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THE MISSIONARY RECORD

OF THE

Free Church of Nova Scotia.

VOL. I.

HALIFAX, N. S., FEBRUARY, 1851.

No. 2.

LIGHT IN THE DWELLING.*

The plague of darkness was the ninth of those plagues which God sent upon Pharaoh and the Egyptians. How little do we think, that the day is the Lord's that the night also is His, that he created the light and the sun! By a command he could withdraw yon luminary from the heavens, or cover his face with sackcloth, and leave the world in total darkness. And were this happening at noon-day what would be our consternation! Were the heavens all at once becoming dark, while the sun had not yet run his course, and while we could assign no cause for the phenomenon, what amazement, what alarm, would fill every breast! Such were the circumstances of the Egyptians as we have them recorded, Exodus x. 21-23. They had been familiar, indeed, with the wonders of Jehovah's power, and the tokens of his anger; but this did not take from the majesty or awfulness of each plague as it arose at the command of God. Conceive the Egyptians arrested at their occupations by this thick darkness, without any warning, without any twilight ushering it in, darkness coming down upon them at once, like a thick mantle, and what would not be their wonder and alarm! It was a darkness that might be felt: it lasted three days.—there was no sun all that time, no moon, no stars—nothing to relieve the impenetrable gloom; so that "they saw not one another, neither rose any from his place three days." In the midst of this darkness, while there was light no where else, we are informed

"all the children of Israel had light in their dwellings." They had light, applied no doubt directly from Him who gave the sun his light, and who says: "I form the light, and create darkness." We need not inquire how they obtained that light: it is enough to know that they had it—light to walk by, light to work by, light to enjoy. We may regard this circumstance as descriptive of the spiritual condition of all God's people in all ages, in contrast with the world around: They have light in their dwellings.

And in a certain sense this is true of all to whom the light of the word of God has come. That word is light. When man departed from God, when he fell: he extinguished with his own hand that light which God had given to guide him, and darkness immediately covered all his faculties, so that he could discern no spiritual truth or object aright. From that moment spiritual darkness brooded over the earth. We cannot now discern those great truths which are necessary to guide us—to lead us to God—and to enable us to walk with him. All history is a corroboration of this truth. If we go to those heathen countries which are yet destitute of the knowledge of the true God, and of Jesus the only Saviour, what complete darkness in regard to spiritual things! How melancholy the ignorance that prevails in reference to God, to his law, and to the way of salvation! What sin! What foolish superstitions! What gross idolatry! What revolting cruelties! Compared with such a state of things as exists in those dark places of the earth, we have light in our dwellings! And oh! how should we prize that light! How should we bless God that such light has come to us! But

* "Light in the dwelling," is the title of a work by Mrs Fry, the author of the "Listener,"—being short comments on different passages of the New Testament.

for if we should be bowing to wood and stone, we should be worshipping idols—and we should be involved in all those miseries which heathenism entails: “they shall multiply their sorrows that hasten after other Gods.” Ah! it is an awful thing to extinguish this light, to put it out from our dwellings! This is done when we make no use of the word of God, although we have it: when we seldom or never read it: when we allow it to lie unopened, unread upon our shelves. Or it may not be possessed at all. In many dwellings even in christian lands the word of God is not found. What are those families or individuals doing, who are thus careless about God’s word, but extinguishing the light which God has revealed? They are, as far as they are concerned, bringing about the state that would be, if we did not possess the word of God. They are as if invoking heathen darkness again! Little do they allow themselves to think how much they are indebted to that light for all the blessings they enjoy—how much, tho’ unimproved on their part, they are deriving the benefits which it so signally confers upon the world. Ah! we will not surely thus exclude the light of God from our dwellings:—we will not surely desire that light to be extinguished: we would not seek to walk in heathen darkness!

But they exclude that light who give no attention to the ordinances of God. There are very many who in this sense are living without God in the world. They may have the word of God in their dwelling: they may occasionally peruse it; but they seldom go to the house of God; and it is not likely they will often peruse his word. Light may be all around them, but they do not avail themselves of it. They put no value on it. They choose rather to live without any regard to God’s ordinances. The Sabbath may come round: the house of God may invite them to enter: it is no Sabbath to them: they care not for the courts of God’s house: they seldom join in his worship. They have no God; for if they had, they would worship him. How lamentable that the number of those who are so regardless of God and his ordinances is so great! What a proof of the perversity of the human heart! The word of God possessed: the ordinances of God enjoyed: but neither of them improved!

But they exclude this light who do not walk in it, but walk in

darkness, and obey not the truth. They may have light in their dwellings: they may have the word of God in their possession: they may read it: and attend upon the ordinances of God; and yet they may still walk in darkness, not according to the light they possess. Light may be in their dwellings, but they do not walk by it. We can conceive this in the case of such as do not improve the advantages and instructions which are to be found in the house of pious parents. Let our young friends, who may have the advantage of a pious home, who may have light in their father’s, or mother’s dwelling: where the word of God is—where the worship of God is—where the light of a pious example shines: oh! let them walk in that light, improve their privileges, quench not the light of example, obey the impulses of a heart which must often have opened to the power of the truth: and so shall they promote their own best and eternal interests.

Can light be in that dwelling, where the Scriptures are not read—where there is no family altar, and the flame of family devotion is not kindled! Let such of our readers as have not this light in their dwellings be induced to enkindle it now. Do not think that there is light in your dwelling till the flame of family devotion ascends to God, till at all events once a-day the altar is lit, and the fire of gratitude and praise rises bright to heaven.

In contrast with all this, the people of God have light in their dwellings. They have first light in their hearts. God has shined into their hearts to give them the light of the knowledge of the glory of God in the face of Jesus Christ. They themselves were sometimes darkness, but now are they light in the Lord. Their hearts are the abode of light. They have had communicated to them the spirit of wisdom and revelation in the knowledge of God, the eyes of their understanding being enlightened. In God’s light they now see light. They are no longer “blinded by the God of this world, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” They, therefore, walk in the light. Their path is like the shining light, shining more and more unto the perfect day. They not only, according to the apostolic precept, do not the works of darkness, but they themselves are enabled to shine as lights in the world, holding forth the word of life. Their example is light. They ex-

hibit to others out of a good conversation their works with meekness of wisdom. They do not promote darkness: they promote light. They give plain and distinguishable evidence that they have been enlightened: that they are no more darkness. They walk as the children of the light and of the day, have put on the armour of light, making no provision for the flesh, to fulfil the lusts thereof, but putting on the Lord Jesus. Their very path, therefore, their whole course, their walk and conversation, is light. And thus they have light in their dwellings. Wherever the sun is there is light; and wherever a believer is there is light, the light of the knowledge of the glory of God! A believer is attended by that light. It does not radiate on his countenance, or on his person, as when, by a light of his own, on the mount of transfiguration, it is said of Christ that his face did shine as the sun, and his raiment was white as the light; in another place that his countenance was as the sun shining in his strength: but it shines out in his conversation; in his conduct, in his temper, in his preferences, in his pursuits; in his whole christian deportment, or behaviour. He has necessarily therefore light in his dwelling. He has light there, because he has light in himself. His light shines before his household. He exhibits before them a Godly walk and conversation. His desire is to conform his conduct as much as in him lies to the requirements of God's word. Whatever is opposed to these he does not allow. He endeavours to walk holily, humbly, circumspectly. He looks even to the appearance of things, and to the influence which it may have on those around. Much injury may be done by the very appearance of evil; and therefore believers are called to walk in wisdom towards them that are without. They must not let their good be evil spoken of. Their example ought to tell on their household, on their families, on their domestics, and on their neighbours. Wherever it is seen it should do good, and if it is not doing good it will do evil. If it is not directly beneficial, it will for the most part be injurious. How ought we to consider this; and see whether by our own carelessness, our indifference to divine things, our remissness in the performance of religious duty, our evil tempers, our indiscretions, our unguarded speech, our total neglect of what we owe to God and to our neighbour, we are not

