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THE MISSIONARY RECORD

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SIN THE TRANSGRESSION OF THE LAW—CHRIST MANIFESTED TO TAKE AWAY SIN.

JOHN 8TH. 4TH :—“ *Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law.* 5. *And ye know that he was manifested to take away our sins; and in him is no sin.*”

The simple account of sin is, that it is the transgression of the law. We may endeavour to palliate sin, to excuse our individual sin, but it still remains what it is here described, the transgression of the law. How apt are we to think lightly of sin! But palliate it as we may, think lightly of it as we may, it is a greater evil, it involves greater disasters, it entails more fearful consequences, than if the universe were destroyed. If this universe were destroyed, it would involve no evil, it could be replaced. But God's law once broken, nothing could repair that: at least, it required the death of the Son of God to repair it. A moral disorder; the line once crossed from good to evil; an event has taken place which eternity will not efface, and nothing will rectify. What can repair moral evil? Suppose the death of the Son of God a fable, what can rectify the moral disorder that is in the universe? We say, then, that the transgression of the law is no slight, no common evil.—Is it not the greatest proof of the depravity of our natures that we are so insensible to the evil that a single transgression of the law must be? Had we that law purely in our hearts, unviolated, as it was inscribed there by the finger of God, or as it must be there in the very constitution of our nature, we would see how evil a thing the transgression of

it must necessarily be. Evil! *the only evil that can exist.* Let the law of God be preserved entire, and there would be no evil. No evil could deface this fair creation. All would be as God made it: all would be holy, good, lovely, happy. It is the transgression of the law which is the cause of all evil, the beginning of all disorder—the source of all misery.—*Sin is the transgression of the law.* We regard this as perhaps the profoundest statement of God's word. Remember when you commit sin, *that it is the transgression of the law.* Ponder that, and the more you think of it, you will hate sin more, you will see its evil more, you will fear it more, and you would rather do anything than sin, you would rather be free from sin than from any calamity. Hence Scripture says: “*fools make a mock at sin.*” If we knew what sin is, we would repent of it with our whole hearts: we would shun it with all our might; instead of making a mock of it. Nothing would tempt us to commit it: no, however inviting the temptation, however urgent the solicitation, however alluring the bait held out to us: we would spurn it away; we would break its bonds like the withes which encircled Samson: our language would always be,—and we speak of the least sin as well as the greatest,—shall I do this and *sin* against God? We believe the great difference between a renewed man, and another man, is, that the former has a proper sight of sin: he sees it to be the transgression of the law; while the other has no such view of it.—It is on this account that the one sees the least sin to be exceeding sinful, and is disturbed by what would never cost another a single thought. We perceive accordingly what view the Psalmist took of

the law of God. "Thy commandment is exceeding broad," and he adds: "O! how love I thy law!" Again: "Thy testimonies are wonderful: therefore doth my soul keep them." And his description of the wicked is: "they are far from thy law." Hence the way in which the Apostle regarded sin, comparing its dominion over him, its tyranny, to the most loathsome of all things—a body of death—a human corpse—fastened to him. "O wretched man that I am! Who shall deliver me from the body of this death?" What did the only sinless being that ever was in the world since the fall say respecting God's law? "I delight to do thy will: yea thy law is within my heart." We have a fine example of the way in which sin is regarded by a sinless being in the temptation of Christ. We have that recorded in the Gospel by Matthew, 4th chap. 1-11. Had our first parents been equally proof against the solicitations of the tempter, this world had not been what it is. Angels had come and ministered unto them: this world had not been cursed: and we had seen angels ascending and descending still on errands between heaven and earth! Sin is the transgression of the law. Oh! had Christ's human nature transgressed!—then salvation had not been accomplished. There had been a second fall: the law had been broken a second time in our representative, and our case had been hopeless. But the second Adam transgressed not: he obeyed the law: he remained faithful, and in him therefore is no sin. How do you regard sin? Do you look upon it as the transgression of the law? Can you commit it without compunction? Does it cost you no pang? That is because we are depraved. Our moral perception is blinded. We have no spiritual perception of God's law. We see not the force of the command—*do this*. The law of God has a force and authority apart from His enjoining it. It is in itself right. It is eternally and intrinsically good. Although there were no God,—to break it, would be to violate a law notwithstanding, and to entail all the consequences of such violation, to involve the moral being in guilt and ruin. But the fact that it is God's law—that it is invested with the authority of Him in whom that law had an eternal concrete existence, gives it far more weight, invests it with additional solemnity, and renders the transgression of it a still more awful calamity.—**Avoid sin, then, as you would avoid mi-**

tery, as you would avoid the greatest evil in the universe. We repeat, it were better that the universe were destroyed, than that a single sin should be committed. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law."

How is sin taken away? "And ye know," says the Apostle, "that he was manifested to take away our sins; and in him is no sin."

The two great truths of the Bible, are, that sin is the transgression of the law; and that Christ was manifested to take away sin. Sin, and the manifestation of Christ: these are the cardinal doctrines of the Bible: these are the antagonist truths of God's word. What do you think it was that Christ came into the world to do? It was to take away sin. This, it appears, was the only expedient by which sin could be removed, or the evils which it entailed could be rectified. And what did this amount to? What does the manifestation of Christ signify, or imply? It amounts to nothing more or less than this, that Christ suffered the penalty of sin, the punishment due to it, thereby taking off the curse of sin, or transgression, while he made provision by his death for correcting its moral effects—obliterating these—as well as removing its penalty, and cancelling its punishment. The law was broken, and Christ came to heal the breach, to repair the transgression. He did so by His being *made* under the law, not being himself under it. This was the grand circumstance which rendered it possible for Christ to rectify the evil which sin occasioned, to rectify sin itself. Here was transgression by one who was bound to obey the law: here was the obedience of one who, although he could not transgress it, was yet not under it. Christ owed obedience to no one, and if he put himself under the law, and actually obeyed it, he filled up the breach which transgression had occasioned. The law was vindicated: it was again made honourable: it was obeyed by one in behalf of another who had transgressed it, the obedient party not being himself subject to it.—He was himself the lawgiver. This was the provision or expedient to meet the case. In his life and death, then, Christ was just repairing the breach which sin had occasioned. He was filling up the gap in the moral universe. He was working out a righteousness for transgressors. He was giving back to man

