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THE MISSIONARY RECORD

OF THE

Free Church of Nova Scotia.

VOL. II.

HALIFAX, N. S., JANUARY, 1853.

NO. 1.

THE BELIEVERS HOPE IN GOD.

PSALM 39th. 7th:—"And now, Lord, what wait I for? My hope is in thee."

The psalmist seems to have been contemplating the vanity of all human and worldly enjoyments and prospects, and to have turned from these to his own more satisfactory and abiding portion, or source of delight: "and now, Lord, what wait I for? My hope is in thee." There were two points of view from which he contemplated the more common, or general, sources of happiness, and from which he received that character of vanity which he concluded as belonging to all of them, and which made him turn from them to God himself, and repose his hope in him. The one was the shortness of our sojourn in this world; so that the best and highest enjoyments are after all not worth so assiduously cultivating or caring for; our having to be so soon removed from them being sufficient to characterize them as worthless and vain. The other was their own nature, being in themselves unsatisfactory, so that life itself is but a vain shew, and we pass through it as actors on a stage: we vex ourselves in vain, and even heap up riches only that others may possess them. Seen from both these points of view, what is this world, and all that it can afford for our gratification or delight?—The Psalmist says: "make me to know mine end, and the measure of my days," and he adds: "Behold, thou hast made my days as an breath; and mine age is as nothing before thee." His days, then, were but as a handbreadth: they were as nothing compared with that vast, that infinite, and consequently immeasurable, and consequently unsearchable, and throughout which the Almighty

ty's years extended. At most, they were few, "three score years and ten"; and they might be fewer: they might not reach the utmost term of man's life. We cannot even count upon "three score years and ten." Our days may be cut short long before that term is reached.—How very few arrive at it! The most die in infancy, or in the prime of their days. The grave-yard tells this affecting truth. How brief then is the sum of our days! And how worthless, then, absolutely, is any object which is to be possessed only for so short a time! It is not worth our struggles for it; or it cannot be an object on which our hopes may rest, or round which our wishes may gather. It will disappoint us: or it may be torn from us: or we shall soon leave it, and whither we go it cannot follow us. There is not a more affecting lesson than is learned in the demise of those who had all that this world can command, whether of its riches or its honours. Such is the delusive effect of splendour and riches, that we are apt to forget that their possessor can die, even while no lesson is more forced upon us than that of our mortality. So strong is this tendency of our minds that the most impressive expedients have been resorted to in many instances to remind the possessor of wealth and honour, that he was but mortal, and would die like the poorest and humblest of his fellows.—When a king has been smitten from his throne, or any of the mighty of the earth have been removed, and laid in the funeral vault, with the line of their ancestors, darkness swallowing up the light of their former career, and the crown or the coronet left with them in the charnel house, where it can no more distinguish or a-

dorn, how affectingly are we taught that death will close the most brilliant course, and that even royalty is not exempt from that law which lays the King as well as the peasant in the dust! Though we had all wealth, therefore, though we had all honour; the riches of a Croesus and the honours of an Eastern potentate, death would come in to rob us of them, or separate us from them.

But in themselves they are unsatisfactory. "Man walketh," says the Psalmist, "in a vain show." The greatest pageant of this world is but a pageant after all. It is more dazzling to the spectator than to the principal party engaged in it. No amount of earthly splendour can of itself confer true happiness. Happiness is a thing of the mind. Earthly greatness often brings care and vexation along with it. Solomon declared all to be vanity and vexation of spirit. No riches, no honours, will keep away the troubles of life; and they can afford no comfort under them. The very contrast between the outward circumstances, which one would think would minister to happiness, if any thing would, and the real internal disquietude or sorrow, but deepens the gloom of the latter, as the shade of a picture is increased by the brilliancy of the light which also strikes upon it. The King of Israel would know the effect of this contrast, and he could pronounce all the royal pomp and splendour but a vain shew, on which others gazed with admiration and envy. It was after surveying the best estate of man, probably including his own prosperity and greatness, but looking at them not with the eye of vulgar admiration, but with the sober eye of enlightened reason, and religion, that turning from these to the object of his fondest trust and confidence, he could say: "And now, Lord, what wait I for? My hope is in thee."

Hope is a principle of the mind which it will in no circumstances, almost, let go.

It is a principle which has exercise in a state of imperfect enjoyment. It is properly a world like this which sin has abridged of its happiness, but which full and condign punishment has not overtaken, but where mercy has hung out the banner of invitation and of love, that is the scene of hope. It is under a mingled dispensation of judgment and of mercy that there is room for hope. There is but imperfect enjoyment; but all enjoyment is not taken away; and what we

have not we may hope to possess. We look forward to the future for many things which we have not in the present. And thus is the mind continually exercised. It is still stretching forward into the future. Is our lot good? we have not all that we hope to enjoy. Is it bad? we look for better days. We struggle against despair. In spite of itself, the mind looks for better things to come than any it has yet possessed. It snatches happiness from the future. It pierces the dark and settling clouds which hide the light of a more promising sky. The mind would be miserable without hope. Just because all happiness is imperfect, and the future must be put under contribution for what the present does not yield. The present is not felt to be enough, full as it may be of blessings—Still more is asked for. It is chiefly, however, in the midst of adverse circumstances, that the mind indulges this principle. But what state is there that does not need, and in which the mind does not indulge, it? And as numerous as are the desires and wants of the mind, are the quarters from which hope draws its pictures of happiness. The world is the great field over which hope ranges; it furnishes the objects for which the mind pants, and which hope seizes with eager grasp. What multitudes are busily engaged in sketching out the future, and still their hopes terminate with the world! the riches, the pleasures, the honours of the world! Hardly a thought is directed beyond this scene. This is our natural tendency. How different from this is the feeling or experience of the psalmist: "Now, Lord, what wait I for? My hope is in thee." He had withdrawn his hopes from this world, or his hopes had now a higher object and a wider range than this visible horizon, and this terrestrial scene. It took a better, a nobler, direction. It had God himself, or his promises, as its object, and sphere of action—It was called off merely earthly and temporal objects, and fixed on eternal objects. No one can read those spiritual compositions which were the production of David's pen, without perceiving that his hope had an entirely different aim and direction from that of the generality of those around him. They were seeking earthly good, earthly pleasure, but his hope was in the Lord his God. While the hope of others took the direction of time and of the world, his was fixed on God. It rose above this sublunary scene, and travelled amid the immensity of eternal joys.

