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THE MISSIONARY RECORD

OF THE

Free Church of Nova Scotia.

Vol. I. HALIFAX, N. S., AUGUST, 1852. No. 20.

GOD'S LOVE TO THOSE THAT LOVE HIS SON.

John xiv. 23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

The fall of man involved a twofold separation betwixt him and the God from whom he had revolted. First, a legal obstacle now intervened betwixt the rebel and the Sovereign whose laws he had violated. The honour of these laws must be maintained, the demands of divine justice must be satisfied; and it is when the sinner in faith lays his sins on the head of the sin offering, and looks for acceptance through the righteousness of Christ, that he who sometimes was far off is made nigh, even through his blood. But, secondly, a moral distance was created, thro' that alienation of heart from a holy God which is the characteristic of those who are dead in trespasses and sins. Sin not only exposes the sinner to a penal infliction for the violation of God's law, it withdraws his affections from God himself; and while, on the one hand, under its influence, men, like Adam in the garden, would wish to hide themselves from God, on the other hand, it is impossible that God should behold with complacency, those whose hearts are thus shut against him. For this evil, too, a remedy is provided in the cross of Christ. It is thence that that grace flows which draws the sinner as with the cords of a man and the bonds of love. The sinner's heart is naturally full of enmity against God; but that faith which is of the operation of God's Spirit is a faith

which worketh by love. The soul that truly rests upon Christ has been brought to see not only its own vileness, but the Saviour's suitableness—the Saviour's excellency; it sees him as the chief among ten thousand, and altogether lovely.

Now, this is the state of mind referred to by our Saviour, when, in answer to the question proposed to him by his attached disciple, Jude, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" he says, "If a man love me, he will keep my words and my Father will love him, and we will come unto him, and make our abode with him." The case here put is that of a man whose heart has been brought to respond in grateful affection to the divine excellencies, which are revealed in their brightest lustre in the person, the character, and the work of Jesus Christ, God manifest in the flesh. The announcements of the gospel set forth the object to be loved.—They proclaim that God has made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him: and while the faithful preachers of the word depict the excellencies of Him who is full of grace and of truth, in reference to the message which they bring, they beseech those whom they address that they receive not the grace of God in vain. With regard to the great mass of those whom they address, they have still cause to adopt the language of the Prophet Isaiah, and to say, "Who hath believed our report? and to whom is the arm of the Lord revealed?" for Christ is still despised and rejected of men. He is despised and rejected, not only by professed infidels—not only by the openly profane, but by

multitudes who speak of him as their Saviour. They think that they sufficiently honor him as such, when they are willing that his sufferings should be held as a compensation for their sins, so that they may be saved from going down into the pit. They have no perception of his personal excellencies. They have no appreciation of the nature of the work which he accomplishes, as one who saves his people from their sins. They have no desire, indeed, to be saved from that which they roll as a sweet morsel under the tongue.

But those to whom the grace of God comes not merely as an external object presented in the word, but as a quickening sanctifying principle securing for itself a lodgment in the heart, these are very differently affected; for they see the king in his beauty, their hearts acknowledge that he is fairer than the children of men; and, in listening to his words, they feel that there is a sweetly constraining influence in that grace which is poured into his lips. The same heavenly influence which has opened their eyes to see the suitableness of Jesus as a Saviour, has affected their hearts by discoveries of his divine glory; and the result is, that both from a sense of duty, as acknowledging that they are not their own but have been bought with a price, and also from a delight in him whom they love, they yield themselves to his disposal, saying with Saul of Tarsus, "Lord, what wilt thou have me to do?" God works in them both to will and to do of his good pleasure. "If a man love me," says Christ, "he will keep my words." Christ is precious to them that believe; and truly precious is his word to all those to whom he himself is precious. Where Christ is entertained in the heart, every word of his is felt to have the authority of a law. They who truly admire him delight in the study of his character. The more frequently and stedfastly that they contemplate this character, the more is their admiration increased. The features which they delight to contemplate become deeply engraven on their own heart; and thus, with open face beholding as in a glass the glory of the Lord, they are changed into the same image from glory to glory, even as by the Spirit of the Lord. The alacrity with which they give themselves to duty, the enjoyment which they have in it, show how truly they have entered into the mind of him whose meat it was to do the will of him that sent him, and to finish his work.