doing injury by our example, and casting stumbling blocks in the way of others! It is a solemn consideration, that by our example, we may influence for eternity the souls, the spiritual state, of others. "Am I my brother's keeper?" Assuredly I am. We are undoubtedly responsible for the influence our conduct may have on others.—And, when we remember, that any individual's conduct is a link in a vast and almost endless chain, and that according to the motion communicated, or influence exerted, will be the effect at the remotest link of the chain, in other words that the injury or good done to one may, nay, will communicate itself to others, and through them again to others, without limit,—how ought we to be on our guard lest we should injure the soul of our brother, and to seek rather that the influence we exert be all for good! As an instance of the influence which what is equivalent to a person's example—his writings—may exert on others, we may state a fact in regard to the celebrated work of Philip Doddridge: "The Rise and Progress of religion in the soul." That work was the means of converting the famous Wilberforce. Wilberforce wrote "The Practical view of Christianity," which was so influential in raising the tone of Christianity among the more influential circles of society in his day. This work was the means of converting Leigh Richmond, whose tract, "The Dairyman's Daughter," has been blessed in hundreds of instances to the conversion of the soul. We see how endlessly the circle may widen and spread; and so, our example, either good or bad, may tell on the destinies of hundreds and thousands to all eternity.

There is light in the believer's dwelling, because the worship of God is there. "The voice of rejoicing and salvation is heard in the tabernacles of the Righteous" There is an altar of God there. There is the morning and evening sacrifice there. The word of God is read before the family, "a light of the feet and a lamp of the path"—a "light shining in a dark place"—the word of him who is "the life and the light of men." There is light in the dwelling wherever a family assembles for the holy exercise of worship and reading the scriptures. There is light from heaven there! It is a hallowed, a sacred spot where a family kneels in worship before God. It is a Goshen in the midst of Egypt's darkness! It is like the lamp of

God anew kindled in the family, lighted perhaps gathering brilliance from the very darkness around it—like the sun you see over every tent of Israel, the symbol of God's presence. Need we any otherwise recommend this duty to our readers? Will God not withdraw that sacred symbol, will he not withdraw himself, from that family, where his name is not called upon? What reason have you to think that God will be with you, in your tabernacle, if he is not worshipped there? Will he stay where he is not honoured? and as you would wish, then, the presence and protection of God—as you would desire his blessing, as you would enjoy his favour, ought you not to make his worship in your families an imperative duty?

There is often darkness in the believer's dwelling. There is sometimes sickness. Some member of the family is sick, it may be nigh unto death. Then there is darkness, the darkness of fear, of apprehension. There is a gloom over, and within, the dwelling; or death may be there, and then the darkness is thicker, more deep, more dense, more impenetrable. O! who can describe the darkness of that chamber where the light of life has been extinguished, where the lamp of some one has gone out in death, and where the body, but not the soul, now lies in cold obstruction! It was a denser darkness which succeeded that of which we have here the account, when the first born in every dwelling of the Egyptians was smitten in death. How dark is the heart of the bereaved parent, or child, or husband, or wife! The pinions of the angel of death obscure the light where he hovers. The funeral pall and the coffin are associated in the mind only with ideas of darkness, and the grave calls up only images of darkness: we speak of the darkness of the Grave! In Mahometan countries this darkness is dispelled by lamps which are kept constantly burning in the sepulchres.

Other afflictions may throw a gloom over a home—may introduce darkness into the dwelling. But, in the midst of the darkness there may be light. Let it be sickness, or death, or affliction of whatever sort: the believer has still light in his dwelling! There is a light amidst all which none of the afflictions of this world can put out. There is the lamp of God's word. There is the light of faith. And oh! how brightly does that light burn in the midst of the surrounding darkness—calm, steady, unquenched by any of the clouds which may envelope the believer and his home,

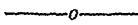
perhaps gathering brilliance from the very darkness around it—like the sun tinging the very clouds which threatened to obscure his beams:

“Within the soul a faculty abides,
That with interpositions that would hide
And darken so can deal, that they become
Contingencies of pomp; and serve to exalt
Her native brightness.”

Faith has a power which nothing can stifle or quench, and from it proceeds the light of hope;—and both unite and mingle their undying flame; and in the believer's breast, in the believer's soul, there is a light which nothing can extinguish, a light from heaven which is fed from no earthly source, and can draw its supply above the clouds, and above the sun! The believer is not exempted from sorrow: he has a heart to feel like others—and a heart, too, often more sensible than that of others, inured to the world, and hardened by its ways:—he weeps at the sight of affliction: he feels the losses which God may send him: he is distressed by the bereavements with which God may visit him: he suffers in the sufferings of those near and dear to him: but in all his afflictions he has a consolation which the world cannot give nor take away—there is light still in his bosom and in his dwelling, a joy with which none can intermeddle, a faith, a hope which survives amid the dissolution of nature itself, and which will emerge into the light of eternal glory. His own approaching death does not extinguish this light: it is with him when the darkness of temporal death is gathering around him, and when he has no hope but in the word of God. Has the time come for the believer to resign his soul into the hands of his God? Visit his dwelling. Go to his dying couch; and there when every earthly hope fails: when every earthly stay gives way: when the light of this earth is receding, and there is not even twilight in the sky: when eternity is before him with its solemn destinies: there is light there, light from heaven, the light of the eternal world, the light of faith, the light kindled by God's word, and fed by that word, the light of a hope which will only break into the fuller and brighter light of everlasting day.

How blessed to have this light! How cheerless to be destitute of it! How cheerless were the dwellings of the Egyptians when darkness was over all the land—a darkness that might be felt! But far more cheerless is that home where there is not the light of religion, where

there is the darkness of irreligion—the darkness of ungodliness—the darkness of wicked and evil dispositions—the darkness of unbelief—the darkness of hopeless despair! What can comfort such a home? There may be often the wild flashes of a reckless joy—the fitful gleams of a false merriment, the lurid glare of a forced happiness, but oh! there is not the steady light of heaven's own beams—the beautiful day—the warm sun-light of hope, piercing even the clouds which have arisen from the mists and vapours of earth, and shedding a joy which is felt wherever these beams fall! Have you, dear readers, this light in your hearts—in your homes? Have you light in your dwellings? Or are you steadily shutting out that light? Are you living in ignorance of God, in neglect of his ordinances?—Do ye not make the word of God the lamp of your feet, and the light of your path? Are you walking in darkness? Is neither the Knowledge of religion, nor the practice of it, at all your care? How will it be with you, in affliction, in trial, under personal suffering, at death? What do ye hope will cheer and comfort you then? Will any of the joys of the world serve you in any stead then? And when your soul is expiring, is it to go out forever in darkness, or emerge only in the light of hell's tormenting flames? These are surely solemn questions! Remember that light or darkness is the state of every one of us—that we are either darkness or light in the Lord—that we have either light in our dwellings—or darkness, the darkness of irreligion, of unbelief, and that nothing can relieve that darkness, but the illumination of God's word, the light of faith, a light which will be ours, if we but prefer the light to the darkness—ours when we believe in Jesus—when we walk in the truth—when we live in the light of God's countenance, and when we keep our eye steadily fixed on the glories of the eternal world.