Sin has had the effect of separating us from God, cutting us off from his favor, and rendering us obnoxious to his displeasure. And we would have remained in this state of excision, or banishment, from God's favour, and all intercourse with him, for ever, had not God himself been pleased to come to us by a ministry of reconciliation, and revealed himself as waiting to be gracious, for the sake of his son, whom he manifested to take away sin, to destroy the works of the devil, and exalt man again to the participation of the Divine favour, and ultimately to the enjoyment of the Divine presence. Any one who sees himself to be a sinner, may now see that there is hope for him in God, in the provisions of his grace or mercy, when he might otherwise have despaired of finding mercy, and had no hope before God. A sinner awakened to a sense of sin, naturally has a difficulty in supposing that for him there can be any thing but wrath. His first tendency is to despair. He sees the law of God in all its hostility to him as a transgressor. He sees the nature of sin to be in irreconcilable opposition to God himself, and that God cannot but be angry with the sinner. The first thought is that all hope is cut off, that there can be nothing for the sinner, or for him individually, but wrath, the punishment due to his sins. He feels as if he had no hope, and was not entitled to cherish any; nor, in himself, is he entitled to cherish any hope. He feels that he deserves only the wrath and curse of God to all eternity. If he had his desert, he knows he would endure the divine vengeance; and that is poured out without alleviation in the place of woe. He can, therefore, only expect Hell to be his doom. He looks forward to the blackness and darkness for ever; from which he cannot see it to be possible that he should escape.— But in this state he is bid *hope*. He has God's character presented to him in another aspect than that of anger against sin, vengeance for his broken and insulted law. He has him revealed as forgiving iniquity and transgression and sin, from while he can by no means pardon the guilty. He beholds the mercy of God in Christ: he sees God through his Son: he is let into all the provisions of the gospel. These are unfolded in all their promising and encouraging aspect: there is hope; and that hope has its origin or cause in the character of God himself. It is because God is merciful and gracious while he is holy and just,

that there is hope. The sinner could not otherwise hope. His hope is in God. His hope is not in another. His hope is for salvation; and that hope he can cherish because God is merciful as well as righteous, and because he can be both in perfect consistency, without infringing the one, or in any degree abating the other. God is a just God, and yet a Saviour. His hope is thus well founded; and he can say with the utmost confidence, of God: "My hope is in thee"; and contrasted with every other object of confidence or hope: "Now, Lord, what wait I for? My hope is in thee!"

So the Psalmist could say: His hope was in God. He had seen God in his character of a just God and yet a Saviour. He had beheld him in that very aspect which might inspire hope, and he had been drawn to repose his hope in him. From an early period he had set his trust in God, for we find him in another psalm saying: "Thou art my hope, O Lord God: thou art my trust from my youth." The work of grace had been early begun in his soul, so that from his youth his hope was in God. His hope was in God when he slew the lion and the bear. His hope was in God when he went out to meet the Philistine, who defied the armies of Israel. His hope was in God when he assumed the reins of government. God was his hope in all those difficult and trying emergencies which would have upset any mind which had not its hope in God. And there is this important remark to be borne in mind, that it is when we hope in God for salvation, when we have our hope in his mercy, when we are able to look to him through Christ, that we are able to hope in him for every thing that we need, and in every time of need. And thus the words of the Psalmist are not to be taken in the limited sense, as if the Psalmist trusted in God, for salvation only. God was his confidence at all times, and in respect of every thing that he needed.— He is to be understood as saying, that for whatever he required, for every assistance, for every blessing, for every comfort, for all happiness, both for time and eternity, his hope was in God.— "Now, Lord, what wait I for? My hope is in thee." And what happiness did not this give the Psalmist? What courage in the hour of battle! What comfort in the season of trial! What support in the hour of desertion! "My hope is in thee!"

Is it so with us? Can we say our hope

is in God? Our hope must be in him, first, as our reconciled God in Christ.—Our hope must be in God; not in our own merit, not in our own righteousness, nor in any claim we have upon God's mercy. We have no claim upon the mercy of God. We might be justly treated as outcasts, rebels, transgressors. Are we not all these? Have we not rebelled against God's authority? Have we not transgressed his law? Have we not cast ourselves out from his favour? Are we not obnoxious to his displeasure? Then, we must depend solely upon God—upon his mercy and justice, reconciled. These have been reconciled in the work of Christ. God is not a God of mercy, and a God unjust. He is the just God and the Saviour. He is in Christ reconciling the world unto himself. We have but to believe in Christ: truly to trust in him: and if we do so, we shall be saved: God will receive us graciously, and we shall be able to say: "Now, Lord, what wait I for? *My hope is in thee.*"

Let us urge the importance of immediately exercising this trust in God. It is when we do so that we are safe for eternity, and that we shall have all needed blessings in time. When God is once reconciled to us: when he becomes our God in Christ: when, by faith in his son, we are restored to his favour: then we can hope and trust in him for all that we need. We can look up to him with confidence for the supply of every necessity: for God is "a sun and shield: he will give grace and glory, and withhold no good thing from them that walk uprightly." We can come to him in our utmost emergency, and cast our burden upon him: we can say: "*My hope is in thee.*" That has been the solace of many an otherwise desolate child of God in every age. His hope was in God, and that gave him comfort in every circumstance of trial. And he has never found his hope fail, or deceive him. What a comfort is it to be able to look up to God in such circumstances as would otherwise altogether overwhelm the soul! When friends die, when the desire of the eyes is removed as by a stroke; when our earthly comforts are stricken, when the world disappoints: in the midst of suffering: under spiritual trials: in any or all of these circumstances—when there is nothing for which we can wait—how comforting to be able to say: "Now, Lord, what wait I for? *My hope is in thee.*"

THE WORK OF THE MINISTRY.

In some preceding numbers we have given a short exposition of the Bible principle with respect to the support of the Ministry. We have also considered the special ground on which the Apostle Paul, who so pointedly declares, "even so hath the Lord ordained that they which preach the gospel should live of the gospel," did not always avail himself of this provision; as he himself tells us, it was "lest we should hinder the gospel of Christ." We would now direct attention to the nature of the ministerial work itself; without a due consideration of which we are but ill qualified to judge how far such exceptional cases as those of the Apostle Paul with the Corinthians and Thessalonians, either justify the people in leaving their ministers, as in so many instances they have done here, without adequate support, or warrant the ministers in prosecuting a secular calling, that they "may make the gospel of Christ without charge."

There are undoubtedly many who know little of a minister's duties beyond what they occasionally witness in the conducting of public worship. Some of them may have formerly enjoyed, altho' without profiting by them, opportunities of witnessing a full and faithful discharge of ministerial duty; but these opportunities have passed away, and they now form their notions under the influence of present impressions. Others of them may have had little acquaintance with public ordinances at any time—they may have grown up under the lifeless system that may be the result of a professedly religious people leaving their minister either to eke out his scanty subsistence, or wholly to provide it for himself, in the engagements of a worldly business. In both cases they may be found attending public worship without any due consideration of the object for which it is instituted. Though they hear the service, and seem to take a part in it, it is without real attention. Their hearts are uninterested, their souls are unedified; and, when they have been affected only by what meets the outward senses, they may not unnaturally conceive that there is no great need of making an effort for the comfortable support of one whose weekly labours, as they think, are confined to two or three hours' duty on the Lord's day. There is reason also to fear that in cases not a few, the addresses which they hear as the preaching of the gospel may have cost the speaker little more

than the physical effort employed in delivering them. Our object at present, however, is, not to dwell on the way in which individual ministers may discharge their duties, but to consider the duties which they have to discharge; and although it is to be lamented that there is a large proportion of the population who may think that all is right, provided they have religious ordinances in any shape whatever, and that the less of a pecuniary sacrifice which they make for these ordinances the better; yet we trust we are addressing readers who have some relish for spiritual things, and who, when the path of duty is plainly pointed out to them, will both walk therein themselves, and use their influence to get others to accompany them in their progress.