Hereupon it follows, "and my Father will love him." And is there then a sense in which it is warrantable to say that the love of the Father to believers is consequent upon their love and devotedness to the Son? Such unquestionably is the doctrine of this passage, in which Jesus is explaining the principle upon which it is that he manifests himself to his disciples, and not unto the world. In the next verse he says, "He that loveth me not keepeth not by sayings," which is the case with all those who are described as still being "of the world." But in the words which we are now considering his language is, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." But here again it may be asked, How can this accord with the statement in the first Epistle of this same Evangelist, the fourth chapter, and tenth verse, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins:" and again, in the nineteenth verse of the same chapter, "We love him, because he first loved us"? In order to understand this, let it be observed, and the distinction is important, that love may be viewed either with respect to the delight which it takes in promoting the happiness of its object, or with respect to the delight which it takes in the object itself. First, there is what is called the love of benevolence—of good will—or of good pleasure, under the influence of which he by whom the affection is entertained takes a pleasure in promoting the well-being of him who is the object of it, independently altogether of any thing in this object deserving of such an affection. An illustration of this love may be seen in the affection of a parent, which leads him to frown upon the disobedience of an undutiful son—to mourn over his departure from the paths of righteousness, and perseveringly to employ means for reclaiming him. Secondly, there is what is called the love of complacency or delight, by which is meant the affection entertained towards an object that is beheld with approbation—an object which presents features of character that are agreeable to him by whom the affection is entertained. An illustration of this may be found in the case of the parent just referred to, when his efforts to reclaim his profligate son are at length crowned with success, and he meets in that return of duty and affection from

him who was lately so disobedient all that can gratify the desires of his parental heart. The affection in both cases is called love: but it was that which is styled the love of benevolence—a love which finds its gratification in doing good to its object, however unworthy that object may be—that urged the parent on in the diligent use of means for reclaiming and reforming his son; and it was when these efforts were crowned with success that the love of complacency could be exercised, and satisfaction could be found not only in the efforts made to promote the welfare of him who was regarded with so deep an interest, but in him in whose behalf the efforts had been made.

With respect to those whom he saves, God's love of benevolence was set upon when he viewed them as lying in their blood. They were offensive—loathsome in his sight; but he nevertheless set his love upon them *to do them good*. It is with respect to this that the apostle John says, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins"—it is with respect to this, the originating principle of all the good that God's saints can ever enjoy, that the same apostle says, "We love him, because he first loved us." It is, however, with respect to the delight which God takes in those who respond to his love, who walk before him as dear children, that our Saviour says "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." He beheld with a love of benevolence those who like lost sheep had gone astray, and he sent his Son to seek and to save that which was lost. It is when they at length return to the Shepherd and Bishop of their souls—when, having recognised the voice of the Good Shepherd, they hear and keep his words—it is then that he *delights in them*, and the light of his reconciled countenance is made to shine upon them. Two cannot walk together except they be agreed, and therefore when Ephraim gives himself up to idolatry, God says, "I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early" But when Ephraim says, "What have I to do any more with idols?" "Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, ye are our gods: for in thee the fatherless findeth mercy; then does God

say, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." In such a case the Church experiences the faithfulness and lovingkindness of him who hath said, "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." God rests here with complacency or delight. From those whose hearts thus respond to his love, causing them to exclaim, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee," God does not withdraw. On the contrary, they are an habitation of God through the Spirit.—In the case of every such individual Christ says, my Father will love him, and we will come unto him, and make our abode with him." "This is my rest for ever: here will I dwell; for I have desired it."