BE SURE YOU ARE RIGHT.—If you see not a certainty, judge it not certain. If you see a probability, judge it but probable. "Prove all things, and hold fast that which is good." The Bereans are commended for searching the Scriptures, and seeing whether the things were so which Paul had spoken. Truth seareth not the light. It is like gold that loseth nothing by the fire. Darkness is its greatest enemy and dishonour.—*Baxter.*

COLLEGE.

SESSION 1849-50.

The following Report with respect to the Session of the College 1849-50, was submitted by Professor King to the Synod, at their meeting held at New Glasgow in June last.

The Session which was opened on the first day of November last, was commenced with the most promising appearances. In the course of a short time, eighteen students, were enrolled; to whom, at a later period, was added one who wished to prosecute his studies in the preliminary classes with a view to the ministry among the Baptists. Of these, the three students who had attended the Theological class last session now formed a class of the second year's course.—Mr George Sutherland and Mr. John Alexander Ross, who had attended the preliminary classes last year, were now admitted to attend the first class of Theology, along with Mr Murdoch Sutherland, a Catechist, sent out last summer by the Colonial Committee of the Free Church of Scotland, and Mr Neil McKay, Rector of the Free Church Academy in Halifax; both of whom had completed their preliminary studies in Scotland. Messrs. W. G. Forbes, Lauchlan Campbell, and W. C. Clarke, the three senior students, in Theology, with Mr Murdoch Sutherland, also attended a course of Church History.* The remainder of the students, twelve in number, were engaged in prosecuting their studies in the preliminary classes. Mr. Forrester did not see it to be consistent with his own proper duties, as a Pastor of a congregation, to give this session, as he had done during the former one, a course of lectures on Physical Science. Mr. Honeyman, however, formed senior and junior classes for Hebrew, which were attended, the former by two, and the latter by four students, who prosecuted that branch of study with great vigour and success till the close of the session.

In the progress of the session we were tried with sore visitations. In the course of December, Mr. Robert McDonald, a very promising student who was attending for the third winter at Halifax, was seized with small pox, and died on the

* Messrs. Lauchlan Campbell, Murdoch Sutherland and Neil McKay, have, in consequence of the state of their health, returned to Scotland.

12th of January. Two other students were for a time laid aside by the same disease; but they were mercifully spared, and at length enabled to resume their studies. Our trials, however, did not terminate here. Professor McKenzie had been a good deal affected by the labours attending his mission to Prince Edward's Island, and was evidently in a very infirm state of health at the commencement of the session. He was able, however, to enter upon the business of his classes, and carried them on till the Christmas holidays; but from that period he was unable to resume his public duties. His strength gradually gave way, under the influence of a disease which affected his liver; and at length, on the 12th of March, he died, blessed till the last with the full possession of his mental powers, and in the enjoyment of that peace of God which passeth all understanding. It is unnecessary to tell this Synod how heavy the loss is which this church has sustained, in this early removal of one who was admirably fitted for the office which he held. The impression produced by his death was deep, and extensively felt, and his memory will long be cherished in this land. It may be permitted to one who enjoyed an intimate personal acquaintance with him in Scotland, and who was closely associated with him in his college labours here, to add, that in Professor McKenzie he had a most able coadjutor, a judicious counsellor, a friend in whose sympathy and warm affection he often found relief when meeting with what was painful to bear,—and that by his death he individually has sustained a loss which he feels to be irreparable.

The business of the classes which were thus deprived of the valuable services of Professor McKenzie, was carried on to the close of the session by Messrs Honeyman and Romans; and every acknowledgment is due to these gentlemen for the readiness and efficiency with which they gave themselves to the discharge of the duties which were thus unexpectedly devolved upon them.

Notwithstanding the sore afflictions with which we have been visited, the session of last winter presents much cause of thankfulness, and ground of encouragement. There is an increase in the number of students. The zeal and success with which they prosecuted the business of their respective classes, and their whole deportment, have been highly satisfactory: and may well warrant

the expectation that much good may speedily be realized from the institution which has been erected.

It is, perhaps, time now for the Synod to have their attention directed to what may be the most advisable mode in which the church may take a direct superintendence of the students, and satisfy itself at the close of each session as to the progress which the students may have been making in their studies.

It was at the suggestion of Professor McKenzie, that the Committee proposed the recommendation which was adopted by the Synod last year, as to the exacting of fees from the students attending the preliminary classes. In the course of the summer, however, having had opportunities of knowing more fully the circumstances of our students, and what was the practice particularly in Toronto, he altered his opinion as to the propriety of this, and deemed it advisable at the commencement of the session to decline exacting fees: and accordingly none were received.

ANDREW KING.

REV. JOHN STEWART OF NEW GLASGOW.

Letters have been received from the Rev. Mr. Stewart of New Glasgow, who is now prosecuting the mission upon which he was sent to Scotland. Mr. Stewart, in this correspondence, besides mentioning the favourable reception which he has met with from the Colonial Committee of the Free Church, refers to another matter, on which we conceive it necessary to make some remarks.

The point to which Mr. Stewart refers is the view which, it seems, some have taken of the rate of subscription which would be held as a discharge of their duty towards the Professorial Fund.—He complains that he has been misunderstood and misrepresented as recommending, that the annual payment of each subscriber should be at the rate of one dollar a year; and that to this may be ascribed, in a great measure, the smallness of the sum that has been collected. It is in writing from Scotland that he refers to this. Whether he does so, because it is there that the misrepresentation has met him, or because the Colonial Committee there may have been looking closely into what has been done here in fulfilment of the promises which have been held out to them, we do not know. But we can easily understand

that our friends there would be minute in their enquiries into the whole circumstances of our case; and would be anxious, before embarking in a new undertaking on our behalf, to know whether their efforts to help us would be met here with anything of a corresponding earnestness, or if they were to look upon us as an inert mass who would be willing to rest on them for support, but who had neither energy nor strength of Christian principle to strive either to provide means for the maintenance of religious ordinances among ourselves, or to be able in due time to take a part in the exalted work of helping to communicate to others the light of the glorious gospel of God's grace. Whatever there may be in this, while we sympathize with Mr. Stewart in the feeling with which he repels the charge of having laid down any such rule of proportion, we are not surprised to find that he has been misrepresented by some as having gravely made this proposal. Dr. Chalmers was similarly misrepresented in Scotland. He showed the amount that might be raised by a given population, at the rate of a penny a week for each individual. He meant, of course, that some might give a great deal more than this, that others might give less, and that some might give nothing at all; but that, notwithstanding these differences, the average contribution might be just a penny a week. Upon a ground no better than this, we have ourselves, in Scotland, met with individuals, in their circumstances considerably above the working classes, who with much self-complacency contributed their penny 2 week, saying at the time, "We must not break through Dr. Chalmers' rule—just the penny a week." This, of course, was a very strange mistake, if not a wilful misrepresentation of Dr. Chalmers' meaning; but such things do at times occur. Some might fall into such a mistake through mere want of thought on the subject. They do not occupy their mind much with such schemes, or the principles on which they may be formed, but hearing of a subscription at the rate of a penny a week, as in the case of Dr. Chalmers referred to, or of a dollar a year, as in the case of Mr. Stewart, agree to the contribution without further consideration, and conceive that in doing so they have discharged their duty. Others may have thought a little more upon the subject, but, from a natural desire to refrain from any effort beyond what the case might fairly require, may

have been too easily satisfied that the duty which was connected with the means that God had bestowed upon them was sufficiently discharged by a mere average contribution. Others, again, having no heart to the cause, and contributing merely to save appearances, may have been quite willing to take shelter in the misunderstanding or misrepresentation of which Mr. Stewart complains.