It must be very obvious that our views of ministerial duty ought not to be founded upon the way in which it may be discharged either by the worldling who may enter upon the office merely to make a "bye-job"* of the souls of his people, or even by the pious labourer who, being left to his own efforts for the means of worldly support, can give only shreds of his time to a work which he has really at his heart, and which he knows also should occupy his life. Our

* The late Dr. Andrew Thomson, in a speech delivered in the General Assembly against pluralities, related the following anecdote:—"When that amiable man, Dr. Walker, was presented to the church and parish of Colinton, he was violently opposed by the people. They did not think that he would be an edifying or useful minister to them; and therefore they resisted his settlement. The late Dr. McKnight was anxious to conciliate them, and to render Dr. Walker's settlement as smooth and pleasant as possible. And accordingly he went out on a Sunday (that perhaps being his day for supplying the vacancy), and seeing in the church-yard a venerable intelligent looking man, whom he thought he might address as a leading person in the parish, he began to converse with him on the subject. He found all his arguments however quite fruitless.—And at last he told the man, as one of the most powerful recommendations of Dr. Walker, as a learned and able man, that could be given, that since he had been presented to the parish of Colinton, the king had also given him a professorship in the University of Edinburgh. "Has he, Sir?" said the old man, but firmly, and looking on him with a keen and penetrating eye, "that makes the thing far waur; I see how its to be now. *He will just make a bye-job of our souls.*"

standard here must be the word of God; and it may be useful to refer to it, both for the sake of the people, that they may be more impressed with a sense of their interest in the object for which they are required to make a sacrifice, and for the sake of the ministers also, that they may be reminded that he who has established their right to support, has laid upon them most onerous duties, in the discharge of which it is that they have their title to support.

Long and expensive as the course of training may be through which a student has to pass, before he can be qualified to receive license as a preacher of the gospel, it would be a grievous mistake to suppose that, even where his studies may have been prosecuted with most success, when at length he is licensed or even ordained and settled in a charge, he is so completely instructed that, without further study, he may at any time ascend the pulpit, and so minister as at once to feed the people with knowledge, and to exonerate his own soul as a preacher of God's word. In the progress of his preparatory studies, he has indeed been furnishing his mind with literary and scientific information, he has been making himself acquainted with the principles of sound philosophy, and has been obtaining scriptural views of that gospel which he is to expound to others, and the blessings of which he is to press upon their acceptance. With all this, however, he has been only preparing himself for the work of the ministry, he has been only acquiring a facility in the use of the instruments with which he is to ply this work, he has just made an entrance on studies in which, as he advances, the field is daily widening more and more before him. Instead of terminating, his studies in the fullest sense of the word only begin, when he receives a ministerial charge; and they ought to be so prosecuted as to engage his whole soul. That this is the scriptural view of the case is evident from the language of the Apostle Paul in 1 Tim. iv. 13-16, where he says, "Till I come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon those things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that

hear thee." It was under the influence of views such as these that he reminded Timothy, in his second epistle that "no man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." Every minister of the gospel occupies the office of a watchman, and the responsibilities of that office are thus stated by God himself, (Ezekiel xxxiii. 6-8) "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman to the house of Israel; therefore thou shalt hear the word of my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked man from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."—The Apostle Paul says to Timothy (2 Tim. iv. 1, 2), "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine."—This charge is applicable to every minister of the gospel. They are all appointed to watch for "souls as they that must give account." Each one of them must study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Where this is neglected it is not his everlasting interests alone that are endangered, but the souls also of those whom he thus neglects. Have these things been duly considered in those numerous districts where the people are satisfied to live on from year to year without a pastor, or with one whose mind is distracted by other cares from which they ought to have relieved him, or with one who must give the most of his time it may be to other avocations in order to procure that support for himself which they withhold; and all this, not because God has not blessed them with the means of making a better provision, but because they have not the heart to submit to those pecuniary sacrifices which a regard to their own best interests calls upon them to make?

FREE PRESBYTERY OF HALIFAX.

This court held its ordinary meeting on the 29th day of December. The members present were the Rev. Professor Lyall, Moderator pro tempore, the Rev. Professor King, the Rev. Alexander Forrester, and Mr. Edward Taylor, Ruling Elder from Dartmouth.

After the reading of the minutes, the moderator and Mr. Forrester reported that they had fulfilled the appointment made at last meeting as to corresponding with the congregations at Newfoundland and Bermuda respectively, but had not yet received any reply.

Compeared Mr. George Sutherland, preacher of the gospel, and gave in a written Report of his missionary labours in the districts of Lawrencetown, Lake Porter, and Musquodoboit Harbour.—The Report, to which attention may be directed in a following number, was highly approved of, and the thanks of the Presbytery were given to Mr. Sutherland for the diligence and efficiency with which he had discharged the duties of his mission.

Compeared also Mr. William Anderson, from Musquodoboit Harbour, Mr. Charles Taylor, Elder, from Lawrencetown, and Mr. Robert Ogilvie Innes, from Lake Porter, deputed by the congregations in their respective districts to attend this meeting of Presbytery. Having produced evidence that their pecuniary engagements with Mr. Sutherland had been fulfilled, they desired, on the part of those whom they represented, a renewal of Mr. Sutherland's engagement for a year, with a promise to make a similar provision for him as before, and the expression of a hope that they will be able to increase it. After conversation with the parties, it was moved and agreed to, that Mr. Sutherland be continued as a missionary in these districts, for six months from the first day of January; the people engaging to secure him a remuneration at least equal to what he has already received.

The usual supplies were then appointed, of which the following remain to be fulfilled:

Jan. 30th.	Dartmouth—Mr. Lyall.
" "	St. John's—Mr. King.
Feb. 6th.	Dartmouth—Mr. King.
" "	St. John's—Mr. Forrester.
" "	Goodwood—Mr. Lyall.
" 13th	Dartmouth—Mr. King.
" "	St. John's—Mr. Lyall.
" 20th	Dartmouth—Mr. Lyall.

St. John's—Mr. King.
Sackville—Mr. Munro.
27th. Dartmouth—Mr. King.
St. John's—Mr. Tyall

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

NOTICE TO CORRESPONDENTS.

We cannot acknowledge or insert, as a communication to us, an Article of local information which had been previously, and in the very same words, published in a newspaper.

Several complaints have reached us as to irregularity in the transmission of the Record. The printer, on whom that duty devolves, declares that the successive numbers are regularly mailed here for the distant subscribers. It may be well, therefore, where such irregularities occur, to make inquiry at the local post-office.

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

CALCUTTA.

A Backslider returning, is received and Baptized.