what he had allowed to depart from him—a perfect righteousness—a righteousness spotless in the eye of God, on which alone God can look with complacency, and the possessors of which alone can be suffered to live. Behold Christ then manifested for this purpose. Hence he is called “the Lord our Righteousness.” He is made unto them that believe Righteousness. Sinners though they be, they are reinstated in the eye of the law. They have a righteousness, which another hath wrought for them, but which is as good as though it were their own.— If this does not repair the effect of sin, or transgression, nothing else can. If this is not a remedy for the state of man there is no remedy. But in transgression there is not only guilt: there is depravity; and to take away sin must imply not only the removal of the one, but the correcting of the other. There are these two things in sin, or transgression, moral guilt, and moral turpitude. It were not enough to remove the one, if the other were suffered to blot God’s universe. Nay, we cannot conceive such a thing as the one being taken away and the other suffered to remain. The manifestation of Christ, then, serves these two purposes: By his spirit he destroys or extirpates the one, as by his own righteousness he expunges the other. What a glorious work is Christ’s, viewed in this light! It takes away sin, and it takes away the effects of sin. It removes these out of the universe, so far at least as the subjects of Christ’s work are concerned. Their guilt is taken away, and their sin is in process of being taken away. They enjoy the justifying efficacy of Christ’s righteousness, and they experience the sanctifying efficacy of his spirit. Justification and sanctification are the two grand correctives in God’s moral universe. These are the two things for which Christ was manifested, or which his manifestation accomplished; for these take away sin, and Christ was manifested to take away sin. We need not dwell upon the work of God’s spirit: it is a regenerating work: he applies the truth of Christ: he awakens to a sense of sin: he produces spiritual impressions of the law: inspires holy motives, implants holy affections, and leads on progressively in the way of sanctification, till sin is more and more hated, transgression more and more shunned, every transgression is regarded with dislike, every sin is feared, till the whole man is brought under the power of holiness, and

when this earthly tabernacle is laid down the soul springs to heaven as pure as when the spirit of man at first came from the hand of its God.

What a blessed truth is that! *Christ was manifested to take away sin; and in him is no sin.* It was because there was no sin in himself that Christ could take away sin. There could not be sin in the Son of God; and although he took upon him our nature, it was in all its sinless qualities; and although he was tempted in all points like as we are, it was without sin; and although Satan tried to seduce him into sin, he could not succeed; so that Christ at the close of his life could say: “The Prince of this world cometh and hath nothing in me.” Blessed truth! Oh! let us believe that truth—let us rest our salvation upon it. We are told, “Whosoever believeth shall be saved.” Whosoever will come to Christ shall have life. His sin shall be taken away, and his soul shall undergo the purifying and sanctifying power of the Holy Spirit. His guilt shall be taken away, and finally his sin itself shall be obliterated; and he will be eternally a saved and a renovated being. He will be fit again to live and to act in the moral universe of God. His transgressions will be pardoned: he will be constituted righteous, and he will be made holy; not all at once, but ultimately; and he will at last dwell in the presence of God, and be the companion of all pure and holy beings like himself.

Would you be saved from the consequences of transgression? Would you have your transgressions all expunged? Would you be restored to the position of one who never transgressed the law, or a position as good? Would you be saved from the eternal misery, which one transgression of the law, and that transgression however slight, must entail?—Then, see Christ manifested to take away sin, and come to him that your sins may be blotted out. But are you unconcerned about sin? Because you do not see it to be the transgression of the law, is it therefore not the transgression of the law? Are your transgressions the less real? Is your guilt the less a solemn and dreadful reality? Can you a whit the more escape the fatal consequences of transgression? No! Every thing must tell you, no! Conscience must pronounce it in thunders. The law of God which you have broken, times unnumbered, must tell you, no! The world, cursed because of transgression,

must tell you, no! Sickness and suffering, and all the ills which flesh is heir to, must tell you, no! A death-bed will tell it—the grave in which you will soon be laid tells it: O! how emphatically it tells it! Believe it, then, while yet you may escape these fatal consequences, and obtain eternal life through Jesus Christ our Lord.

THE MINISTER A WATCHMAN.

The minister of the word is styled a *Watchman*. On what ground is he so styled? and for what object is his watchfulness needed? In answering these questions it may be useful to advert a little to the condition of those in whose behalf he is appointed. They may be described generally as persons in imminent danger—and that with respect to their everlasting interests—and from hostile influences operating both within and without. Our congregations are composed of beings who shall exist for ever. They are composed of persons, every one of whom is in his original condition, as guilty, exposed to the divine wrath; and every one of whom is in his original condition, as being morally depraved, unfit for the service or the enjoyment of a holy God. That gracious Being, however, against whom they have sinned, and from whom they have revolted, has mercifully interposed, and has sent the Son of his love to suffer in the room of the guilty, “that whosoever believeth in him should not perish, but have eternal life.” Without overlooking, therefore, or despising instrumentality of a different kind, we have to remind our readers that the ministry is especially God’s ordinance for making known to perishing sinners the way of salvation, for winning souls unto Christ, and for building up believers in their most holy faith. With respect to each individual in the enjoyment of this ordinance, it may be said, “Behold, now is the accepted time; behold, now is the day of salvation.” The light of the gospel shines to guide their feet in the way of peace; and it is as they now act with regard to that light, that their condition shall be fixed in futurity, and that for ever. Of what incalculable magnitude, then, are the interests involved in the way in which they act during the brief span of their present existence!

But important as this view is, it is not in the contemplation of it that we see the proper ground on which the minister is appointed as a Watchman. A herald may be commissioned to make a

proclamation, and as preaching Christ the minister may be styled a Herald.—An ambassador, too, may be sent to propose reconciliation; and, although of course not exactly in the same sense in which the inspired Apostles could use the language, yet as preaching the same gospel, ministers may say, “Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ’s stead, be ye reconciled to God.” There is something beyond all this in the idea of a Watchman. It contemplates those to whom the proclamation has been made, as having been impressed with its authority—it contemplates those to whom the terms have been proposed as having, in profession at least, submitted to them, it views them as soldiers, lately in rebellion, returned to their allegiance but still in an enemy’s country, and needing, therefore, not the mere repetition of announcements of mercy to which they profess that they have already submitted, but the exercise of unremitting vigilance that they may not be surprised by the enemy, the warnings—the counsels that may guard them against snares, that may rouse them to activity, that may stimulate their efforts to “press toward the mark for the prize of the high calling of God in Christ Jesus.” Every soldier knows that it would be the height of infatuation in any army so situated to neglect the appointment of sentinels; but that, and in the most important of all emergencies, is the infatuation of those who, professing to be the soldiers of the cross, neglect their duty with respect to the appointment and maintenance of spiritual Watchmen.