We would with all earnestness call the attention of our readers to this subject. The subscription lists of former years shows that all have not fallen into the mistake which Mr. Stewart is so anxious to have corrected. But do not these lists present such an appearance as can scarcely be explained otherwise than on the supposition that this is the view upon which a large proportion of our subscribers have been acting? We would with all respect ask the ministers if, in bringing the matter before their respective flocks, they have been at pains to explain both the importance of the object and the principle on which the contribution should proceed? We do not ask the collectors if they have used all diligence in stating the matter clearly to those to whom they apply. We know there are collectors who have been most earnest in this. But with respect to the collectors we say, theirs is a delicate, and must often be an irksome and unpleasant task, and they ought not to be unduly burdened. The Church is under a great obligation to them for what they have already accomplished, and we trust that notwithstanding discouragements they will persevere in the work which is before them. In reference to that work we would again address ourselves to the ministers, and remind them that, while Collectors may do much by an occasional word, whether of explanation, or of exhortation to duty, this ought not to be devolved upon them as their proper business. Their work of receiving collections should be facilitated, and the way prepared for them, by repeated expositions of the case from the ministers themselves. They are the parties who occupy the best vantage ground for dealing with the consciences of their people.

We would hope that the notice which has been taken of this misunderstanding, may have the effect of inducing any real friends of our cause, who may have been influenced by it, to review what they have been doing; and we would remind them that it is not too late yet to rectify their mistake.

INSTRUCTION OF THE SYNOD TO PRESBYTERIES.

The Synod, at the eighth session of its late meeting, instructed Presbyteries "to see that full statements of their financial affairs for the year be returned by all Kirk-Sessions within their bounds and to enter the same upon their Presbytery Records." This is a matter of the utmost importance to the maintenance of divine ordinances; and we trust the Presbyteries will pay due attention to the Instruction of the Synod. It is not enough that the College be supported. It is not enough that in due time it may be in a position to send forth numbers suitably qualified for the work of the ministry. Due attention must be paid to the provision for the support of the ministry, or the Lower Provinces will continue destitute of labourers still. There is a delicacy in speaking upon this subject which many ministers have carried to a sinful length, and the interests of religion have suffered accordingly. On this point, they are not entitled to say, "*We have not shunned to declare the whole counsel of God.*" They have failed to bring before their people, as they ought to have done, the duty which God lays upon them to provide, out of the worldly substance with which he has blessed them, what may be needed for the support of divine ordinances both among themselves and others.

No doubt, there may be found in most congregations some formal, cold-hearted professors, who seem to think that they have done enough for religion when they have given their call to a minister, and their personal attendance on public ordinances. They devolve upon others, without scruple, the support of their minister; and give themselves no trouble to enquire whether he is maintained, as he ought to be, in circumstances of comfort, or is left to pine in the most abject destitution. But we are far from imagining that cases such as these are very numerous. On the contrary, notwithstanding the comparatively small amount that has been raised, we look with satisfaction to the subscriptions for the Professorial Fund, as showing what can be done, even in a time of depression, when a case requiring an effort is pointed out, and due means employed in pressing the duty upon the people. The evil is, that, in the case of support for the ministers, it has been left too much to the individual minister to deal with his people in a pecuniary matter in which

he himself has a very direct, and, as some would think, the most important, personal concern. He shrinks from giving the least occasion for saying that, in his ministerial labours, his influential motive is a love of lucre; and he would rather suffer the most pinching want than thus cause the ministry to be blamed. We honour the motive; but we cannot approve of the conduct, notwithstanding. We have to remind both ministers and people that, while it is right that ministers should be suitably supported, the interest of the minister is not the most important which is involved in this matter. The ministry has been appointed for the benefit of the people. He who has given pastors and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," (Eph. iv. 12.) has also "ordained, that they which preach the gospel should live of the gospel," (1 Cor. ix. 14.) This is a divine ordinance, and while in the neglect of it the minister no doubt may be subjected to much wrong, the neglect nevertheless will tell more injuriously upon the people, and they eventually will be the principal sufferers. We have no doubt that the great body of our people can very easily understand this, and that not only kindly feeling towards the ministers who labour among them, but, still more, a regard for spiritual things, will stir them up to the discharge of a duty which seems indeed to have been much neglected, but the neglect of which may have been very much owing to the circumstance that it was not brought before them as it ought to have been. It was time that the Synod should interfere. We trust Presbyteries will attend to the Instructions, and we have no doubt but good will result from their taking a due supervision of these matters, which were left too much to the discretion of the local parties.

THE PROFESSORIAL FUND.

We publish in this number some of the lists of subscribers to the Professorial Fund which have come to hand, and we shall give the rest in due course. In doing so, we have to remind the friends of the Free Church in these Provinces, that it is to the College, and the measure of support which it receives, that the Colonial Committee look at present with deepest interest. Mr Stewart of New Glasgow has written from Scotland, in the strongest terms, to urge the necessity

of prosecuting the effort to secure a Fund, as there is no reason to expect ministers and deputations from that quarter as in times past. The Colonial Committee are still anxious to contribute their help, and as they have been hitherto supporting the Professors, so they give their countenance to the plan of securing premises for the College and the Academy; but it is in the understanding that we zealously prosecute the scheme of raising a Fund for the endowment of the College.

In the providence of God the infant institution has met with sore trials. These may have been permitted to befall us for our humbling, to repress vain boasting, to make us look more closely to the state of our own hearts, to try our steadfastness in adhering to what we profess to regard as the principles of God's word. Let us lay to heart the lessons which our trials are so well fitted to teach. There may be those who would wish the annihilation of the College Fund, and of the College itself. Let it be the part nevertheless of every friend of the Free Church to labour for its support. Let us aim at a closer walk with God, let us be conscientious in applying to his service a due portion of the means which he himself has bestowed upon us, and let us with all earnestness pray for the blessing of him whose blessing alone can make any institution prosper.

Owing to the general depression which has been experienced since the starting of the College Scheme, and in part also, perhaps, to the mistake as to the rate of contribution of which Mr. Stewart complains, as we have noticed in a preceding article, so little progress has been made in securing an adequate Fund, that no person now can entertain the idea that it is to be completed within the course of next year. Our object, however, must be to persevere in our efforts to raise a Fund; and as the rate of the contributions hitherto cannot have been very burdensome to those who have been making them, so there need be no great difficulty in continuing them for some time longer.

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From the Free Church Missionary Record.
PRESBYTERIAN CHURCH OF NOVA SCOTIA.