Kailas Chandra Kundu, the young man to whom the following letter of Mr. Mackay relates, is, we presume, the same whose case was stated by Mr. Ewart in the September number of the *Record*. In that communication we were informed of Kailas' having yielded to the entreaties of his mother, and gone with her to live in the midst of her heathen relatives; and we were made to sorrow, with our missionaries, under the anxieties which they must have had, lest, being entangled, he should be overcome.—The anxiety is now dispelled, and we are permitted to rejoice with them that rejoice over the recovered disciple.

5th Sept. 1850.—In a former letter, I think I mentioned to you the case of Kailas Chandra Kundu, one of the most distinguished students in the college department of our institution, who came to us asking for baptism, with every appearance of conviction and sincerity, a few months ago; and who, after remaining some days with us, was prevailed upon, by the tears and entreaties of his mother, to go away with her. She took him away from Calcutta; and, as we heard no more of him for a considerable time, we entertained scarcely a hope of his returning again to the Lord.

About a month ago, a letter reached Mr. Ewart, bearing the Rampore Baubah post mark. This is a town on the Ganges, about two hundred miles north of Calcutta. It proved to be from Kailas. He had succeeded in obtaining a situation in a school; but though he had left Calcutta far behind,

and was then a teacher in a heathen school, surrounded by heathen influences, and paid by heathen masters, the arrow was still sticking in his breast, and his conscience gave him no rest. He became seriously ill; and, while stretched on a bed of sickness, the fear of death, and the remembrance of Him whom he had forsaken, became so painful and so powerful, that he resolved, should God spare his life, to return, like the prodigal son, to his Heavenly Father. His letter was written in a very subdued and penitent spirit.—He asked us whether, after his lapse, we were still willing to receive him, and expressed his determination, in that case, instantly to resign his situation and to come down to Calcutta. Mr. Ewart, after consulting with his colleagues, returned a guarded, but, on the whole, favourable answer; and in a short time afterwards—so short as to take us by surprise—early one morning, about a fortnight ago, he walked into the mission compound. As he was well known to all of us, and we had not a doubt of his penitence, his sincerity, and his full and intelligent knowledge of the doctrines and evidences of the faith as it is in Jesus, by the appointment of my brethren, I had the great happiness of admitting him into the visible Church of Christ by baptism, on Wednesday evening, September 1, at the Free Church, in the presence of a large number of young Hindoos, chiefly of the educated classes.

His case is chiefly remarkable as a fair example of the working of the institution. Kailas has been connected with it for nearly ten years, and has generally, indeed invariably, obtained the highest prize in his class. He is a remarkably intelligent young man, and has been a favourite with all his teachers. The good seed seems first to have taken root in his mind not less than six years ago, when listening to the class instruction of our native brother, Lal Behari De. It struck deeper when he began, about four years ago, to read the New Testament with Mr. Ewart; and the Evidences, chiefly those from prophecy, gained over his full intellectual convictions. He then began to attend very regularly the Sunday-evening services at the institution. The lectures addressed to the educated natives in the cold season of 1850, proved to be a means of still further awakening him to a sense of his need of a Saviour. He sought for sympathy and counsel from our catechist, Behari Lal Singh—took delight in conversing with young men like-minded with himself—and learned habits of reading and prayer. At last, having so long and maturely weighed the matter in his mind, and having, as he thought, "counted the cost," he came forward publicly to acknowledge his faith in the Redeemer.

But Kailas is "the only son of his mother, and she is a widow." She has no other relative left who takes any interest in her.

Apart from him, she has no friend and no helper. In fact, for some years back, he has supported her and himself out of a small pittance of about £10 a year, the main part of it being a scholarship or bursary which he held in the institution. It may easily be supposed that a more than common love bound the two together; and when the hour of trial came, nature was stronger than faith, and for a time gained the victory.

Since his baptism, his mother has seen him again, and seems so bound up in him, that she professes her willingness, for his sake, to give up her caste, and to come and live with him. Time will show whether this is but the language of passion, or a determination, of which there are not wanting examples among native Christians—one at least, if not more, in our own mission. The case is instructive in many points. How illustrative of the character of the blessed Jesus! For six years, his spirit strove with this weak, doubting Hindoo lad, led him gently, here with him patiently, and at last brought him safely into the fold. It shews, too, how continuously the system followed by us keeps the gospel before the mind. It provides for the watering as well as for the planting. In this case, while the heaven was silently working in his heart, the gospel was preached to Kailas all the time almost every day. It is my firm belief that there is no way of preaching the gospel in words at this time followed, more direct, more likely to be efficacious, or more blessed by God, than that which we have always followed. But of this more hereafter, and in another form.

PUNA.

Infidelity among the Educated Youth.

When I speak of the importance of Puna, I do not refer merely to the number of its inhabitants—about one hundred thousand—nor to the fact of its being the largest military station in the Bombay Presidency, but also to the circumstance of its being the seat of a large, rich, and very influential government college. Until of late, the Puna Sanskrit College, as it was called, was a powerful engine to counteract all English ideas; the Brahmins who studied in it became versed in their ancient lore, and expert dialecticians in its defence—so much so, that remonstrances have reached this quarter from the north-west provinces of India, complaining that the most inveterate and powerful opponents of reform were Brahmins trained in the Puna College. But recently, the college has been liberalised, the study of Sanskrit greatly limited, and that of English greatly extended. Mind is now actively at work in the college. Be it remembered, that a large proportion of the inhabitants of Puna are Brahmins; a large majority of the students of the college are the same; and that a more intellectual class does not exist in India than our Marathi

Brahmins. The dynasty that preceded ours in occupying the Marathi country was a Brahminical one; and for these, and other reasons, the mind of all the region round Puna and Bombay is, to an extent elsewhere unexampled, under the sway of Brahminical mind. That mind is now in motion. The Puna College, instead of being a dead weight, counteracting every effort to advance, now powerfully propels the Brahminical mind from its ancient moorings.—What a contrast between the college as it is, and the college as it was! But, alas! although mind is moving, towards what is it making progress? The destruction of all faith in religion, as exhibited in the case of the leading students, is profoundly melancholy. Deism is a feeble term—it is materialism in its worst phase—Sadduceism that denies spirit and future existence—nay, in some cases, atheism.

The first great effort of the new school has been a determined assault on Christianity. They have avowed their fixed resolve that no educated Brahmin in Puna shall become a convert to christianity! for, say they, we shall thoroughly expose its absurdities, until the very children in the streets shall repeat them by rote. They now publish a Marathi paper once a fortnight, containing the most bitter attacks on the gospel; and no reply to the charges is received by them.

Probably our own movements have led, in part at least, to this envenomed hostility. When Mr. Mitchell and I arranged our plans for the four months of the rains, we appointed two evening lectures in the week in the city for educated young men; and these lectures, although not at first formally discussing the evidences of revealed religion, were continually on that important topic. The attendance at first was very numerous, and the leading men of the college came out. Suddenly it fell off, and we were informed that they had unanimously resolved to attend no missionary lectures. Besides the lectures themselves, a fact had occurred that aroused all their opposition to the gospel; a young Brahmin of Puna, formerly a pupil in the mission school here, had been baptized at Sattara, and all Puna was in excitement.