The congregations of the visible church are so many bands who profess to have enlisted under the banners of Jesus Christ, as the captain of their salvation. They are in a state of militancy, and are exposed to the assaults of enemies—He whose camp they have left is unwilling that they should escape; and he goes about seeking whom he may devour.—The world has its attractions; and those who profess to be the followers of Christ seem slow to understand, that “if any man love the world, the love of the Father is not in him.” Even where a work of grace may have been begun in the heart, there are still corruptions there, and lusts which war against the soul.—How delusive, accordingly, is the security in which multitudes seem inclined to spend their days. They have heard the gospel preached, they speak of Christ

their Saviour, they indicate their expectation that heaven is at length to be their place of rest; but with all this there may be an absorption of the mind in the cares or the pleasures of life—a total want of that earnestness which should characterize those who have intelligently listened to the words of our Saviour,—"Strive to enter in at the straight gate."

Where such an appearance is presented, we need not be surprised that there should be an indifference to the maintenance of *Watchmen*. The cry of the *Watchmen* might break in upon the rest of those who would wish to slumber.— Yet how important is it, when sudden destruction may be ready to fall upon those who are saying peace and safety, that there should be a *Watchman* to sound an alarm in God's holy mountain, that all the thoughtless in the land may tremble. When, in the midst of worldly engagements, men are so apt to lose sight of spiritual things, how important is it that for every manageable company there should be one who, removed from the bustle and placed upon his watchtower, may take an extended view of the field in which they are so busily engaged, and may discern for the purpose of timely warning, the stealthy approach of the enemy, or the indications of mustering hosts advancing to an open conflict.

To confine our attention for the present to the duty of preaching the word, the considerations already adduced show how important it is for the right discharge of a minister's duty, that he be kept as much as possible out of that bustle in which others are engaged, in whose behalf he is to act as a *Watchman*. The word which he is to preach is the word of the living God; and, however lightly it may be handled at times even by the most serious, there is a most solemn responsibility connected with it.— To some it is the savour of life unto life, to others it is the Saviour of death unto death; and who is sufficient for these things? The right application of this instrument requires not only profound and prayerful consideration of the particular passages which the minister may bring before his people, so that, in reference to the Scriptures themselves, he may not handle the word of God deceitfully; but an intelligent and accurate view also of their particular circumstances, so that he may be enabled to administer to those who are under his charge their food in due season, speaking, exhorting, and rebuking, it may be, with

all authority. It is not to the mere activity that may be displayed in going from place to place, and in delivering the most carefully prepared discourses, that we look as to the proper discharge of the duty of a watchman. These are so far well, and may be very edifying, in the case of an occasional service from a minister who in the providence of God may have an opportunity of preaching the word to an assembled congregation; but they are not equivalent to the proper services of a watchman. It is his duty to mark the circumstances of his individual charge, to make himself acquainted with the dangers to which they are especially exposed—the errors, whether in doctrine or in practice, against which they need to be particularly warned; in order that he may wisely adapt his ministrations to their wants. After the most careful consideration of circumstances, ministers may often feel that they are like men drawing the bow at a venture. It becomes both them and their people ever to remember, that it is the Holy Spirit who is the skillful and efficient director of his own word to the heart. Notwithstanding all this, it is right in the oversight of the flock to endeavour to obtain such a knowledge of its general state, and of the case of its individual members, that the addresses, without being personal in the offensive sense of the term, may be appropriate, may classify character, and may make each hearer feel that the word of the Lord has a particular bearing upon him. Looking then to the use of means, it is where ministers are maintained distinctively as *Watchmen* that this object can best be accomplished; and we would still press it upon our congregations that it is for their own benefit that they should make the effort, by every sacrifice within their power, to secure that their pastors be among them, not as one of themselves, immersed in worldly business and endeavouring by its toils to provide things honest in the sight of all men, but as *Watchmen* specially appointed to watch for their souls; so that they may not, from want of opportunity of knowing the flock, address to those who need to be roused by a consideration of the terrors of the Lord those words of consolation with which Christ binds up the broken-hearted, and comforts those that mourn; but that they may be in circumstances to act upon the exhortation of Jude, "of some have compassion, making a difference: and others save

with fear, pulling them out of the fire ; hating even the garment spotted by the flesh."

REPORT OF THE REV GEORGE SUTHERLAND.

Submitted to the Free Presbytery of Halifax, 29th December, 1852.

It would occupy too much of our space to give Mr Sutherland's Report in full, but we gladly avail ourselves of the present opportunity of laying the more interesting parts of it before our readers. Having referred to his entering upon his duties in the district by attending a congregational meeting held in the church at Lawrencetown, at which subscriptions for the support of gospel ordinances were received, he says :

"Lawrencetown, as is well known to the Presbytery, is chiefly inhabited by the descendants of Germans, who emigrated to the western parts of this Province during the latter half of last century. There are now residing in the whole district, extending from Cole Harbour to Three-Fathom Harbour, and including the inhabitants of Lake Echo, nearly fifty families. Of these, two or three families profess to belong to each of the denominations of Episcopalians, Methodists, and Baptists, and one to the Roman Catholics. * * * *

"On my arriving among them, one of the first objects I determined to accomplish was, the visiting of all the people in their own houses, in order to converse with every individual in every family as to his interest in the great salvation. The proper discharge of this important duty demanded much courage, wisdom, and patience ; and could reasonably be expected to be attended with success only when accompanied with unceasing supplication to that Spirit who is the sole author of all saving work in the soul. When once accomplished, however, the information thus acquired gave great weight to the exhortations of the pulpit ; as it not only guided to a suitable topic, but also enabled the speaker to feel that a witness existed in the breasts of his hearers, testifying to the truth of his appeals. Two prayer-meetings were also immediately established in suitable localities, in both of which I expounded a passage of Scripture, every week that I resided in the district. In the conducting of one of these, I found a very valuable auxiliary in Mr. Charles Ross, student of the new College, who during the

summer months, taught the Lawrencetown School. Two Sabbath-Schools were also instituted ; and ; through the liberality and activity of some of our friends, an excellent Sabbath-School Library was obtained.

"But a short time had elapsed after my coming among them, when several cases of distress of mind, arising from a felt insecurity of state, were brought to my notice. To these, new instances were occasionally added during the whole succeeding season ; so that on each return to the district, which was every third week, I was greatly encouraged to find that the eternal truth of God was not proclaimed in vain—that it seemed to carry conviction with it, persuading the soul that its danger was extreme, and demanded an immediate and important application to Christ—and that in some it appeared to find a soil prepared by the Holy Spirit, a mind willing to comply with its commands. As might be expected, the anxiety existed in different degrees, and was attended with different results. Some who expressed great concern have apparently gone back to the world, while others profess to have found security and peace in the Rock of ages ; and a third party, distrusting themselves, or mistaking the true way of peace, confess their inability to decide in what state they are, but are anxiously seeking salvation. In the month of September, the sacrament of the Lord's Supper was dispensed, on which occasion several communicated for the first time.—Previous to that occasion, the number on the communion roll was eleven. Of these, one withdrew from attachment to the Establishment, and another, from carelessness or inability of some kind, has not for some length of time attended our services. To the remaining nine bona fide communicants, there were added on the occasion referred to, nineteen others. Besides these, three belonging to this district [Lawrencetown], sat down at the Lord's table at Musquodoboit Harbour in October ; so that there has been an addition this year of twenty-two church members.

