MISSIONARY RECORD.

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McDonald, (Weaver's Widow)	3	0
Morrison (Hart's Farm)	3	3
Widow Lamont		9
Mr. John Morrison, (Black brook)	1	3
Balance of last year's subscriptions	3	9

Flora McDonald	2	3
Margaret McDonald	2	6
Catharine Morrison	1	9
Mrs. E. Morrison	1	6
Rachel McKinnon	2	1
Mrs. Walker	2	3
Anonymous		8
Mr. D. McKigan, (Bridge)	1	3
Mr. N. McAuley, (Backland)	2	0

MIRA, DISTRICT No. 2.

Mrs. Neil McDonald, S. S., col.	1	6
McHengal	1	7
D. McDonald	1	6
A. McMillan	1	5
L. McLean	2	4
A. McAuley	2	3
W. McDonald	2	6
M. Robertson		11
N. McIsaac	1	6
J. McIsaac	2	0
F. McDonald	2	1
J. McInnis	1	3
A. McDonald	1	5
D. Lamont	1	7
Allan McDonald	1	8
Johnston	1	7
A. McVicar	2	1
R. Morrison	3	0
A. McLeod	3	0
C. McLeod	2	3
J. McKigan, (Cove)	1	5
A. McLevain	1	2
McCuish	2	1
Archd. McDonald	1	6
D. McInnis, junr.	2	1
M. McInnis	1	6
R. Johnston	1	4
D. McInnis, senr.	1	6
N. McInnis	1	2
D. McDonald, N. Boston	1	6
W. McKinnon do.	1	6
D. McMillan do.	1	3
J. McAuley do.		11
D. McLeod do.	1	6

Total £11 5 4

Cow Bay.

Mrs. Donald Ross, col.		
Mr. and Mrs. Donald Ross	5	0
Mrs. Rory McQueen	2	13
Ronald McDonald	3	0
Donald McLean	1	10
Donald McVicar	2	9
Neil Campbell	2	0 1/2
Malcom McDonald	1	1 1/2
Archd. McDonald	2	6 1/2
Neil McCuish	1	4 1/2
Donald McLeod	1	4 1/2
Alex. McCuish	1	10 1/2
Donald Ferguson	1	6 1/2
Donald McDonald	1	8 1/2
Donald Paterson	2	3
Donald McAuley	1	3
Miss Catherine Ferguson	2	7 1/2

£1 14 5 1/2

Mrs. Donald McAuley, col.	6	3
Angus McDonald	1	10 1/2
Donald McDonald, carpenter	1	10 1/2
Duncan Morrison	3	1 1/2
Hugh McDonald	1	10 1/2
Norman McDonald	1	8 1/2
Angus McDonald	1	10 1/2
Hugh McKenzie	1	3
Angus Marten	1	1
Donald McDonald	1	4 1/2
Hugh Nicolson	1	10 1/2
Angus McDonald	1	10 1/2
Donald McDonald, J's. son	1	10 1/2
John McRary	1	10 1/2
Widow McLean	1	10 1/2
Donald McDonald, N. Head	1	6 1/2
Miss Ann McMillan	4	4 1/2
Widow McLellan	1	10 1/2

£1 19 5 1/2

Mrs. Angus McAuley, col.	4	8
Alex. McAuley	4	0 1/2
Archd. McLeod	3	9
Donald McLeod	1	3

£0 13 8 1/2

Total £4 7 7 1/2

Donald Ross, Treasurer.

MIRA, DISTRICT No. 3.

Miss C. McKigan, col.		
Sally McDonald	1	4
Mary McLean	2	1
Christian McPherson	2	7
Mary McKigan	2	6
Ann McKigan	3	5
Jessy McAuley	3	8
Mary McKigan	1	9
Christian McKigan	1	9
Betsy Morrison	3	0
Jane McKigan	1	7
Euphemia Morrison	1	4
Catharine McDougall		9
Christian McDonald	2	3
Sally Ferguson	2	6
Mary Brown	1	4
Sally Ferguson	1	1

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