The College and the Church of Nova Scotia have sustained a severe blow in the death of Mrs. Mackay of Rockfield. This lady took a warm and active interest in the religious state of Cape Breton, exerting her-

self in providing churches, schools, Bibles, and libraries for its inhabitants, and also, by her own contributions and those of her friends, raised an annual sum of £65 for bursaries to deserving students. The withdrawal of such generosity is a calamity which the Church and College of Nova Scotia are as yet ill prepared to bear; and it is earnestly to be desired that God would put it into the heart of some one to consider the present wants and the future prospects of that country, and to devise such liberal things as shall, at least, prevent the studies of any of the deserving youth from being interrupted or abandoned. Nothing is more important for the permanent prosperity of the Free Church in Nova Scotia than the efficient maintenance of its college; and whilst, at present, its congregations are striving to raise, before the next two years shall have expired, an endowment fund, there is very special reason why its friends in Scotland should not only respond to their appeal for aid to put them in possession of a suitable building, but should also willingly bestow the small sum that is required for the maintenance of a part of its students. This is a kind of transition period for it. By considerate and generous assistance now given, it will, we trust, be in a few years placed in such circumstances as to be beyond the need of so urgently soliciting from us either money or men.

NEW ZEALAND.

STATE AND PROSPECTS OF PRESBYTERIANISM.

The three principal islands of the New Zealand group are, together, somewhat larger in area than Great Britain, but considerably less than Great Britain and Ireland united.* The entire native population of these islands, according to a recent despatch of the governor-general, is estimated at 120,000. There are "nine principal European settlements, besides smaller dependencies of these. The largest of the settlements contains about 7000 European inhabitants, and their total European population may be stated at 20,000 souls. These settlements are scattered over a distance of 800 miles of latitude; they are separated from each other by wide intervals; and communication, even for persons on horseback, exists only between three of them. Their inhabitants are chiefly British subjects, but there are amongst them many Americans, French, and Germans." A very large number are Scotch. We have no means at hand of ascertaining the precise proportion. But year by year hundreds of our emigrating countrymen avail themselves of the inviting openings for industry which New Zealand

* The area of New Zealand is computed at 95,000 square miles, that of Great Britain at about 90,000, and that of Ireland at 32,000.

possesses, and many appear from official despatches, and from private accounts, to have already attained a condition of comfort and honest independence.

The size of these islands, and their position in the southern hemisphere (they being the land that is most nearly the antipodes of our own country), have often suggested the idea of a resemblance between them and the British Isles. Other considerations have been thought to open up the prospect of a closer and more important resemblance than what is founded on mere geographical similarity. Their genial climate, their fertile soil, their various mines, their capacious and sheltered harbours, their suitability for vessels engaged in the whale-fishery, and their position relative to other lands, together with the character of the native population, have been regarded as the certain elements of future commercial greatness—the preface of such wealth and naval power as will secure for them an influential place among the nations. Nor is it the representation of interested speculators, but the calculation of cool and sagacious statesmen, “that this colony, if its interests be duly regarded, and its welfare fostered, is destined to occupy a most important station in the world,” and likely to be in the Southern Ocean what the British Isles are in the Northern.” Its prospective importance not only invests it with peculiar interest in the eyes of the politician, but urgently invites us, as a Church of Christ, to watch over its present infancy, and now to provide for it such spiritual nourishment as shall, by God’s blessing, ensure a vigorous and well-conditioned manhood. If its rapidly increasing population are left without ordinances, or supplied only with the instruction that causeth to err, what can we expect but that its temporal prosperity will be retarded; or, that, if prosperous as a commercial nation, its population will be irreligious, and its influence on the spiritual interests of other lands will be of the most baleful kind? For averting such a calamity, and forming a right character of the country, we ought now, when colonists are flocking to its shores, without delay to accompany them in their course, or even, if possible, to anticipate their arrival, with an ample provision of pure gospel ordinances, and sound scriptural instruction. And if the Pilgrim Fathers have left the enduring impress of their character on the nation of which they were the founders, and thus originated or stimulated the evangelic and missionary enterprises of the American Churches, may we not hope that the fruit of our present efforts to evangelise the colonies that are likely to be the germs of mighty kingdoms, will, after many days, be seen in their own greatness, and in the spiritual blessings which they will be found, in their turn, dispensing to other lands?

We are anxious to state to what extent

the spiritual wants of our Presbyterian brethren have been already provided for in New Zealand, and, so far as possible, to point out what remains for us to do.

OTAGO.

In our Number for October, we furnished an account of the origin and present state of the Scottish settlers, and of the Free Church congregation, at OTAGO. The first party of settlers, accompanied by the minister and schoolmaster, arrived in April, 1848. Their number has now been increased to about 1400. Dunedin is now a town consisting of 120 houses, and a population of 600. We are not sure that the Church has yet adequately appreciated the importance, or forwarded the interests, of this settlement.—While its natural advantages seem to promise as great and speedy a temporal reward to industry and integrity as any colony presents, ample provision has been made for perpetuating in it the religious ordinances and educational institutions of the Free Church of Scotland. The sum of £36,150, or rather £24,100 and 6050 acres of land, proposed to be set apart for these objects, would go far not only to maintain a staff of ministers and teachers, but also to secure another valuable part of the original plan—the equipment of a college for instructing the youth, and training the future ministers of that country. But as this provision is to arise out of the sales of the land, its being available is contingent on these sales being effected. And, moreover, it is contingent on these sales being effected within a period of five years, of which not more than two have now to run. Only about one-sixth part of the land has been disposed of; so that, if these invaluable advantages are to be secured, the remaining five-sixths must be sold within the next two years. The sales might be restricted to Free Churchmen; but already about 300 Episcopalians, and 150 of other denominations, are numbered among the population; and although some of the former declare and manifest greater affinity with the Free Church than with the Tractarians of the English Establishment, yet it is evident that if this experiment is to have the surest prospect of success, both in the internal peace and welfare of the community, and in its influence on the whole of that important region, it is requisite that the original settlers be not merely in nominal connexion with the Free Church, but of steady character and religious principle. The enterprise seems worthy of attracting such.

AUCKLAND.

Another Free Church congregation is in AUCKLAND, the seat of the government of New Zealand. The Rev. Mr. Panton, the minister, arrived in February 1849, and immediately found himself surrounded by a large and liberal congregation. We are without any recent intelligence from him, but we understand that the church, the largest and finest building in New Zealand, was

opened on Sabbath 7th April last; that besides previous liberal contributions of the colonists towards its erection, the collection on that day amounted to £106. There is not only ample scope, but great need in the city and district, for additional Free Church ministers. Mr. Panton is indeed very urgent, not only for more ministers, but especially for teachers. The Romish Church has already planted schools there; and, for want of others, some Protestant and Presbyterian parents had been induced to send their children to them. Mr. Panton has obtained the promise of sites for two schools, and though one teacher has already been obtained, yet other two, if zealous and well-qualified, would not only receive ample encouragement, but would also find a peculiarly interesting field of labour.

NELSON.

At NELSON, an important and increasing town at the north end of the Middle Island, the Rev. Mr. Nicholson has been minister since March 1848. The foundation stone of the church, (the only stone in the whole building, the superstructure being of wood), was laid on 22nd February 1849, and the fabric is, we doubt not, finished long ago.—In proof of the willingness of the people, it is worth stating that the entire number of Scotch Presbyterians in the settlement is 313, and the contributions for the building amounted to £314, being fully at the rate of £1 for each individual, young and old.—In a letter dated 9th Nov. 1849, Mr. Nicholson gives the following account of his position and of his labours.