Let me do these young men justice. Perhaps my words convey a different impression from what I intend. Fearfully wrong in religion—most deeply prejudiced against christianity, and very unjust in both the spirit and the facts of their animadversions on it—all this they are; but the question is, whether, considering their training, they could have been very different. Unhappily, one of the Professors in the college is avowedly an unbeliever; he seems to take a pride in publishing his infidelity before the sun, and all his efforts seem concentrated on generating an anti-christian confederacy among the young men. This princi-

pal of the college, our esteemed friend, Major Candy, is a man of a totally different spirit—he is a pious and devoted christian; and I freely admit that, under his guidance, the college will produce a minimum of evil; but the whole course of study in government colleges so directly tends to the destruction of religion, that even good men can do little to ward off the blow.

When our attendance suddenly fell off, suddenly, too, the anti-christian papers appeared. I went to the Native General Library, and had a long interview with the leading young men, and they promised, with some hesitation, to attend our lectures, which now were directly on the evidences of christianity. In several weeks they came, and took part in the discussions, and our evenings were animated and exciting, and happily without acrimony. Latterly, the leading college men have ceased attending, and seem, as before, to shun contact with missionaries; our lectures, however, go on with an encouraging attendance.

I have also seen the Puna youth a good deal in private. At all hours of the day, when I am at home, I have felt it my duty to be accessible to them; moreover, as I live just opposite to Major Candy, the principal of the college, it has been easy for those who had occasion to call on him to step across and see me. I have been beyond measure interested in the educated youth of Puna. The field of labour is in some respects more interesting even than Bombay. Bombay is a large trading city—say the Glasgow of Western India, only Glasgow on a larger scale—and it is of unspeakable importance to seize and rightly direct the mind of so rapidly advancing a place. But there is hurry, bustle, and confusion in Bombay; men are more intent on business than study; whereas in a quiet place like Puna, there is more time for thought and calm discussion. Mind, as I said, is all animation here. Happily there are funds available for improvement; large sums formerly lavished indiscriminately on Brahmins, are all devoted to the encouragement of vernacular literature. Female schools among the natives themselves are supported out of the same fund; and, in justice to the college young men, let me say, that they take part in superintending these. Recently, an interesting native young man has established schools for out castes, who are not admitted into government schools; and these, too, are in part supported out of public funds. The old energy of the Marathi reappears—"The ancient spirit is not dead"—oh that it were more simply turning to the gospel of salvation!

A paper has been handed in to me this moment which strikingly exhibits the activity of mind in Western India. I mentioned that government now disposes of funds for the encouragement of vernacular literature. A few prizes are annually distribut-

ed; and it is announced that no fewer than 69 vernacular works have been handed in this year! Most of these are translations; but only think how eager is the competition which could elicit so many works, many of them of considerable size. Formerly, the money was spent in pampering ignorant Brahmins. Assuredly we are entering on a new era: oh for a wider preaching of Christ and him crucified, that the mind which is shaking off the delusions of ages may be turned to the God of Truth!—*Extract Letter, Rev. J. M. Mitchell. 13th Sept., 1852.**

* See No. for September, p. 37. It will be remembered that Mr. J. M. Mitchell was ordered by his medical advisers to spend the whole of the rainy season at Puna rather than at Bombay. We are glad to know that his residence here has been favourable to his health, and that he has been able to render effective assistance in the work of the mission.

From the Missionary Herald of the Presbyterian Church in Ireland.

It will be perceived, from the following letters, that the occupation of Ahmedabad is to be considered by the Presbytery of Katiawar. The great hindrance is the want of men and means. It will be a sad issue if our brethren feel constrained, from want of sufficient support, to abandon such an inviting field. A rumour is abroad, that the Church of Rome has deputed a mission of considerable force to take possession of the city. If this proves to be correct, what a judgment on our remissness to embrace the opening which God, in his providence, gave us!

GOGO MISSION-HOUSE, 25th Aug. 1852.

MY DEAR DR. MORGAN,—In previous communications, I have adverted to the spread of infidel views among the better educated classes in this country. Judging from present appearances, there is reason to apprehend that infidelity will eventually be the principal opponent of the truth in India. Hitherto, the natives of this country very rarely indeed called in question the truth of christianity. While they looked on their own shasters as containing a Divine revelation, they were ready to admit that the Bible also was true. They viewed christianity as the religion given to the European, and which he was bound to observe; while they regarded Hindooism as the religion given to them, to which they were equally bound to conform. But the sentiments of a large class of the rising generation are now very different. They have no longer the implicit faith in their hereditary creed that their fathers had. They have learned enough of science to know that many statements in their shasters are untrue, and that, consequently, they cannot be regarded as Divine. They feel that they cannot meet the missionary of the Cross with

the old statement, both our religions are true, and that, in opposing the Gospel, they must find objections to urge against christianity itself. And, to furnish themselves with such objections, they turn to the writings of European infidels. such are the present tactics of a large portion of the young India party. They are exhibiting a zeal in collecting and circulating infidel arguments against the truth, which would be worthy of a better cause. A short time ago, one of this class published, in a Bombay newspaper, an attack on christianity, in which he showed a familiarity with the names and writings of the infidel English authors of the present day, which was truly astonishing. In Puna, a Marathe newspaper has been started, called *The War of Reason*, the express object of which is to write against christianity. And, in Calcutta, an Anti-christian Tract Society has been formed, for the purpose of publishing extracts from the works of European infidels. Thus Satan, finding his old-established stronghold in India to be tottering, is endeavouring to erect another. This is only what might be expected; and the christian can look on without any apprehension as to the final issue of the struggle between truth and error, for he can rest in the assured confidence that this stronghold too must fall before the Mighty One, who has girded His sword on His thigh, and rides prosperously, because of truth, meekness, and righteousness. It is important to observe that the infidel objectors, to whom I have referred, admit that the labors of missionaries have already produced a great impression. I subjoin an extract from the prospectus of the Anti-christian Tract Society, in which you will observe that the success of missionary effort is explicitly avowed.—

“The vigorous exertions of the preachers of the Gospel have tended to spread widely a knowledge of the christian religion among the natives of India. There can hardly be found an educated Hindoo that knows not something about it. They leave nothing untried that can efficiently contribute to its propagation. By means of schools, sermons, lectures, offering handsome prizes to successful essayists, and other indirect measures, they insidiously cause the youths of the country to be initiated into the doctrines of Christianity. The labours of the missionaries, it must be confessed, have been, in this respect, to a certain extent crowned with success; though, in producing conviction in the mind of the Hindoo population, in regard to the soundness of the claims of their religion, they have not met with equally happy results.— But, when it is found that the acquaintance of the people with the subject of Christianity is so general, and that they have got it, with some enlightened exceptions of course, through no other medium than that of its advocates, it is exceedingly desirable that

they should be made aware of what is said against it by eminent men, born and educated in countries where the religion of Jesus is found to form the national faith.”