"The attention of the people was called during the summer, to the necessity of having better church-accommodation ; and at a congregational meeting on July 29th, it was resolved to erect a new church. The reasons which led to that conclusion were : the insecurity connected with the possession of the present building—its unsuitableness, both in di-

mensions and appearance, to the present state of the community—and the injustice of appropriating funds, collected under Free Church ministrations, to the repairing of an old building consecrated in connection with the Establishment.—The frame of the new church is already erected, and the external work is in progress. It occupies a commanding position, and when finished, will be an ornament to the whole shore. * * *

“Lake Porter. The body of water, on the banks of which the inhabitants of this district reside, is properly an arm of the Atlantic. In former ages it had at least three outlets, but by the constant wearing away of the headland by the waters of the ocean, all have been closed but one narrow passage. The inhabitants are settled chiefly about the central parts of the Lake, principally upon the western bank, and along an extent of eight or nine miles. About 17 or 18 years ago, this place was in a prosperous state; but it has greatly declined. However, there is now a prospect of some advancement. There are ten or twelve families of Presbyterians, and about an equal number adhering nominally to the Church of England. Religion has long been in a very unsatisfactory state. This may be partly accounted for by the fact that, as far as the Presbyterians are concerned, the ministerial supply has been heretofore very limited and irregular.—Thus left without a minister and without an elder, (for the two elders once in connexion with the church were unfit for service,) and scattered over a scanty and rocky soil, the thoughts of the people were almost wholly directed to the procuring of a necessary subsistence.—But it is to be hoped that a better day is dawning on Lake Porter. On the first Sabbath after my arrival at Lawrence-town I preached at the Lake, and from that time till the present, every third Sabbath, except on one sacramental occasion. Several have been awakened. Some of these have disappointed my expectations, others are in a hopeful state, and two at least have, I trust, been brought to Jesus. There has been no dispensation of the Communion there this season. There are at least eleven communicants in connexion with this church. I have visited all the people once, and most of them a second time. As I do not reside in the district, there are no regular weekly meetings; but occasionally on visiting, I preach in the evening. The church, though old and

rather inconvenient in its situation, is neatly finished inside. It is devoted to the Protestants of the place, irrespective of denomination. * * *

On my return from Lake Porter to Musquodoboit Harbour, I preach in the evening at the head of Cluzzetcook. There are a few families there attached to our cause; and there is reason to believe that God has blessed the instrumentality employed to the conversion of some of their members.

“Musquodoboit Harbour. The inhabitants belonging to this district reside not only on the harbour having this name, but also on both sides of Fetpiawick Harbour, and a few on the banks of the River. A large proportion of the people, as is well known, profess to be Wesleyans. It is unnecessary here to detail the steps which led to this diversity of sentiment in a settlement once recognised as wholly Presbyterian. The Wesleyans number 13 families; the Presbyterians 26. There are a few others nominally neutral, who incline to one side or other as influence may be brought to bear upon them. * * *

“Before my engagement with the Presbytery, our people in this place received supply only once in six weeks.—Since that time, they have enjoyed the ordinances of God’s house every third Sabbath. All the people have been visited—many of them repeatedly. The Sabbath School has been revived—a weekly prayer meeting, and a weekly Bible-class have also been established.—My labours in this place have not, I trust been altogether in vain. At our last Communion, fifteen Presbyterians sat down *for the first time* in this place. Of these five belonged to the adjoining districts—the remainder to this congregation. Almost all these, and others also, profess to have experienced a change of heart this summer. This congregation now numbers forty-one communicants, which number added to those of Lake Porter and Lawrence-town gives our church in these three districts eighty-three members. The week-day School in this place has been of great benefit to the settlement. It is taught by Mr. Farquhar, who during his residence here has been a steadfast friend to Presbyterianism. The building occupied as a sanctuary is owned by both denominations.

“During the month of June, I visited Clamb Harbour and Pope’s Harbour, the former distant about fifteen miles,

the latter about twenty, and both on the east I went in an open boat and encountered not a few difficulties on that rugged and broken coast. In Clamb Harbour I preached twice. Here there are five or six families of Presbyterians—very anxious to have religious ordinances dispensed among them. A few of them occasionally meet together on Sabbath, when prayer is engaged in, and a sermon is read by a pious man named Robertson. As they are all fishermen, their living is very precarious—At Pope's Harbour I spent a Sabbath, preaching in the morning in the Episcopalian Church, and in the evening at a private house. The Presbyterians here are but few in number, being only three or four families. These, however, are the most respectable and wealthy in the place. I called at each of their houses, and inquired into the spiritual state of every individual. May the seed sown on this visit exhibit the fruits of righteousness on the great day of harvest!"

RELIGIOUS MAXIMS.

Faith is the continuance, as well as the beginning of the religious life. No man can be justified in Christ, unless he is willing to renounce all merit and hope in himself; and in the exercise of faith receive Christ alone as the propitiation for our sins. No man can experience the grace of sanctification, unless, renouncing all other means of sanctification, all wisdom and all strength of his own, he is willing to receive from God, in the exercise of faith, that wisdom and that strength, moment by moment, without which the sanctification of the heart cannot exist.

Seek holiness rather than consolation. Not that consolation is to be despised, or thought lightly of; but solid and permanent consolation is the result rather than the forerunner of holiness; therefore he who seeks consolation as a distinct and independent object, will miss it. Seek and profess holiness; and consolation, (not perhaps, often in the form of ecstatic and rapturous joys, but rather of solid and delightful peace,) will follow, as assuredly as warmth follows the dispensation of the rays of the sun. He, who is holy, must be happy.

Some persons think of *obedience* as if it were nothing else, and could be nothing else, than *servitude*. And it must be admitted that *constrained obedience* is so. He, who obeys by compulsion and not

freely, wears a chain upon his spirit which continually frets and torments, while it confines him. But this is not christian obedience. To obey with the whole heart, in other words, to obey as Christ would have us, is essentially the same as to be perfectly resigned to the will of God; having no will but His.—And he must have strange notions of the interior and purified life, who supposes that the obedience, which revolves constantly and joyfully within the limits of the Divine will, partakes of the nature of servitude. On the contrary, true obedience, that which has its seat in the affections, and which flows out like the gushing of water, may be said, in a very important sense, to possess not only the nature, but the very essence of freedom.