How close the union and how strong the affection betwixt the Father and the Son, when the love which the saints bear to the Son is to be met with such a requital in the Father's love! If any man love me he will keep my words: and my Father will love him. Yet would not the Father spare even this Son, but delivered him up, that we through him might live for ever. How high too the privilege, how unspeakable the blessedness of those whose fellowship is thus established with the Father and with his Son Jesus Christ! Well may they rejoice with joy unspeakable and full of glory. How holy ought they to be who are brought into this near fellowship with God! He loveth righteousness and hateth iniquity, and therefore if we say that we have fellowship with him, and walk in darkness we lie and do not the truth.—Let believers then give themselves more and more to the contemplation of Christ's glorious excellencies. Let them seek to drink more deeply into his Spirit. Let them never forget that it is in him only that they can confidently and joyfully meet with that God who is a consuming fire. Let those who as yet may be strangers to this blessedness seek it in Christ. He is the brightness of his Father's glory and the express image of his person. No man can come to the Father but by him. In him are hid all the treasures of wisdom and knowledge; and it is the will of God that all men should honour the Son even as they honour the Father.

SUSTENTATION OF THE MINISTRY.

Although the Returns which were given in to the Synod's Committee on this subject, and which were laid by them before the Synod, were far from being complete; enough was brought out to show the imminent danger to which the Church is exposed in this direction, and the necessity of adopting energetic measures to have this danger averted. The urgency of the evil that requires to be dealt with will be at once seen when it is stated that amongst the cases brought out in these returns are such as the following: A minister settled in a charge from which he had the promise of £103, per annum, is paid with £72 one year, and with £40 the following year. Another minister was settled in a charge from which he had the promise of £150 per annum; but the payments have been so irregularly made that in the course of a few years the arrears have accumulated to about £300. One minister, settled over a flock of about 1000 souls, with the promise of an annual stipend of £150 a year, received about £30 in the year ending Nov. 1850, and about £56, in the year ending Nov. 1851. Another minister, with a still larger flock, instead of the promised £150 a year, received in 1850, £20, and in 1851, £30. Is it not time that the Church should be dealt with earnestly and faithfully, about its duty with respect to the Sustentation of the Ministry?

There has been an unwillingness to grapple with this difficulty. Some may be inclined to think that this public announcement of such cases must be disheartening to the friends of the Free Church, and may cause her enemies to rejoice as if it indicated its speedy extinction; while others may think that it might have been more prudent to endeavour to meet the evil by private dealing with individual cases. On various grounds we venture, notwithstanding, to think that it is high time that the matter should be thus publicly pressed upon the notice of the Church. In the first place, the evil prevails too extensively to be with safety any longer slurred over as it has hitherto been. The Christian Church, in its various denominations throughout the Provinces of British North America, requires to be called to contemplate the danger to which it is exposed, and to feel its obligation to endeavour, in the due use of means, to have the danger averted. Secondly, astounding as the cases refer-

ed to may appear, we do not regard them in that discouraging aspect which at first sight they might seem to present. There may, no doubt, be found with some much indifference about religion, and the enjoyment of its ordinances. Others, far from indifferent, may be without the means of accomplishing their desires in behalf of those who may administer to them its ordinances. Very much of this seeming neglect, however, appears to be owing greatly to the want of right method on the part of those who have the direct management of these affairs, and to the ignorance on the part of the great body of the people that there has been such neglect shown towards those who are labouring to build them up in holiness and comfort through faith unto salvation. Delicacy and silence on the part of the sufferers have been regarded as evidence that there was nothing to complain of. In the third place, we are persuaded that the directing of public attention to the evil is necessary, in order that the meetings of Presbyteries with the different congregations may be useful for the object intended. There are some men who try to keep themselves in comfortable alliance with worldliness in their own hearts by being very abhorrent of it in the case of others, and especially in the case of ministers. When an attempt may be made to deal with their conscience as to their duty in reference to the support of the ordinances through which they are to look for nourishment to their own souls, they may be profane enough, even in solemn address to God, to pray, "Deliver us from the men who look to the money." It is to be hoped, for the honour of the Christian profession, that there are not many men capable of this. Such men, however, are sometimes to be met with; and should any of them appear at these Presbytery meetings, the Presbytery, no doubt, will be faithful in rebuking the vile hypocrisy, and in directing the attention of the individual to the worldliness in his own heart which, in the circumstances, could dictate such a prayer. There may be found also more pleasant occupation in dealing with others, whose remissness may have been from oversight, and who may be deeply grieved to learn how much their failure in fulfilling the obligations into which they had entered with respect to temporal things, may have been distracting the minds, and paralyzing the efforts, of those who were watching for their souls as those who must give an account. No doubt,