The above testimony to the success of missionary labour, from the mouth of an enemy, is a most important one. The most zealous friend of christianity could desire nothing more favourable. But, while we see in it abundant reason for thanking God and taking courage, we also see the necessity for increased exertion to meet new opposition. And this is all the more necessary from the persevering determination of the East India Company to exclude all christian instruction from the Government seminaries. You will probably have observed that, even lately, in reply to a petition from Madras on the subject, they refused to sanction a voluntary Bible-class in their school. The friends of truth, therefore, must redouble their exertions to supply the deficiency. Every effort should be made to take advantage of the present awakened state of the Hindoo mind, to preserve it from a dark and deadening indelity, and to turn it towards the light and life-giving influences of truth. May God enable us all to feel a due sense of our duty in reference to the advancement of His cause, and may He hasten the establishment of His kingdom.

Affectionately yours,
JAMES WALLACE.

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From the H. & F. Record of the Presbyterian Church in the U. S.

INDIA: FURRUKHABAD MISSION.
A MELA AT SINGRAMPUR.

Occasion and place of the festival—Appearance of the crowd.

On the 28th of May I went to an interesting mela at Singrapur, in company with Gopeenath Nundy, Hanukh our catechist, and four of our readers. Of this mela I intend giving you a description.

There are two festivals of this kind held annually, one in the cold, the other in the hot season. It was in the latter time that we went there. The Hindus believe, that this festival is celebrated in commemoration of the important (!) event of the goddess Durga having descended from her heaven, the Kailash, in order to visit her relations, on this day. The fearful heat, which we generally experience in the month of May, had become in a measure abated by some showers of rain which had fallen, and fortunately, the sky was cloudy, which made the heat at least bearable.

Singrapur is 16 miles distant from Furrukhabad. In itself it is but a village, but it has become celebrated, not only because it is situated on the banks of the Ganges, but chiefly from the fact, that close to a few temples a number of dirty fakirs with a Mahant or leader, have fixed their place of residence. Hence it has become a famous re-

sort for pilgrims. The Mahant is known to be a deceiver and a hypocrite, and a few years ago narrowly escaped being sent to jail, on account of some wicked act of his; yet his success in feigning himself a saint, and imposing upon others, is very great; hence great multitudes flock to the place, to worship there, and to present offerings to the fakir.

We pitched our tent in a mango-grove, being surrounded by natives, men, women, and children, all dressed in their best and gayest clothes, who together with their horses, bullocks, carts and carriages, presented the most motley and striking appearance. On walking through the different parts, and reconnoitring the mela, we saw not far from us a temporary bazaar, or rather a row of booths erected for the occasion, in which there were clothes, toys, fruit, candles, sweet-meats and other things—all covered with dust—for sale, spread upon the ground or upon platforms. Here and there swings were erected for the amusement of the people; and altogether the mela presented not so much the appearance of people having assembled for religious purposes, as of having come in pursuit of pleasure. I was forcibly reminded of Bunyan's Vanity-fair. The constant din and noise, together with the incessant beating of tom-toms, and the tingling of rude brass plates, which the natives call music, now and then interrupted by the discordant blasts of rude trumpets or horns, all this, together with the noise produced by the people's calling loudly to each other, has such a bewildering effect upon the visitor, that he scarcely knows at first what he is doing or saying.

Strange Scenes; hideous looking Saints; their professions and character.

His attention is now and then arrested by strange scenes. He sees, for instance, here and there two women, sitting or standing, embracing each other, one of whom is crying, or rather howling in a dreadful manner, so that really for a time you can forget the din of the mela. You naturally imagine that some distress or great affliction causes such a fearful lamentation, but upon your inquiring, you learn, that this is an expression of joy, caused by the meeting of a mother with her daughter at the mela, after having been separated for some time; and Hindustani etiquette requires that the daughter must first make such a howling, ringing on the neck of her mother. You can also understand why these cryings are sometimes so forced and unnatural, for tears are not always so readily forthcoming as rules or etiquette would demand it. Another sight, and rather a disgusting one, presents itself to you almost everywhere by a certain class of men, that look more like brutes than human beings. They are almost, nay sometimes entirely naked, having the body besmeared with ashes; upon the

forehead, breast and arms, some singular white, red, or yellow marks, sometimes in the shape of a curve, sometimes in that of a fork; the hair matted, or at least hanging down in great disorder, with a hollowed gourd in one hand and a pair of tongs in the other: a face bespeaking ignorance and vice, and eyes—if they have still a lustre—expressing stupidity, and yet slyness, greediness and yet contentedness, impotence and yet lust, independence and yet cringingness, with an air of sanctity intended to hide the expression of vice; they rather appear to be some infernal beings in human shape, or at least men that wish to appear as disgusting and frightful as possible. You inquire who they are, and you hear, to your utter astonishment, that these are Hindu saints or fakirs. You ask, why they go without covering, or nearly so, and whether they have no shame; and the answer of these singular saints is, shame is only where there is sin, but we being without sin, or having at least our passions in due subjection, know nothing of shame, why then should we put on clothes? But why then, you continue, do you make yourself so filthy? Why do you rub your body with ashes, and mat the hair, &c., &c., and they will tell you, perhaps, not only with the air of a saint, but also a philosopher: "All visible things of this world are vain and transitory. There is nothing beautiful and nothing ugly. There is only one existing thing which is worth our consideration, that is the mind, and that mind, within me, and you, and every one, is God. Why then seek for cleanliness or external beauty in a man whose mind is absorbed in God?" You hardly know what to answer, but your wonder and astonishment knows no bounds when you hear, that these ashes upon their bodies are not common, but sacred, and why? because they are the ashes of burned cowdung, which with the Hindu is sacred. The horrid-looking marks on their foreheads, surpassed in hideousness only now and then by the marks that sin impresses upon their faces, remind you of the passages in the book of Revelation, where you read of the mark of the Beast upon the forehead of the wicked. Places of pilgrimage generally abound with these creatures, because there they collect often a great deal of money by begging. With very rare exceptions these fakirs are generally the offspring of Hindus, and a pest to the community. Yet they have immortal souls, and also unto them the gospel is preached. Though they stand so very low, yet now and then we meet with a sincere fakir. During the twelve years that I have been in India, I remember having met with two fakirs of that kind, and these two became Christians.—They are now both catechists, one in Benares the other in Tirhoot. Of these I shall give you an account perhaps at some other time.

View of the bathing place—Offerings of the Worshippers.

But to resume the thread of my narrative. Continuing to push our way through the mass of people, of whom, by the by, a very large proportion consisted of women, the most bigoted of the votaries of Hinduism—we approached with them their most sacred place, where they bathe, and where their temples sit situated; but here a sight presented itself to our view which is difficult to describe. Masses of people, men, women, and children, young and old, high and low, are all crowded together on the banks of the Ganges, or in the river, washing themselves in the muddy water of the Ganges, (which has been stirred up by thousands of other worshippers,) now and then diving, and every now and then taking a sip thinking thereby to cleanse their polluted souls; at the same time murmuring a few words or sentences from their Shastras, or the name of their favorite god. The passage in Mat. vi. 7, came forcibly to my mind whilst viewing this revolting spectacle.—Here you see fathers with their children, whom they, perhaps, with great danger and difficulty, have brought upon their heads or shoulders through the crowd, forcing them into the river, notwithstanding their crying and opposition; and washing and dipping them in order that they also may have the benefit of the heart-cleansing waters of Ganga. Among them there are a great many young men, who, while they appear to be deeply engaged in their religious ceremony look about with a sinful eye upon other objects that attract their attention; for men and women are all bathing in the same place.