In proportion as the heart becomes sanctified, there is a diminished tendency to enthusiasm and fanaticism. And this is undoubtedly one of the leading tests of sanctification. One of the marks of an enthusiastic and fanatical state of mind, is a fiery and unrestrained impetuosity of feeling; a rushing on, sometimes very blindly, as if the world were in danger, or as if the great Creator were not at the helm. It is not only feeling without a due degree of judgment, but, what is the corrupting and fatal trait, it is feeling without a due degree of confidence in God. True holiness reflects the image of God in this respect as well as in others, that it is calm, thoughtful, deliberate, immutable. And how can it be otherwise, since, rejecting its own wisdom and strength, it incorporates into itself the wisdom and strength of the Almighty.

UPHAM.

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

THE MADIAL.—INCREASING PAPAL RIGOURS.

The eyes of all Christian men are at the moment turned to Tuscany, and are watching the fate of the two confessors there undergoing imprisonment. Their release appears as distant as ever. The deputation which visited them appear to have been assured that their term of imprisonment would be a short one. Sir Henry Bulwer, our ambassador at Florence, has repeatedly in his communications with the home Government, expressed the same hopes, founded doubtless on promises made to him at Florence. Nay, the period was fixed when the Medial should be restored to liberty—the birth of a prince. It is now a month

since the accouchement of the Grand Duchess, and that event was celebrated by the release of thieves and rioters, but the occasion which brought liberty to them brought no liberty to the Madiai. "Not this man, but Barabbas" We do not wonder at the hopes our ambassador has been led to form. Men of honour, ignorant of Popery in both its principles and its history, cannot be brought to credit its wiles, and are therefore always its dupes. In the hopes which have been held out, we do not share. The imprisonment of the Madiai is no isolated event, but an experimental return on the part of Rome to her favourite and logical system of persecution. Meanwhile, the Madiai are sustaining their sufferings with meekness, not "rendering railing for railing, but contrariwise blessing," and acting as becomes confessors, with fortitude and constancy. All that the reader can do for them is to pray for them. Their health is said to be fast going away, and the probability is, that long before the expiry of their term of imprisonment, they shall have been released by death. Their persecutors say that they are imprisoned not for reading the Bible, but for teaching others to read and believe it. Have these men never read that the primitive martyrs were "slain for the Word of God, and the testimony which they held"? The deputation has failed in its object, so far as the release of the prisoners is concerned; but it will not be without great moral results. The sympathy and condescension which has led British noblemen to go so far to own brotherhood with, and plead in behalf of these humble and despised prisoners of Christ, is a service which will not be lost to the cause of the gospel in Tuscany; nor will it be forgotten by Him for whose sake it has been rendered. "The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain." "I was in prison, and ye visited me."

Meanwhile, there is no abatement of Papal terrors on the Continent. The work of the Pontiff these three years has been to incarcerate, banish, and fusillade men. In Tuscany, the guillotine has been set up.—One has been imported from Lucca, and a public executioner has been engaged at a salary of ten pounds a month. New arrests have taken place for reading the Bible. No one now dare pass through Spain without abjuring his religion if he is a Protestant. Soon the same policy will have full swing in Austria and France. The Jesuits manage everything. They close schools and fill the jails. They pull down colleges, and build mass-houses. Their cry is for fetters to bind men; for darkness to bury them. Great clouds of owls soar above us, darkening the firmament, and distracting and terrifying men by their hootings. Faster and faster comes the night upon us—a thick, suffocating night. Shortly, very shortly,

we shall have day-light, but it will break in through the chinks of a vast European ruin.

FOREIGN MISSIONS.

CALCUTTA.

The Rev. Mr. Sinclair, in a letter to the Convener, relates the baptism of one of the College students, a member of the first year's class, by name GOLAB CHANDRA BISWAS. He is eighteen years of age, and came to the mission house in the middle of last September. He had to pass through the usual ordeal of promises and threats, and he displayed no ordinary firmness in permitting himself neither to be seduced by the one nor terrified by the other. After a full interchange of views with the missionaries on the subject of the proposed change of religious profession, he was baptized by Mr. Smith, in the Free Church, Wellesley Square, on the 26th September. Mr. Sinclair, in the following extract, mentions a new feature, full of promise, which is now beginning to appear in connexion with native baptisms. The companions and fellow students of the person to be baptized generally come to church on such an occasion to witness the celebration of the rite. This indicates an awakening interest on the part of the Hindu youth. The pride and scorn which formerly kept them aloof, and would not permit them either to witness the ceremony or to listen to any explanation of its nature and grounds, are giving way, and a more kindly and candid spirit is coming in their room. Of the many who come merely to see, some few, we doubt not, will retire to inquire:—

"Some native young men, Golab's fellow-students and others, attended the church to witness the baptism. This is a new and, I think, very promising feature in our mission affairs. Whenever the day for a baptism is fixed, a number of the students set themselves to make their little arrangements for attending church, clubbing for the hire of conveyances, &c. It is pleasing and encouraging to see those young men, of their own free will, taking so much trouble for the purpose of seeing a fellow-student solemnly forsake the religion in which they have all been brought up. To see them in church with their clean clothes, and some of them with their Bibles in their hands, and all sitting in silence and seriously listening to every word that is spoken, a stranger would say that they were Christians. All this is promising; and to us who watch the progress of events on the spot, such premonitions of coming change are very encouraging, although, of course, they interest our friends at home less than the palpable and, to them, more intelligible fact of new and then an actual baptism."—*Extract Letter, Rev. Mr. Sinclair, 8th Oct., 1852.*

MADRAS.

BAPTISM OF TWO HINDU GIRLS.

We have had scenes lately in our Infant Native Church, which would thrill your heart as it did mine. Three Sabbaths ago, I was privileged to baptize the little daughter of Appasawmy and Ruth, who, you may remember, under the name of *Luoniatta*, was carried before Sir Edward Gambier and Sir William Burton in the Supreme Court, and who, in spite of the decent and violence of the Hindu community, witnessed a good confession for Christ, was set free, and carried safe into the bosom of the mission family.

The Sabbath evening before last, Rajah baptized his brother Venka's daughter, in the presence of the congregation, in a spirit of fervent affection and simplicity. I was touched when he alluded to their walking in the streets of Madras together, as heathens, twelve years ago.—*Letter of Rev. John Anderson.*

EDUCATIONAL AND EVANGELISTIC STATISTICS.