there has been, and for a series of years, great pressure felt throughout the Province; but the deep poverty of the churches of Macedonia abounded unto the riches of their liberality. With all the pressure too that some have experienced, others have been advancing in their worldly circumstances; and it may be well for such to be reminded that a sum for the support of religious ordinances which may indicate great liberality on the part of a poor man, is not the measure with which he should be satisfied, whose accumulating thousands tell of the bounties which God's providence has been heaping upon him.

PROFESSORIAL FUND.

This Fund now amounts to about £2400. This sum is still far from what was contemplated as the amount to be raised for the endowment of the Professorial Chairs; but it shows what may be done, even in seasons of difficulty, and without any great effort on the part of those who have been contributing. The Synod, keeping in view the object for which the scheme was originated, altho' the time has expired within which a hope was expressed that it might by a vigorous effort be accomplished, have instructed the College Board to continue the issuing of the collecting cards. These accordingly have been printed, and are now in the course of being distributed over the different localities. That the Free Church of Scotland does not contemplate the breaking up of the College is evident, both from the efforts she has already made to support the Professors, and from the magnificent present which, through her subscriptions last year, she has made of premises for the use both of the College and the Academy. It remains for the friends of the Free Church in these Lower Provinces to show that they appreciate her liberality, and that they are not unworthy of the sacrifices which she has been making in order to secure for them the means of rearing a ministry from among themselves. The experiment so far as it has proceeded is encouraging. Is it not time that the wealthier members of the Church should show, by their enlarged contributions, that they are coming to have some due sense of the magnitude of the object that is aimed at?

COLLEGE AND ACADEMY BUILDINGS,

Following out the instructions of the Synod, the College Board have complet-

ed a bargain with the Trustees of St John's Church for that property. According to the plans which have been fixed upon for the alterations, accommodation will be secured not only for the College and Academy, but also for St John's School, which is at present so efficiently conducted by Messrs. Hector McKay and William Murray, two of the students; and for a Preaching Station, in a quarter of the city where it is much needed—The contractor has already made some progress in his work; and there is every reason to expect that the premises will be ready for occupation before the close of the month of October.

FREE PRESBYTERY OF HALIFAX.

At the ordinary meeting of this court on the 28th July, Mr George Sutherland, at present on trials for license, very creditably passed through his catechetical examinations.

A deputation attended to lay before the Presbytery certain Resolutions agreed to at a congregational meeting in St. John's Church, thanking the Presbytery for their kindness in upholding public worship there since the opening of Chalmers' Church, and requesting a continuance of these services, should the College Board be able to accommodate them with a place of meeting. Some discussion followed; in which, on the one hand, Mr. Forrester intimated his view of the case to be, that St. John's station was under the charge of the Kirk Session of Chalmers' Church, and that it was not for the interests of Chalmers' congregation that it should be continued; while Professor King, on the other hand, showed, both from the terms in which the application for supply had been originally made, and from the way in which the supplies had been always granted, that it was under the direct superintendence of the Presbytery, and also that its influence had operated beneficially both upon the immediate locality and upon the interests of Chalmers' congregation. A motion was at length made by Professor King, and seconded by Mr. George McLeod, elder from Chalmers' congregation, "That the Presbytery cordially receive this application, and agree to give the supply, provided the College Board grant the necessary accommodation." It was moved as an Amendment, by Mr. Forrester, That the Presbytery grant the request of the applicants, and declare that station to be entirely under

the control of the Presbytery, and not under the jurisdiction of the Kirk-Session of Chalmers' Church. This Amendment, not being seconded, fell to the ground; and the Presbytery resolved in terms of the first motion.