A great many of the worshippers bring some kind of offering with them; rice, fruit, flowers, cowries, &c., which they throw all, or partly, into the Ganges, giving the remainder to one of the Brahmans, who are present in large numbers. Intermingled with the people in the river, you see also cows, calves and kids, either standing in the water, kept by a man, or held in the arms of the worshipping Hindu in the river. These are also offerings; and the Brahmans take great care that the goddess Ganga may devour none of them: for whilst these animals are led by the offerer into the water, the Brahman, with an eye beaming with delight in the anticipation of receiving these presents, stands in front of them, in the water waiting for the desired moment when its proprietor lets the rope go out of his hands. I have been told that the fate of little kids, at such times, is often not to be envied; and any one may conceive what will be the consequence, if, perhaps, half a dozen of such Brahmans, after the worshipper has thrown the kid into the river, seize it with a brahmanical grasp, each one wanting to claim it. One's attention is also attracted by another class of people, standing

in the river, namely by the divers, who emerge now and then disappear under the water, to pick up from the bottom of the river, money which has been offered to the goddess as *goot-dan*, or a "secret gift." This money, some Hindus, whilst bathing, drop into the river, but so that no one may perceive it; which makes the act very meritorious.

Painful Impression—The chief fakir—About fifty ugly idols—Missionary labours at the Mela.

Now looking upon these thousands of deluded creatures, bathing, murmuring, offering, &c., all for the good of their souls, produces even in one who like me has seen it so often, a feeling of sadness, which cannot be described. And whilst feeling every desire to help them and lead them to Christ, our heart sinks within us, when we think of the magnitude of the work to be done by us, and our insufficiency. Oh for more zeal in the work and more earnest prayer that God may pour out his blessing upon us!—Without this all our efforts are in vain.

From the bathing-place we went to the temple. There we saw multitudes pressing into the door to get a view of the idol and offer rice or something else. We did not enter it, as we had often seen similar examinations. Close by the temple the before-mentioned Mahant or head-fakir has his seat. There, on a platform, within an octangular brick enclosure about a foot high, and under a red canopy, this wretched saint sits almost naked; forehead, arms and breast marked with the signs of his god, with an expression upon his face, which seems to imply, every one must worship me and offer me their money. Close by his side, on a heap of ashes, he has a large piece of wood, still smoking; and every one who offers him money, receives a little of his sacred ashes. Money was readily offered to him by the Hindus, who threw it into that enclosure. I heard from Babu Gopendath Nundy, that on such a mela-day this fakir realizes sometimes eight hundred rupees, or about \$400 dollars—a sum to a Hindu worth ten times its value in America or Europe. The man knew us already, having seen us before, and did not return one answer to our questions. He knew we were padres, and that we were opposed to all his tricks and wickedness, being fully aware of them.—Not far from the temple, standing upon a heap of stones, we addressed the people, who surrounded us in large numbers, and listened as attentively to our words as the present circumstances would admit. We distributed also a small number of tracts to persons who could read.

From there we turned homewards, but soon a new sight presented itself to us. Upon a small platform there were about fifty ugly-looking idols, big and small, placed where they could be worshipped. On one side stood their proprietors, four dirty fakirs, with rude musical instruments in their

lands, playing and singing most lustily at the top of their voices, in praise of their gods, to induce the people to present their offerings. The most zealous among them was a blind man. Before the group of idols a fifth fakir was sitting with a plate of boiled rice and a jug of water. Numbers of people offered their money to the idols, or to the fakirs, and received in exchange a few grains of rice and a small spoonful of sacred water.

Turning away from this disgusting sight, we all ascended a high platform close by the bathing-place, and preached from there that not the waters of the Ganges but the blood of Jesus Christ cleanses from all sin. One man opposed us much, but was at last silenced, and we had there a good opportunity of preaching the gospel to a large crowd. After that we returned to our tent, and there with but little interruption we preached from 9 o'clock in the morning till 4 o'clock in the afternoon. When I became tired Gopeenath preached, and on his ceasing I continued, and so alternately. Our catechist Hanukh, and our readers, but chiefly the first, assisted us admirably, partly by addressing the people, partly by reading tracts to them. At last we, all feeling tired, were obliged to cease. We distributed all our tracts, about 1500; and when at last we saw a good many people leave the place, to return home, and others preparing to do the same, we also left and reached Furrukhabad in the evening. May the Lord bless the preached word to the salvation of sinners and the glory of his name!

J. F. ULLMAN.

From the Canada Record.

HENRIANA.

Confession of sin must be accompanied with holy resolution not to return to it.

Many come to ordinances who feel not the power of them.

Those are not penitents who, while they say they are sorry for sin, still persist in it.

The word does no good when we do not take it ourselves.

Many hide the lie that ruins them in their right hand, and roll it under their tongue; they keep in the devil's interest by keeping the devil's counsel.

It is vain presumption to think that good relations will save us.

Sacraments derive no efficacy from those who administer them, they only apply the sign; it is Christ's prerogative to give the thing signified.

It is a great comfort to faithful ministers to think that Jesus Christ is mightier than they, and can do that for them and by them which they cannot do.

When Christ began to preach he

preached humility; preached it by example; preached it to all, but especially to young ministers.

Those who would rise high, must begin low

God has further honours for those who continue lowly, when their reputation rises.

Christ's condescensions are so great as to appear mysterious to the strongest believer.

No humility must make us decline our duty.

Contributions to the Professional Fund.

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Allan Cameron	1 3
Lenchlin McIn yre	1 3
Hugh McLean	1 3
Allan Ferguson	1 3
Charles McLean	1 3
	<hr/>
	11 6

Mr. John Cameron, col.

Alex. McLunes	2 10
Hector Kennedy	1 3
Alex. Murray	1 6½
John McLeod	1 10½
Widow Cameron	3 1½
Robert Cameron	1 3
Peter Cameron	1 3
John Cameron	1 3
Mary McKinnon	1 3
Wm. McKenzie	1 3
Margaret McLean	1 0
Christy McLean	1 0
Neil McKenzie	7½
	<hr/>
	19 6

Mr. John Campbell, col.

Amount on Card	17 2
Mr. John McDonald, col.	
Amount on Card	1 17 6

DONATIONS.

Flora Campbell, Malagawatch	1 3
Donald Ross, Points	1 3
John Morrison, Points	1 5 0
Donald Morrison, Poicts	1 5 0
	<hr/>
	2 12 6

William Wight	£0 2 6
Allan Morrison	5 0
Donald Wight, senr.	5 0
Alexander Wight	2 6
Mrs. Wight	1 3
Mrs. Wight	1 3
Donald Wight, junr.	3 0
Alexander McLeod	6 9
John McInnis	2 0
Alexander Hill	2 6
Mrs. Hill	1 3
John Hill	7½
Betsy Sutherland	7½
Donald McDonald, senr.	4 0
Donald McDonald, junr.	2 0
Murdoch Smith	5 0
	<hr/>
	£2 5 3

River Dennis, C. B.