“Since my arrival here, I have found an open door—an anxious desire to hear the Word—and invariably, amongst the Scotch settlers, a strong attachment to the Church of our forefathers, with its simple yet affecting forms of worship. I have often seen in this foreign land the songs of our Zion sung with tears. ‘They wept when they remembered Zion.’ The building and completing of our church, it is estimated, will cost £700. Our people, I may say truly, have subscribed liberally towards the Building Fund; and, to use the language of the apostle, ‘that to their power, yea, and beyond their power, they are willing of themselves in this matter.’ But in the way of completing the building clear of debt (and debt is a serious matter in a colony with interest at the rate of ten per cent.), and of raising a suitable provision for a minister for the next three years, it is too apparent that, without assistance from home, their utmost exertions will fall short, very far short.

“Let me also say, no people could be more grateful for the home assistance received and receiving; and even now the proposition has been made to prepare a donation on behalf of the Colonial Scheme of the Free Church.

“Only lately this fair land was covered with the mists of heathen darkness, and was

the scene of horrid cruelties; but now the wilderness and the solitary place are glad, and the desert is beginning to blossom in the beauties of holiness. The cry, ‘Come over and help us’ was raised, and that cry was answered. Religious instructors came from afar—they came to the help of the Lord against the mighty.’ It cannot be that this lovely island, which smiles so sweet far away amid the melancholy main, was created for nothing beyond being the plaything of the mighty ocean. It was created for the use of man—a field for the flock of Christ, and it is the command of God to go out and inhabit it. By the help of God, the seeds of Christian truth are now being sown in this infant colony; and the benefits of that sowing will be reaped by the waiting labourers of the lovely isles of the vast Pacific, and by the parent country herself perhaps many ages after.

“I preach twice every Sabbath, and every alternate Sabbath three times. I have also week-day preachings. One Sabbath in every four I preach at Nelson in the morning at eleven; ride eight miles, and preach a second time at three; mount again, ride six or seven miles, and preach a third time at half-past six. On this journey I have sometimes very bad roads, and two rivers to cross. One Sabbath in every four I preach at Nelson in the morning; ride ten miles; preach at three; return to Nelson for evening sermon. A prayer-meeting and Bible-class every Thursday evening in Nelson. O for the refreshing showers of Divine grace! so that the vineyard of the Lord here may be abundantly watered; and may the Lord not only revive and quicken us, but also *His inheritance* wherever it is weary! Give thy Church, O Lord! like the days of old, seasons of glorious sunshine from the presence.”

WELLINGTON.

At WELLINGTON, a town of great commercial importance in the south end of North Island, a minister of the Church of Scotland was stationed so early as the beginning of 1840. About the time of the Disruption the congregation became vacant. Although the Free Church has been unable hitherto to supply them with a minister, the Rev. Mr. Inglis, a respected missionary from the Reformed Presbyterian Church, whose labours among the natives had been interrupted by local disturbances, officiated amongst them, with the concurrence of the Colonial Committee, till last spring. His church had by this time resolved that he should return to the missionary labour for which he was originally destined. In consequence of this, the people fully expected that a minister from the Free Church would be immediately sent out to supply his place. The disappointment which they have experienced, as mail after mail has arrived without any tidings of a spiritual instructor, has not been relieved, in the case of the great bulk of

them, by the unexpected and undesired arrival of a gentleman whom, after employing in various stations at home, the Establishment has sent out to this distant land. The number of Scotchmen in the whole settlement is at present 800, of whom 500 are in and around the town. The large proportion of these, at least of those of them who would constitute the strength of a Christian congregation, are attached to the Free Church. When we consider how immensely the population is likely to grow, and how greatly the importance of the place is likely to be increased within the next ten years, we must be convinced that, notwithstanding the division which the procedure of the Establishment will for a time create, there is still encouragement, as well as necessity, for the Free Church to endeavour, by a minister of its own, to diffuse among the people a spirit of vital godliness.

FOREIGN MISSIONS.

MADRAS.

Joy of missionaries in expectation of additional labourers—Favourable symptoms, and hindrances to the work—A debasing Hindoo feast, and its destructive influences—Visit to branch schools—Opposition and its effects—Cholera at Nellore—Death of teacher's wife.

Extract Letter—Rev. Mr. Johnston to Correspondent.

Madras, Sept. 13, 1850.—If Mr. Drummond, our new colleague, has not sailed before this letter reaches you, assure him of a hearty welcome from all the members of the mission. We hope to receive dear Rajah along with him. This aid, you know, will be most seasonable; for while our strength decreases, the work grows upon us from day to day. Mr. Hislop's arrival prevented Mr. Braidwood and myself from breaking down. Mr. Hislop labours daily in the higher classes of the Institution, and brings the word of God to bear closely on the consciences of many, who would otherwise be left without direct European influence. The European and native agents must be closely united in our work, and lend each other mutual aid. Symptoms of spiritual life appear in some of our classes; but, as usual, the native parents are taking alarm, and sudden removals may soon crush the tender buds of promise. To take the citadel of Hinduism is no easy task. When, after years of toil, a breach is made, and you are about to enter in, all your hopes vanish. A classfellow becomes informer against one who is inclined to Christianity; a parent is quick-sighted enough to discern a change in his son, who is become thoughtful and sedate, and has no relish for the daily rites of heathenism. Soon some idol feast must be celebrated "with great honour." A marriage takes place, or is suddenly concocted, and nameless arts are employed to counteract the force of Christian truth.

The convicted youth is removed, and after some weeks returns a withered and sapless branch.

On Monday last a most debasing feast was observed in this city, at which not a few of our pupils were forced to attend. At this season Vigneswaren, the god of learning, or belly-god, is especially honoured by parents and children, teachers and their scholars. The native teachers have the same interest in this feast as the parochial schoolmasters of Scotland used to have in Caudlemas—one of the relics of Romish idolatry, whose priests and teachers knew well the art of turning all things into gold. Surely the customs of this people are vain! A belly-god of clay is purchased in the bazaar for a few pice. It is set up, and food richly prepared is placed before it with great honour, silence, and solemnity. The natural feelings of the parents for the future welfare of their offspring are deeply stirred, and the young are full of excitement, evening with joy the dainties of the coming feast. Then the feasting goes forward, and next day the boys in joyous bands carry, or drag on a little ear, their clay god to the neighbouring tank, or to the sea, and cast it from them with great delight. How painful to witness parental affection forging the fetters of idolatry, and fastening them on the minds of all the youths around us! Many of our pupils did not attend to this feast, and some of those who did, seemed ashamed of their connection with such worship; but they have no strength to resist their parents and their community. In the face of all these adverse influences, the Word of God is daily taught to hundreds, and a protest lifted up for the true God, which every year waxes louder and louder in the heart of this great heathen city. We walk by faith, and already triumph in faith.

My friend Mr. Braidwood, with Venkiah and Ponnambalam, lately visited our branch schools at Chingleput and Conjeveram, and found much cause for encouragement. Some of the natives who are provoked by the faithfulness of our teacher at Conjeveram, had combined to injure him, and succeeded in scattering the girl's school. Mr. Braidwood's presence strengthened the teacher, and exposed the evil intentions of his adversaries. They still plot in secret, but an outward calm has been produced, and the fact of sixty heads of families, not one of whom has a child in our school, having all signed their names to a petition against the teacher, makes the parties fully known. This will help to keep them in check.

Twenty-six girls are again in attendance. All the other departments of the school were in a most healthy state of activity and progress.