The Rev. Alexander Romans applied for certified extracts from the Minutes of Synod 1850, in relation to the subject of premises to be secured for the use of the College and Academy. The Presbytery having declined to issue any order on the subject, as being beyond their jurisdiction, Mr. Romans then applied for a Presbyterial certificate for himself. Being asked to state his reason for such an application, he mentioned that it was the deliverance of the Synod at their late meeting, authorizing the purchase not of his property, which has been for some time occupied by the College and Academy, but of St. John's Church, doing this in violation of a Resolution to which, as he conceives, the Synod came in 1850 to purchase his property. Although reminded of a variety of circumstances which showed clearly that he had been labouring under a misapprehension of the facts of the case, and that the Synod of 1850 had not committed itself to any such Resolution as he had supposed, he persisted in his application for a certificate. The Presbytery agreed to allow this application to lie over till their next ordinary meeting.

In fulfilment of the instructions of the Synod as to meeting with congregations on the subject of the Sustentation of the Ministry, and the Professorial Fund, the Presbytery met at Dartmouth, on Monday the second, at Chalmers' Church on Tuesday the third, and at Lawrencetown on Wednesday the fourth, current.

An ordinary meeting was again held on Wednesday last, the 25th current. At this meeting, Mr. Romans stated that he had applied to Mr. Duff, as Synod Clerk, for a copy of the Report of the Committee on which the Synod of 1850 had acted in coming to their deliverance anent the College and Academy Buildings; but that Mr. Duff, instead of the Report of the Committee, had sent him an extract from the printed Minutes of Synod. He still expressed his desire to have a Presbyterial certificate, and upon the grounds which he had formerly stated. In point of fact, the extract embodied the Report referred to; but that Report did not countenance Mr. Romans' view as to any engagement to purchase his property.—The Presbytery refused any certificate

which, were it granted on such an application, would imply their acquiescence in a charge against the Synod of a breach of engagement which they know to be groundless; but they referred the case to the Synod.

The Presbytery agreed to meet at Cornwallis on Thursday the 16th and at Lunenburg on Thursday the 23rd September next, in fulfilment of the instructions of the Synod.

The following supplies were appointed:

- August 29th. Dartmouth—Mr. Lyall.
 “ St. John's—Mr. King
 “ Sackville—Mr. Murray.
 Septemr. 5th. Dartmouth—Mr. Lyall.
 “ St. John's—Mr. Forrester.
 “ Lawrencetown—Mr. King.
 “ Goodwood—Mr. McKay.
 12th. Dartmouth—Mr. King.
 “ St. Johns—Mr. Lyall.
 19th Dartmouth—Mr. King.
 “ St. John's—Mr. King.
 “ Cornwallis—Mr. Lyall

It was agreed that further arrangement of supplies should be deferred till the Presbytery should meet at Lunenburg. The next ordinary meeting is to be held here on the last Wednesday of October.

EFFECTS OF BIBLE DISTRIBUTION IN IRELAND.

(The remarkable movement at present going on in the Roman Catholic districts of Ireland is thus referred to by Lord Roden, in a speech delivered at the Annual meeting of the British and Foreign Bible Society, as reported in the London "Missionary Record" for the last month.)