Mr. Murdoch McLennan, col.	
John McLennan, Roy	2 7
Donald McLennan	2 6
Kenneth McKenzie	4 3
Hugh McLennan	3 0
Ewen Cameron	2 6
Angus McLean	3 1½
Widow McPhail	2 6
Finlay McPhail, of last year	3 0
Malcolm McLeod	3 0
K. McKenzie & others, of last year	15 7½
Alexander Matheson	2 6
	<hr/>
	£2 4 7

Mainadien.

Mrs. Charles McDonald, col.	4 0
Angus McDonald	3 2
Alexander McDonald	5 4
Donald McDonald	2 0
Joseph Aikens	2 0
John McDonald	2 0
John McDonald	3 0
Alexander McDonald	1 4
Neil McCuish	2 8
John McCuish	1 8
Archibald McLean	4 0
Angus McDonald	4 1
Niel Morrison	1 8
James Johnson	2 0
Donald McDonald	2 4
John McIntyre	2 0
Donald Johnson	2 0
	<hr/>
	£2 0 6

Baddeck.

Mr. Donald McAnlay, Read Head	1 5 3
Dr. Elnsly	13 11½
Farquhar McRae	5 9
Ronald McDonald	6 0½
John Watson	5 0
Mrs. A. Taylor	1 5 2½
	<hr/>
	4 1 2½

Mrs. A. Taylor, col.	5 0
C. J. Campbell, Esq.	5 0
Capt. McLeod	2 6
Farquhar McRae	3 0
Donald McRae	5 0
	<hr/>
	2 5 2½

ALEX. TAYLOR, Treasurer.

Middle River, C. B.

Mrs. Farquharson, col.	
A. Farquharson and family	£1 0 0
K. McLeod, Esq.	5 0
Alex. Grant	6 10½
Mrs. F. Finlayson	6 6
Donald McDonald Roy	7 2
John McRae, F's son	2 9½
Wm. McRae " "	2 6
Catherine Finlayson, Widow	2 6
Mrs. K. McKenzie	3 9
Murdoch McKenzie	2 3
	<hr/>
	£1 0 0

THE MISICIONARY RECORD.

15

John Buchanan, Baddeck	2 6	Mrs. Jeans	6 3
	<hr/>	William Waugh	10 5
John McRae, Tailor, col.	3 1 10	William Murray	6 3
Malcolm McCharles	6 3	John Greig	5 0
Kenneth McCharles	5 0	William McQueen	10 5
John McRae Ban	4 4½	J. D. Archibald	5 0 0
Roderick Beaton	6 0	B. Archibald	5 0 0
Miles McLennan	3 5		
Widow Finlaysou	2 9½		
Hector Cameron	2 2	Mr. Corbett's card	14 8 4
Alex. McDonald	1 10½	Mr. Peter McDonald's card	4 0 1
John McKenzie	2 2		2 8 10
Arch. McDougald	1 10½		
	2 6	John Smith	7 6
	<hr/>	Robert Gray	5 0
Angus McDonald	1 18 5	Murdoch McPhec	5 0
John Campbell Sky	2 2	John Henderson	2 6
Niel McFarlane	2 9½	Anhy McDonald	3 0
John Gilanders	1 10½	Hugh McDonald	3 0
Donald Gilanders	2 2	John McInnes, 1st.	2 6
John McKenzie	2 6	Mr. Ferguson	1 3
Angus McDonald, senr.	2 6	Hugh Ferguson	5 2½
	4 0½	Hugh McLean	2 6
	<hr/>	Samuel McPhec	2 6
Angus McLeod, col.	18 6½	Malcolm Ferguson	2 6
Norman McMillan	4 4½	Donald McLean	2 6
Murdoch McDonald	3 5	William Skillon	2 6
	1 10½	James Bonner	10 0
	<hr/>	John McInnes, 2nd.	5 0
Murdoch Morrison, col.	9 8½	John Scott	5 2½
Widow McKenzie	4 0½	Angus McInnes	5 2½
John Campbell Harris	2 6	Murdoch McDonald	5 0
Murdoch McLennan, Tailor, 3 years	1 6½	Murdoch McLean	1 6
	3 9	Neil McDonald	2 6
	<hr/>	William McDonald	5 0
John McLennan, col.	11 10	William Campbell	5 2½
Rory McLeod	5 0		
Donald McLennan	6 3		
Alex. McRae Ban	5 7½		
Mrs. F. McCharles	2 6		
I. & K. McDonald	2 6	Mrs. W. Gammell, col.	4 12 1
Duncan McRae	6 0	James Matheson, Esq.	7 8½
Murdoch McRae	2 6	Mrs. J. Matheson	2 6½
	5 0	John McGregor	5 0
	<hr/>	Murdoch McDearmid	1 3
	1 15 4½	Mrs. McIntyre	1 3
	<hr/>	John McDougald	2 6
Total	8 15 1½	William Gammell	5 0 0
ALEX. FARQUHARSON, Treasurer.		Mrs. William Gammell	1 0 0
		Eliza Moore	5 2½
Pictou.		Mrs. Christie	1 0 0½
Andrew Robertson, Esq.	10 0	John Christie	1 0 0
		George Howatson	5 2½
St. Esprit, C. B.		Henry Musgrave	2 6½
Donald McKay, col.		Edward Musgrave	2 6
Donald McKillop	5 3½	Mrs. E. Musgrave	1 8
John Matheson Bain	5 0	John Christie, jr	5 2½
Donald Ferguson	2 6	Mrs. Thomas Moffat	5 2½
Donald McKay	7 6	Mary Bell Moffat	3 0½
	<hr/>	Peter Moore, Esq.	1 0 0
	1 0 3½	Alex. Gillis	5 2½
		William Young	5 2½
Sydney Mines, C. B.		William Gillis	5 2½
Mrs. T. D. Archibald, col.			
Rev. M. Wilson	1 10 0		
Mrs. Jardine	1 0 0		
			12 3 2

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SCHEMES OF THE CHURCH.

The Treasurer has received the following collections:—

I. SYNOD FUND.

Middle River	£0 15 0
Baddeck	1 3 9
Lake Ainslie	8 3
Goodwood	19 1
Blue Mountains	" 4 7
East River	14 1
Barney's River	1 8 5

II. CURRENT EXPENSES OF COLLEGE AND ACADEMY.

Chalmers' Church	£4 0 0
St. John's	16 3
Dartmouth	18 0
Lawrencetown	12 8
Goodwood	13 9½
Boularderie	18 4
Cornwallis	1 2 3½
New Glasgow	3 1 6

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 MR. NEIL MCKAY.

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 ous of following out the study of the Clas-
 sics and Mathematics. They therefore
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 Course.

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