The scourge of cholera has been very severe among the native population at Nellore. Our school there has suffered greatly by the removal of pupils. Our head teacher

er. Thanthiah, lost his wife by cholera, and is left with a little female child, whose name he entered as a subscriber to female education from her birth, about nine months ago. He writes very touchingly of his loss. He says that many prayers were offered up at her bedside to the Redeemer of men, that he might take her soul to the place where righteous men dwell. How affecting to see a mind convinced of the folly of idolatry, and in the hour of extremity turning to Christ, yet never able to confess his name fully before his countrymen by baptism!

In a subsequent letter from Mr. Johnston, dated Madras, October 14, 1850, after stating the recovery of Mrs. Anderson from a severe illness, to which he had referred in his former letter, Mr. J. alludes to symptoms of life in some of the classes, evangelistic labours of two of the converts, and the impulse given to female education, in the following terms:—

Extract Letter—Rev. Robert Johnston to the Conventer.

Madras, October 14, 1850.—In my last you were informed of symptoms of life in some of our classes. Three youths have expressed a desire to receive baptism, and others are touched by the truth. Two of them are detained, and under restraint. We know not what the issue will be. If their convictions are not fully crushed, they may soon make their escape to the mission. The pool seems stirred, and we must be active and watchful, seeking that not one, but many, may step down and be healed. But we are surrounded with enemies who oppose all our desires to bless and save.

On the evening of the 4th, Appasawmy and Ramanoojum accompanied me on a visit to the branch schools at Chingleput and Conjeveram. We were actively engaged for three days at each of the places, and Appasawmy and Ramanoojum had many precious opportunities of making known the gospel, especially to the boys and girls in our schools. This they did with great readiness and fervour. Their zeal was quite refreshing to my spirit, and their younger brethren were all labouring with equal diligence at Madras. But the journey to the country, and new faces, whet the edge of Christian affection, and draw out the energy of the missionary and the young evangelist in a new way. These branch schools become every year more and more important, and when we are able to visit them more frequently, and preach the gospel to the people also, truth will spread still more rapidly. Our young evangelists were greatly stirred up by their labours, and many new feelings are awakened in behalf of their perishing countrymen. At both places instruction is given in four different languages, English, Tamil, Telugu

and Hindustani—and girls as well as boys are receiving daily training. At Conjeveram, two of the most enlightened native gentlemen are getting their daughters educated in a private school. This is the first symptom of the heathen following in our wake at the branch schools. At Madras they established female schools, shortly after we succeeded here. The Pagans in the provinces will also follow, though more slowly. The position we have gained for female education is the fruit of years of labour, and indicates the spread of sound principle. In returning from Conjeveram, Mr. Groves, of whose missionary labours you must have heard, told me that he was not able to establish a caste girl's school at Chittoor, though he repeatedly informed the people of what he had been able to do among caste females. His English school is just commenced, and he must have patience for some time, as we had, till his principles began to leaven the young men at least.

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From the Canada Record.
GLENGARRY.

DEATH OF MR. DONALD McSWAIN.—This venerable patriarch expired at Lochiel, Glengarry, on the 25th ult., at the advanced age of eighty-eight years, after two months' illness, which he bore with Christian resignation. He was a native of the Isle of Sky, and emigrated to this country nearly half a century ago. For upwards of thirty years he was a man of singular but unobtrusive piety. In this respect he might almost be said to be alone for many years, though he lived to see a great change for the better.—He was mighty in the Scriptures, and had otherwise improved his mind by reading; his views were strictly Calvinistic, regarding as he did the divine sovereignty as a golden chain running through the sacred page. He was the first to give in his adherence to the Free Church here, and might therefore be said to be the father of our Church in Glengarry; while many halted between two opinions, he never hesitated from the beginning, finding in that Church the Church of the Reformation, the Church of his fathers, the Church of Christ. He attended the Church of Lochiel for the last time, on 6th October. The sermon that day happened to be from the remarkable words of Job xix, 25, 27—words which were appropriate to the case of this aged servant of God.

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OPENING OF CHURCH AT BARRIE.—The new Presbyterian Church at Barrie, was opened on the 11th January, by the Rev. Dr. Burns, of Toronto. The services were exceedingly well attended, and Christians of different denominations were present.—The collection exceeded ten pounds. On the Wednesday following, a lecture on E-

education was delivered in the Church, by Dr. Burns, when a respectable congregation attended, including the District Judge, and Superintendent of Schools, and Rector of the Academy. Barrie promises to be a most important station for a church.—It is the County Town; and the prospect of the railway passing near it is encouraging. Under the charge of Mr. Lowry, there is also the congregation at Inanisth, which is large and growing. The new Church at Barrie is a neat and commodious structure, seated for 200, and completely finished.—The site, which is a commanding one, just above Kempenfeldt Bay, was generously gifted by the proprietor, Joseph C. Morrison, Esq., M.P.P.

Mrs. B. Archibald,	10	0	
Mr. John Campbell, St. Paul's,	1	0	0
Mrs. Wilson,	10	0	
E. M. Dodd,	1	0	0
Mr. William McQueen,	10	0	
D. A. Campbell,	10	0	
Mrs. Jeans,	6	0	
A Friend,	5	0	
A Friend,	5	0	
Mr. M. Campbell,	10	0	
W. G. Archibald,	10	0	
J. D. Gillis,	1	0	0
David McKay	2	6	
David Corbet,	10	0	
Rev. Mr. Wilson,	1	0	0

Collected by Mrs. B. Archibald, £15 18 6

Contributions to the Professional Fund.

Sydney Mines and adjoining Districts.

LITTLE BRAS D'OR.

William Gammell, Esq.	£5	0	0
Mrs. William Gammell,	1	0	0
Miss Eliza Moore,	5	2½	
Mr. John Christie,	1	0	0
John H. Christie,	10	0	
Robert Howatson,	5	2½	
George Howatson,	5	2½	
Thomas Moffatt,	5	2½	
Mrs. Thomas Moffatt,	5	2½	
Mr. Joseph Howatson,	5	0	
Mrs. Joseph Howatson,	3	6	
Mr. John Gammell,	5	2½	
Miss Christie McDonald,	7½		
Mr. John Johnston,	1	0	0
Archd. McKenzie,	5	0	
William Ferguson,	1	3	
Edward Musgrave,	3	1½	
Peter Moore,	1	0	0
John Howatson,	5	0	
Miss Susannah Howatson,	2	6	
Margaret Howatson,	2	6	
Mr. James Matheson,	7	6	
John McGrigor,	5	0	
William Gillis,	5	2½	
Alexander Gillis,	5	2½	
William Young,	5	2½	
Mrs. Arthur Cordner,	1	3	
Mr. Robert Fife,	1	3	
M. McDermaid,	1	3	
Mrs. James Matheson,	1	3	
Donald McLean,	1	3	
Mr. Charles Cordner,	1	3	
Mrs. John Christie,	1	0	0

Collected by Mrs. W. Gammell, £15 4 4½

SYDNEY MINES.