During the last month it was my privilege to attend a meeting of the Hibernian Bible Society; and those whom I am addressing may perhaps be aware of the wonderful effects which have taken place in that country to which I am proud and happy to belong—the wonderful manifestations of God's blessing in the dissemination and in the reception of His Holy Word. These great events are now taking place in many parts: in many parts, did I say? I would say, through the whole of that country, for there is a moving in the minds of men in all parts, even where its demonstration has not been effected to the extent it has been in others, which nothing but God's Holy Spirit could produce. In the month of September, hearing that a very great change had taken place in the Roman Catholic mind in various parts of the country—and I still confess, being very sceptical as

to the extent of that change, and as to the nature of those circumstances to which I refer—I determined, when an opportunity should enable me, to visit these localities, and see really what the effect of God's Word—for it was nothing else—the effect of that Book which you distribute had been on the minds of thousands upon thousands of my Roman Catholic fellow-subjects. With this determination I visited the western parts of Ireland, where these great events are taking place; where whole sites of the country had come over out of the Church of Rome, and, through the medium of the Scriptures had been led to join the Protestant Church. I went, therefore, in the first instance, to the west of Galway; from thence I proceeded to visit the various Missionary Stations, some under the Irish Church Missionary Society, some under the Irish Society, some under the Coast Society, some under the Reformation Society, and some under the Presbyterian Church Society; but all of them working together for the same object; all of them imbued with the same harmony; and no kind of attempt to meddle one with the other, except to give each other all the assistance they can in the great work in which they are all engaged—There was a feeling, which I cannot attempt to describe, among the ministers and people whom I visited. I could not but say, after visiting several of the Roman Catholic Counties, that the *hoif* was not told me. I could not attempt to impress on the minds of those to whom I spoke on the subject of the important work that was going on; for having been so sceptical myself, I could not help thinking that those who had not seen it must be equally sceptical. But I implored them, when I spoke to them of what I saw and heard, that they would go for themselves, and see what was going on, and they would then be able to bear the testimony which I am enabled to bear before this vast assembly to-day. I need not tell you, for it has already been referred to, that the great enemy to the Bible is Rome. When I visited those parts of the country, I was met at every moment by the violent persecutions, that in some places existed, of those whose only crime was to read God's Holy Word, and which persecution was carried to such an extent, that even the public burning of that Word was displayed in open day, as a book which must bring misery and wretchedness upon those who read it. In the course of my visit to some of these

Schools, a friend who accompanied me took down, while we were examining the children, some of the questions which we put to them, and the answers they returned; and I refer to it to-day, in order to shew the meeting what the effect of the reading of God's word was, what wonderful wisdom it gave them, and how they were enabled to answer whatever might be said against the truth of the living God. . . . There is one very interesting circumstance in the whole of this great work that this blessed Word of God which you are distributing is effecting throughout Ireland—that nothing else will satisfy the people but that Word; that they ask not what man says, not what the Priest says, not what the Protestant Minister says, not what the Readers say, but, What does God say? And it certainly did afford me great delight and satisfaction, when attending the several Missionary fields of labour, the different Schools, and the various sources of instruction, to hear one great object set before the people by Ministers, by Readers, and by Schoolmasters, and that one great object was Christ, the Saviour of sinners.

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

CHINA: SHANGHAI MISSION.

SHANGHAI AS A MISSIONARY STATION.

The Rev. J. K. Wight thus presents the growing importance of Shanghai as a missionary post. This city appears likely soon to become the New York of China:

The population of Shanghai, at the opening of the port, was not usually estimated at more than 200,000. Its chief importance consists in its position as a commercial city. In this respect it seems destined to become the chief city in the empire. The value of the exports has been constantly increasing, and in 1850 nearly equalled Canton, and will probably exceed it this. The value exported in British ships alone, last year, was over eight millions of dollars. It also holds an important position as the connecting point with the opposite coast of America. Formerly we looked westward to the home of civilization and Christianity.—Now, we look east, and our own native land appears within thirty day's sail.—Gladly do we welcome the approach, as we hope it will bring the truth to bear more brightly and powerfully on this benighted land.