We have been laying the foundation of our mission these last fifteen years, deep in the Word of God, teaching and preaching Christ, among the young chiefly at first, with the view of getting, in the long run, through our native Christian teachers and preachers, more effectually at the hearts and consciences of Hindu and Mohammedan adults. Blessed be God, we have reached the landing place at last. We have native catechists and missionaries, who, at stated places on Sabbaths, and in their tours to our branch schools, which may be called their *preaching circuit*, glory in preaching to their countrymen, in their own tongues, Jesus Christ, and him crucified. In our *five* branch schools we have most important nuclei for sounding forth Christ in the regions around amongst millions of Hindus. But we think with *John Knox*, that the native church and the school ought to grow up side by side; and with our venerable father, now in glory, *Thomas Chalmers*, that *Heathenism abroad* just like *Heathenism at home*, must be taken *piecemeal*, not in the mass, if either Scotch or native evangelists are, under God's blessing, to make a permanent and effectual impression in favour of the Gospel among a people so long imbedded in superstition and idolatry as the Hindus.—*Letter of Rev. J. Anderson et supra.*

NAGPUR.

APOSTACY AND RECOVERY;

Or, the story of Lakshmi Devi, the Patanquin-bearer's widow.

In a letter dated 25th September, 1847, and published in the *Record*, for January 1848, I adverted to the case of a Telugu woman, over whom we had cause to mourn. Lakshmi Devi, for such was her name, was born about 1813, near Masulipatan. Her

parents were of the Boe caste, the members of which are employed as fishermen and palanquin-bearers. She herself was married to a bearer in the Company's service, residing at Kampiti. On the death of her husband, she and her mother led a wandering, irregular life, till sickness obliged them to return to Kampiti, where they were under the necessity of applying for admission into the Poor Asylum. It was in this distressed condition, when deprived of health and reduced to want, that she was brought under the weekly instructions of the mission. The Gospel was felt by her to have a special adaptation to her circumstances.— Many a time was she observed to shed tears under the preaching of the Word at the Asylum. She now began to attend the Tamil church, as often as her strength would permit her to walk so far; and here also no hearer was so attentive or impressed as Lakshmi. But Satan was unwilling to lose his hold of her soul. The temptation, which assailed her, proceeded from an East Indian, who, by a promise of marriage, contrived to engage her thoughts and affections. We warned her of the guilt and danger of the path she was entering on, but in vain. Her heart, which was previously troubled and melted at God's Word, had become, as I mentioned in the letter alluded to, utterly insensible to its declarations, and she soon left Kampiti in company with her deceiver. She was not long in finding out the falsehood of his promises, and the truth of our predictions. After an absence of about a year, she returned to Kampiti in poverty and shame. Here she sought service, by which she has maintained her mother, herself, and two children, ever since. It was not till some time after her return that she had the courage to renew her connexion with the mission.— When she did recommence her attendance at the Tamil church, she at the same time resolved to seek anew that tenderness of heart, of which she had been conscious, when she first went up to the house of God. She found, however, that that which had been so recklessly thrown away was not so easily found. For two long years, during part of which she accompanied a family, in which she was employed, to another station, she continued in a dull, cheerless frame, hearing or thinking about the truths of the Bible, but feeling none of their softening and life-giving power. She seemed destined to remain a melancholy monument of the awful consequences of grieving the Spirit of God, and drawing down his righteous displeasure. However, the Lord had mercy upon her poor soul. Upwards of a year ago, she was present at the baptism of a child in Kampiti. The subject of the discourse was the love of Christ for sinners. As she thought of his condescension towards the Samaritan woman at the well—his gracious intercourse with publicans and

sinners throughout his life, she felt emboldened to come to him, notwithstanding of all her provocations; and when she reflected on the end for which the Saviour died, the dreary winter of her soul relaxed, and her heart dissolved in godly sorrow. From that time to this, both in the church as a worshipper, and in the house where she is a servant, she has exhibited the same tenderness of spirit. The lady, with whom she has lately been living as ayah, has taken a warm interest in her welfare, and is in the habit every morning of reading and praying with her. On Sabbath evening, 3d inst., she was admitted into the Church by baptism, before a large and attentive English congregation. She had previously expressed her desire to receive on that occasion the name of Mary Magdalene, and though the request proceeded on what is now generally allowed to be an erroneous view of the character of the distinguished woman mentioned in the Gospels, it was complied with as illustrative of her feelings regarding her own former conduct, and the triumph of Divine grace in her conversion. —*Extract Letter, Rev. Mr. Hislop, 25th October 1852.*

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

MISSION TO THE CHINESE IN CALIFORNIA.

EXTRACTS FROM LETTERS OF THE REV. W. SPEER.

Cordial Reception—Chinese in the Hospital—Measures under consideration—The location of the Mission.

Writing from San Francisco, November 15, 1852, Mr. Speer says, "I have been greeted here by persons of all denominations, and of no denomination, with great cordiality. A warm interest is taken by the mass of this community in the purposes of this mission. He then states:

The first means of doing good which Providence has opened, is the religious instruction of the patients at the State Hospital. There are generally under treatment here from twelve to a hundred Chinese, who have been brought down from the mines; the majority affected with disorders, which have assumed a chronic form. I have been received with much delight by those at present under treatment, and have distributed to each a copy of Dr. Mine's tract, "The Two Friends." For the present I wish to spend a portion of every afternoon with these men.

No steps have been taken yet to open a school or chapel; nor have I, in the few days I have been in the city, had the opportunity of forming many acquaintances among the Chinese residents, or ascertaining their views of these measures. They have as yet erected no idol temples, so far as I can learn. It is a gratifying circum-

stance that there are here several young men who have been instructed at the mission-schools among their countrymen. Two or three of them are spoken of as intelligent and influential men, who may prove of much service eventually to the missionary cause. Chinese tracts sufficient for present use, have been furnished through the Rev. F. Buell, part of them from our press at Ningpo. A *si-chiang*, or teacher, may probably be procured without difficulty. I have heard of one qualified person, who would be willing to engage in that capacity.

The first important question presenting itself on our arrival was that of the location of the centre of my missionary efforts. [This question is still under consideration. San Francisco will probably be judged the most suitable place. All the Chinese emigrants pass through that city. At the interior places, they are either limited in number, or transient. The greater expense of carrying on the mission at San Francisco, may be compensated by the liberal interest taken in its operations by the people of that city. The views of brethren would soon be received.]

Interesting Notices of Chinamen.