Mr. T. D. Archibald,	£5	0	0
Mrs. T. D. Archibald,	10	0	
Miss Emma Archibald,	5	0	
Master Harry Archibald,	5	0	
Charles Archibald,	5	0	
Edwd. M. Archibald,	5	0	
Mr. B. Archibald,	1	0	0

Mr. Murdoch McPhee,	5	2½	
John Morrison, 1st,	5	2½	
William Orum,	5	0	
Donald McKeggan,	2	6	
Duncan Johnston,	2	6	
Rory McKenzie,	5	2½	
John Matheson,	2	6	
Murdoch McLean,	2	6	
Hugh McLean,	2	6	
Archibald McLeod,	7	8½	
Archibald McDonald,	2	8½	
Hugh McDonald,	2	6	
Mrs. Ferguson,	1	3	
Mr. Angus Anderson,	5	2½	
James McDonald,	5	0	
Hugh Matheson,	2	6	
John McNab,	2	6	
John Ferguson,	5	2½	
Angus Morrison,	5	2½	
Duncan Robinson,	2	6	
Donald Morrison, 2nd,	5	2½	
John Rankin,	5	2½	
John McLellan,	2	6	
Isaac Orum,	4	0	
Hugh Ferguson,	5	2½	
Philip McInnir,	5	2½	
Samuel McPhee,	5	0	
James Bonner,	10	0	
John McRae,	2	6	
Alexander McKeggan,	2	6	
John McKeggan,	2	6	
Donald McLeod,	2	6	
Hugh Fraser,	2	6	
Miss Mary Maddigan,	5	0	
Mr. Murdoch McDonald,	5	2½	
Angus McInnis,	5	2½	
James Matheson,	2	6	
Malcolm Ferguson, 1st,	5	2½	
John McLean,	2	6	
Alexander Matheson,	1	10½	
Malcolm Ferguson, 2d,	2	6	

Collected by Mr. W. McQueen, £8 0 3

Mr. William Waugh,	10	5	
Allan Parker,	1	0	0
John McLeod,	5	2½	
Mrs. Murray,	5	2½	
Mr. John Greig,	5	0	
John Clarkson,	5	2½	
James Armstrong,	5	2½	
Robert Grey,	5	0	

Charles Arnold,	5 2½	Donald McLean,	2 6
William Reagan,	5 2½		
William Mountjoy,	5 2½		£0 11 6½
George Burchill,	5 2½	Murdo McDonald, Collector,	
William Campbell,	5 2½	Malcolm Matheson,	1 10½
John Scott,	5 2½	Leod McLeod,	4 0½
William McDonald,	5 2½	John Matheson,	1 11½
John McInnis,	5 2½	Murdo Matheson,	8 9
John Smith,	2 8½	Murdo McDonald,	4 0½
Mrs. Smith,	2 6		
Miss Janet Smith,	2 6		£0 15 8
Mr. Thomas Walker,	2 6	Samuel Beaton, Collector.	
Robert A. Dixon,	2 6	Mary Chisholm,	1 6
Thomas Wagner,	2 6	Angus Chisholm,	1 6
George Chambers,	2 6	John McDonald,	1 4
William Downing,	1 3	Donald Beaton,	1 0
Miss Sarah McAulay,	1 3	John McInnis,	1 6
Mr. Michael Keagan,	2 6	Neal McInnis,	1 6
		Archibald Gillis	1 2
Collected by _____	£6 5 7½	Murdo Gillis,	9 8
		Alexander Beaton,	1 9
NORTH BAR.		Angus McInnis,	10
Mr. Neil Shields,	1 3	Alexander McKinnon,	1 6
Stephen Piercy,	2 6	John Gillis,	2 1
Finlay McDonald,	1 3	Angus McInnis,	1 6
David McKay,	1 3	Malcolm Campbell,	1 6
Mrs. McLellan,	1 3	Samuel Beaton,	1 10½
Mr. W. E. Bath,	2 6		
John McKinnon,	1 3		£ 12 9½
Charles Cordnier,	2 6	Allan McLean, Collector,	
Alexander Carmichael,	1 3	John McQuian	1 10½
James Davis,	2 6	Alexr. Chisholm	1 10½
M. McCulloch,	4	Donald McDonald	2 2
Z. Williams,	2 6	Malcolm McKinnon	2 6
Mrs. Kelly,	9	Malcolm McLeod	1 3
Mr. William Leslie,	1 3	Angus McInnis	10½
John Hanley,	2 6	John Nicholson	2 6
Mrs. Young,	1 3	John Beaton	7½
Mr. R. Young,	1 3	Neal McLellan	1 3
A Friend,	2 6	Malcolm McPherson	1 3
Mr. William Innes,	1 3	Donald McInnis	7½
Walter McKay,	5 0	John McCaskil	1 10½
Mrs. R. Young,	2 6		
Mr. Edward Morgan,	5 0		£0 18 8
Collected by Mrs. R. Young,	£2 3 7	Allan Campbell Collector, Mull River,	
Small sums collected by Miss Clarke,	1 13 1½	Parlan McFarlan	11 0
Small sums collected by Mrs. Corbett,	15 9½	John Levingston	1 3
		Allan Levingston	3 1½
Total,	£50 0 0	Alexr. Levingston	7½
		John Levingston	7½
This sum, proceeds of Butter, from Sydney and Forks district, delivered by H. Munro, Esq., for 1848,	5 1 0	Widow McDonald	7½
		John Wright	4 4½
		Widow McMillan	1 10½
		Allan Campbell	2 4½
		Mrs. McPherson	3 1½
			£1 16 0
	£55 1 0	Mrs. McQuarrie, Collector,	
THOMAS D. ARCHIBALD, <i>Treasurer.</i>		Alexr. McKinnon	£0 2 6
Sydney, C. B., 22nd Nov., 1850.		Archd. McDonald, Junr., (cash)	1 5
		Malcolm Matheson, Junr.,	1 3
		Peter Carmichael	1 3
		Ann McDougald	1 3
		Isabella Campbell	1 3
		Isabella McLean, South Side	5 7½
		Widow Ferguson, Mount	1 10½
		Alexr. McLean, do.	1 6½
		Donald McDonald, Salt Mount	5 5
Angus Gillis, Collector, Cove.			
Duncan McDonald,	£0 3 1½		
Widow Gillis,	2 9½		
Alexander McLellan,	1 10½		
William McLellan,	1 3		

Malcolm Robertson	2 6
Allan McDonald	2 4
John Campbell, South Side	5 10 $\frac{1}{2}$
Murdo McAuley	1 4 $\frac{1}{2}$
John McKitchie	1 8 $\frac{1}{2}$
Murdo McKitchie	1 3
Neal McKinnon, Merchant	5 0
Angus Matheson	3 0
John Matheson	0 1 $\frac{1}{2}$
Angus Robinson	3 9
Duncan McDougall	3 10
Lauchlan McKinnon, M.	1 10 $\frac{1}{2}$
Angus Campbell	1 6
Widow Ferguson	2 7
Murdo McIntosh	1 0 $\frac{1}{2}$
Donald Campbell, Senr.	2 11 $\frac{1}{2}$
Malcolm McKay, Esq.	3 1 $\frac{1}{2}$
John McDonald, A. G.	1 3
John Carmichael, Senr.	2 2
John McDonald, Salt Mt.	0 9 $\frac{1}{2}$
John McDonald	1 3
Lauchlan Robertson	1 3
Donald McLellan	1 3
Norman McDonald	1 6
Thomas Graham	1 3
Laughtan McLean	5 0
Hector McQuarrie	5 0
Mrs. McQuarrie	2 6

Total £9 14 11

HECTOR McQUARRIE, *Treasurer.*

SCHMES OF THE CHURCH.

The following sums have been received:

I. FOR THE SYNOD FUND.

Lunenburg £2 12 6

II. CURRENT EXPENSES OF COLLEGE.

Goodwood £1 1 3

Back settlement of Lochaber 9 6

W. STIRLING, *Treasurer.*

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