The importance of Shanghai consists,

however, not so much in its convenience of approach outwardly as its connexion with the interior, and especially with the tea and silk districts. From these districts the Chinese come in all directions to Shanghai. Many of them remain here several months, and then return. Others, attracted by the advantages for business which the place affords, take up their abode permanently. It is difficult to estimate the exact number of those here from other places, but some of the intelligent Chinese estimate the number at 100,000, or one-third of the whole population, which they state at 300,000. Others make the estimate much higher, believing that more than one-half are from other places. The facility for spreading abroad the knowledge of the truth thus afforded cannot be easily over-estimated. The more earnestly and faithfully the gospel is preached here, the more widespread will be its effects throughout the empire. Morally, though not literally, this will be like a city set on a hill. The avenues which serve for leading up hither, will also serve for conducting forth the truth. And as the strangers which were in Jerusalem at Pentecostal times could relate, when they returned, what they saw of the wonderful works of God, so may we hope that those who gather here, shall, if the Lord bless us with times of refreshing, be also able to return to their countrymen, bearing the news of salvation.

But there is not merely a wide and distant field which we can operate on; there is a large one close at hand. We are here in the midst of a fertile valley, teeming not merely with towns and villages, but with large cities. These cities might to some extent be visited now, notwithstanding the greater restrictions under which we lie since the commencement of the present Emperor's reign; and all of them, so far as accessible from here, ought to be considered as embraced within our missionary field. And had we well-qualified native evangelists, they could go without restraint to preach the gospel in ten or fifteen large cities, where this dialect is spoken with but very slight alterations. Suchau, situated on the Grand Canal, whose population is estimated at two* millions, and is reckoned among the first cities of the empire, in point of wealth, population, and literature, is only distant eighty or ninety miles.

* See Williams' *Mid. Kingdom*, I. p. 84.

Such, in a few words, is the field that lies before us.

What has been done towards occupying Shanghai as a Missionary Station.

It is now nine years since this port was opened. Missionary operations were commenced soon after. At present there are twenty-one† male missionaries, including three from other ports, who are engaged on the committee for translating the Old Testament. They are all able, however, to do more or less other missionary work. Five chapels have been built within the city walls, besides which there are four or five other stated places for preaching. There are three boarding-schools for boys, containing in all about seventy-five pupils. There are also three for girls, but only one of them fully in operation—pupils in all between thirty and forty. There are also four or five day schools—none of them large—less than twenty in each. These are the principal means in use, and all in the infancy of their operations. The number of converts is still very small—of whom nearly one-half are natives of another province, (Fohkeen.) I have not the means of ascertaining the exact number of all the converts, but they do not exceed thirty. There is one native evangelist.

These are some of the tangible results. There are others which cannot be expressed by numbers, but which in the present stage of missionary operations ought to be considered as more important. We cannot expect fruit before the land is cleared, and the seed planted; so men, imbued with superstitions, and bowing down to idols, must first be convinced of the folly of such a system, and be instructed to some extent in the truths of a better, before we can expect them to turn to God with full purpose of heart. Some thing has been done in this preparatory work. Many know of Jesus whom we preach. Many will acknowledge, at least outwardly, that their idols are of no avail; but still few among the mass understand the real nature of the Christian

† London Missionary Society, 7; Church of England Missionary Society, 2; American Episcopal Board, 2; Southern Baptist, 3; Southern Methodist, 2; Sabbatarians, 2; American Board of Commissioners for Foreign Missions, 1; Presbyterian Board, 2. The Southern Baptists expect a reinforcement of 4 male missionaries in the course of the year; American Episcopal, 3; and the mission of our own Board, 1.

system. To be saved by trusting to the merits of another, is so foreign to their apprehension that they count it foolishness. It is only by dwelling often on the fact, and by frequent repetition and explanation, that the gospel method is understood even intellectually. To communicate this truth is our work, aided, as we trust, by the Holy Spirit, who alone can effectually remove the darkness, and cause the light of the knowledge of the glory of the Lord to shine into their hearts.

“WHO ARE THE PARTIES TO EDUCATION?”

The August number of the same excellent Periodical, giving an Abstract of the Annual Report of the Board of Education for 1852, says,

“The third part of the Annual Report discusses the question, ‘WHO ARE THE PARTIES TO EDUCATION?’ The main object of this discussion is to vindicate the Church as one of the parties in education; but the general position taken, is that parents, the Church, and the state, are respectively concerned in this great matter, each within its sphere.