Writing at San Francisco, November 30 Mr. Speer says:—

Since my letter of the 15th, I have made the acquaintance of some of the leading Chinese. Hitherto, one of the most influential men here was Norman Asing. This man's character was not good; he professed to be a Roman Catholic; and he would have been an obstacle in the way of spiritual good to his countrymen. But within a short time he has been attacked with repeated hemorrhages from the lungs, has resigned his office of the chief of one of the large companies into which all the Chinese enter, and is about embarking for his own country. It is an interesting fact, that his successor, just elected, is Tong Achik, who is an intelligent young man, educated by an American missionary at the Morrison school in Hongkong. This is the individual whose efforts last spring in behalf of his countrymen, were the chief means of turning the tide of public opinion in their favour, when those unfriendly to them made the attempt to expel them from the country. And if Le remains here, there is no man whose influence will be more felt among the large bodies of emigrants of his own race already in the State, or coming in the spring.

Another young man from whom much may be hoped, is Lee Akan, who spent eight years at the same missionary school. Akan's heart has evidently been touched by the Spirit of grace, and he feels deeply on the subject of his own salvation. May he yet be a burning and shining light among his countrymen in this land. I have learned of three or others who have

been scholars in our missionary institutions in Canton Province, besides two more that have been baptized, and I met with many of my former Chinese acquaintances.—Hwang Apo, the boy who clandestinely left our school at Canton, is engaged with a brother as a merchant. He is acting as an agent for the sale of goods among the mines. Not long since he was in the city, but I have not seen him yet.

Visits to the sick Chinese—Inquiries as to a school, chapel, &c.

Among my most interesting employments, has been afternoon visits, as often as possible, to the sick Chinese in the State Hospital. They have received them gracefully and joyfully; the books distributed have been read. Some of the patients are men of quickness, and take an interest that a trust will not be unblessed after they have quitted this place.

Inquiries have been made as to a suitable location for a school and chapel, and some consultation has been held with Christian brethren and Chinese friends; but no site has yet been fixed upon. I am in hopes funds may be raised here to defray the expenses of the buildings necessary, and to purchase suitable apparatus. There is much interest expressed in the enterprise by various denominations.

Visits cannot be made to the Chinese engaged in mining without much expense and fatigue, until the rainy season is over. But I have occasional opportunities of sending tracts and gospels to them.

We are boarding yet, and probably as cheaply as we can comfortably, or as we could keep house, while the price of some articles of provision is so exorbitant. We must continue as we are till spring.

Chinese in California—Christian views of the Mission.

We add to the preceding statements an extract from the "The Pacific," a San Francisco newspaper, of November 19.—This paper, we understand, is conducted by our brethren of the New-school Presbyterian Church.

Over against Canton open the portals of the golden gate. Within this gate our challenge ships have landed from those shores, hundreds at a time in five short weeks! About ten thousand Chinese have, sooner or later, sought among us a temporary home. Some have returned, but only to bring more. Many of them have died. Multitudes will remain. Some have already become citizens, or declared their intention of so doing. They have settlements in all our principal places of trade. They are fast becoming a permanent portion of our population. They are usually peaceable and industrious. They gradually cut off their cue, and assume the dress of Americans. They gradually learn our language. They slowly partake of our energy also.—They have shown themselves men. On

many public occasions they have appeared to great advantage. Some jealousy has at times arisen among Americans to expel them from the mines, but public sentiment has frowned on such selfishness, and given over the evil of foreign labour, if evil it be, to cure itself. They now are permitted, like other men, to pursue their gains. But few Chinese women have yet come over, and those few have come for the gains of vice.

But, as yet, no attempt has been made by this people to establish among them idolatrous worship. We hope they never may. Such an event would pain the heart of the Christian world. Most devoutly is it to be hoped that as they are gradually assuming our dress and manners, and acquiring our language, so they will gradually fall into our religious views and forms, or at least, drop those of their native land. It seems a remarkable providence that has diverted them, hitherto, from the establishment of their own worship. May it not be an indication of the divine intention towards their nation? Seems it not like the way of the Lord for the opening to them of a better temple than their father's gods? Is it not because the great Head of the Church intended to follow them hither with one of their former missionaries? We believe it, *That missionary, long hoped for by the Churches, has come.* Welcome, three welcome to our shores! * * * Let the churches of California assume the support of this mission, and so enter at once on the wide career of usefulness opening before them.

(From the Missionary Record of the Presbyterian Church in Ireland.)

BIRR MISSION.

MRS. CARLILE.

It has not been our practice to insert obituaries, but when we remind our readers of the close connection in which Mrs. Carlile stood for years to the above mission, and the important services which she was enabled to render it, no apology will be deemed necessary for giving a place to the subjoined notice of the life and death of one whose memory is sweet to many.

Precious in the sight of the Lord is the death of his saints; and it becomes the children of his family to sympathise with their heavenly Father in his estimate of this event. In conformity with this principle, it is most fitting that we reflect on the death, and for illustration of it, on the life of one who has obtained mercy of the Lord, to be faithful, as did the subject of this obituary. The writer's intimate acquaintance with Mrs. Carlile, during the last four years of her life, induces him to attempt a slight sketch of her character, as it came under his notice.

The impression conveyed on just making her acquaintance, was that of benevolence, beaming mildly through a gentle

and courteous deportment. As friendship ripened, her manner became endearing and affectionate, winning confidence and love. Passing onward from the mere outward manifestations of her character, one was struck with its evenness and consistency. She was in the gentlest degree removed from mere impulse. The spring of her actions was perennial, and the current of her life presented neither the cataract nor the flood, but flowed in an even continuous stream, refreshing all around. While her spirit was thus continuous in its out-goings, she was remarkably calm in all she did.—The natural energy of her character had been softened and mellowed by grace, and it was astonishing what an unruffled spirit she would maintain under a host of annoyances.

The writer knows but little of her early religious history. According to a statement which he had heard her make, the transition from death to life had taken place at an early period, and her spiritual being had been gradually developed under the fostering influence of religious training. There is an interesting allusion to this subject, in a letter written within a few months of her death, to a friend who had mentioned that she was exercised with oppressive awe and terror during thunder-storms. Mrs. Carlile says, "I can, from past experience, truly sympathize with you in your feelings during a thunder storm. I was for many years a slave to terror in contemplating, even in prospect, as well as in experiencing these and other displays of God's irresistible power in the natural world. I dared not for a long time even to read of earthquakes, the terror of them would haunt me so by night; yet, blessed be our God, these very terrors I can now look back upon with thankfulness, as a part of the all things which work together for good. I recollect, during one awful thunder-storm, when a house very near us was struck by the lightning, first finding something like reality in the consolations conveyed to us in the 26th of Isaiah, where God promises to keep them in perfect peace whose mind is stayed on him, because they trust in him. Not that I could, at the time, feel perfect peace, (I was ill at the time), but the assurance that such a state was attainable, and that the Lord Jehovah promised it, seemed a blessed ground of hope. Perhaps advancing years tend to blunt one's sensibilities, and to make one less sensitive to fear, as to other emotions, but I have not felt anything like terror at these displays of God's power for several years past."

Her Christianity possessed one mark of vitality in a remarkable degree—it was growing. One remarkable period of this growth was in the autumn of 1848, during a visit the late Miss Banks paid her, when she was with that devoted servant of the Lord, blessed to the enlarge-

ment and comfort of our departed friend. Her soul was then remarkably drawn out to God, so that, even in the night-watches, her meditation of him was sweet, and she was glad in the Lord. Though, as might be expected, the fervour of these emotions did not continue, there was from that period a marked deepening of her spiritual character, and she always referred to it as a period of refreshing.

She seldom, however, referred to her personal experience, but loved rather to dwell on what was external to herself—Christ and the progress of his kingdom. This no doubt arose from the very humble views she entertained of her own spirituality and usefulness. "What an idle life I am leading," she writes to the same friend as before, "and how much time and money has been sacrificed for my recovery." She often referred to this as a reason for increased liberality to the poor. Arising from this, also, was the gratitude she expressed to any one who did her the most trivial kindness.

Among the many worldly occupations in which her constant interest in the temporal welfare of the poor involved her, she maintained habitual spirituality of mind. She also possessed a happy trait in introducing serious and useful conversation. She was a constant visitant to beds of sickness; nor did she confine her attention to the mission congregations merely. She found access to many families in the town where sickness or sorrow had entered, and especially busied herself in affording instruction and consolation to the female members.

It was to the mission, however, that she devoted most of her efforts. Its secular concerns were under her special management. All the accounts were kept by her with most scrupulous accuracy, and her time was largely occupied in superintending the different industrial operations in which the poor of the mission are engaged. Along with this, she was unwearied in communicating instruction to the individuals to whom she thus got access, and there are the best reasons to believe that her efforts were owned of God for the conversion of souls. Her chief power lay, however, in strengthening, encouraging, and comforting the people of God. She did not possess that penetration of character which would enable her to detect hypocrisy, or to administer those searching admonitions which are often required to arouse the careless.—She was too gentle for this. But she brought to bear upon such an influence of even greater strength, and without which the other is worse than useless—the light of a holy and consistent example.

She was remarkably free from sectarian prejudice. Connected as she had been, more or less, at different periods of her life, with Independent, Episcopal, and Presbyterian Churches, she had come to regard their dif-

stances of government as of very minor importance. She never spoke of the advancement of the Presbyterian cause—she always thought of the advancement of the cause of Christ in that and other churches. She often mourned over the lukewarmness of many of the ministers and people of the church to which she more immediately belonged. Its divisions and heartburnings were to her a source of deep humiliation before God, while the evidences of increasing spirituality and devotedness which she saw manifested in some of its ministers was a source of unmingled satisfaction, and a subject of fervent prayer. While contemplating these higher exercises of her spirit, it must never be forgotten that she was all this while discharging in a most exemplary manner the duties of a wife and a mother. She was daily doing many commonplace things, but she was doing them in an uncommon way, and from an uncommon motive.

It was about the month of February last that the disease which ultimately proved fatal began to assume a threatening aspect, appearing in the form of gradually increasing hoarseness. She continued, however, at her usual avocations, and only laid herself up at last at the urgent entreaty of her medical attendant. Her disease rapidly increased during the spring, and it was, at one time, feared that a fatal termination might speedily take place. When made aware of this by her physician, and of the certainty that this must be the result, at all events, before many months had elapsed, she received the intimation with perfect calmness, and expressed herself quite satisfied with whatever was appointed concerning her; indeed, throughout her illness, she expressed herself as having a desire to depart and be with Christ, rather than to remain in the flesh. Her removal, first to Drogheda and then to Blarney, led to a considerable improvement in her general health; so much so, that, on her return, she was able for some weeks to attend at public worship. Gradually, however, she became weaker and weaker; her step became more tottering, and she was unable to walk abroad. After a while, she was confined to her room, and then to bed. Her voice had been reduced by this time to the faintest whisper, and it was difficult to catch what she said. The serenity of her aspect was very remarkable, a smile continually playing over her countenance. In answer to a question once put by the writer, she replied, she never had an unhappy thought. One of the last conversations she had with any one, save her own relations, is preserved in the following notes by the friend to whom the letters from which the above extracts were taken were written.—“Called to see Mrs. Carlile a fortnight before her death. She asked me to sit down, which I did; but finding I could not hear her speak.

her voice being so feeble, I stood beside her bed. After a remark in reference to a friend, she said, ‘I am going to glory—I long to depart and be with Christ, which is far better. His loving-kindness is better than life itself.’ I said, ‘You do not trust to a well-spent life?’ ‘No, no,’ said she, ‘none but Christ.’ I said, ‘We do not like to part with you—we will miss you much.’ She replied, ‘The Lord has many trees here (alluding to the mission) of his own planting, which were not here thirteen years ago.’ I asked, ‘could she give up her little ones?’ ‘Oh, yes,’ she said; ‘though I have the most affectionate husband and children, I can give them up—I have given them to God in the covenant of his love; he will take care of them.’ I spoke of some friends who made inquiries respecting her, and asked, had she any message for them. She said, ‘Give all my dear friends my kind love.’ She then added—‘All I want is patience to wait the Lord’s will.’”

During her last days, she suffered much from weakness and cough. For some hours before her death, she suffered most intensely from difficulty of breathing, but without a murmur of complaint. At last the struggle was over. She fell into a state of unconsciousness, and then quietly fell asleep, about five o’clock on the afternoon of the 30th November.

The character which has been thus imperfectly delineated emphatically illustrates how singleness of aim and consistency can impart power and dignity to a human being. By the grace of God she was what she was, and her character, in its spiritual constituents, is one which is, therefore, within the attainment of us all. May all, and especially those who, like her, are the wives of ministers, have grace to follow her as she followed Christ.

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CONTENTS.	Page.
Sin the transgression of the law—Christ manifested to take away sin,	17
The Minister a Watchman,	20
Report of the Rev. Geo. Sutherland,	22
Religious Maxims,	24
Extracts from the Missionary Record of the Free Church of Scotland,	24
The Madiai—Increasing Papal rigours	35
Foreign Missions—Calcutta,	26
Madras	26
Nagpur	26
Extract from the H. & F. Record of the Presbyterian Church in the U. S.	27
Mission to the Chinese in California	27
Extract from the Missionary Record of the Presbyterian Church in Ireland.	28
Birr Mission—Mrs. Carlile	30
Contributions to the Professorial Fund	32
Advertisements, &c.	32

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