Parents have the primary responsibility, whether education is conducted at home or in public institutions.

The Church is a party to education, 1. Because the true objects and nature of education necessarily include the inculcation of religion. 2. Teaching is one of the functions of the Church. 3. Children are considered by our standards as members of the Church, and under her care. The ordinance of baptism justifies the Church in establishing for her children religious institutions. 5. The Church has a great interest in the work. 6. The Church is able effectually to superintend and to promote the work. 7. The history of the Church proves it to be a lawful party in the training of the rising generation. 8. The revelations of eternity will confirm the important relations of the Church to education.

The State is acknowledged to be a party to education; but the State has not only no monopoly in the work, but its authority is properly inferior to that of both parents and the Church.

In conclusion, the Report gives a few reasons for the vigorous prosecution of the Assembly's measures of public education. 1. Our covenant obligations. 2. The vindication before the world of the rights of the Church, as a party to education. 3. The influence of the Assem-

bly's measures upon the State system.— 4. The prosperity of our Church. 5. The interests of the other parties to education will be promoted by the sympathies, zeal, prayers and efforts of the Church on this great subject.”

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

FOREIGN MISSIONS.

Mr. Tweedie gave in the Report of the committee on the Missions to India. After making a financial statement, which appears in the public accounts, he laid before the Assembly some particulars connected with the various stations in India.

“1. CALCUTTA.

“In one respect, the state of your operations at this Presidency may be most briefly represented by a reference to the last annual examination of the Central Institution there. It was the twenty-first that has been held. On the roll there stood the names of 1280 pupils. The grand object in the education of these young men is to guide them to the Saviour.

“Besides the duties of the Institution, a sermon or a lecture is preached every Sabbath evening, where the audience consists mainly of students in the higher classes of the Institution, of some who were formerly students, and others who attend along with them. Besides this, there is a regular Bengali church connected with the mission, constituted by the presbytery of the bound, and duly organised, with the Rev David Ewart, one of your missionaries, for its interim pastor. That untiring missionary has also a simple English service on Sabbath afternoon; and on Thursday evening, in one of the other institutions in Calcutta, meetings of a similar nature are held by Mr. M'Kay, the senior missionary at the station in the absence of Dr. Duff.

“But what have been the fruits of these labours? It is with gratitude to the Father of Lights that the committee would now refer to the fruits of the last year's doings in Calcutta. There have been ten baptisms of natives—namely, six adults and four infants.

“Further, the committee have great pleasure in reporting the expansion and progress of the work now carried on by means of native catechists. In Calcutta, there have been employed during the past year, one catechist, Behari Lal Singha, and five probationary catechists. The catechist, whose salary is paid by a society of ladies connected with the Free Church congregation, Calcutta, is chiefly employed in reading and preaching to their heathen and Mohammedan servants, and otherwise making known the gospel. He also superintends a school supported by some members of the congregation for the instruction of the children of the poor. The probationary catechists are

employed in the Central Institution in prosecuting their own studies, and, as occasion offers, in making known the gospel to their countrymen. During the past year, also, three of the converts have been licensed to preach the gospel, namely, Rev. Prasanna Kuma Chattargya, Rev. Jagadishwar Bhattargya, and Rev. Lal Behari De. The Assembly will now see that the Church is now on the highway to the enjoyment of a native ministry, well furnished and disciplined, for a portion of the people of Bengal.

" Besides these various appliances at Calcutta, the Orphan Institution there, under Miss Laing, has continued its operations for the past year. It contains about fifty girls, who have been rescued there from absolute destitution and degradation. Another school for girls, taught by Mrs. Ewart, contains about a hundred pupils—Jewesses, Armenians, Portuguese, and East Indians—so that, along every available channel, and by every open door, your missionaries are entering in, and seeking the good of India.

" Bansbaria.

" The school at Bansbaria contains about 200 youth, and a Bengali school at Tribeni contains about 100; a school for females, superintended by the wife of Jagadishwar, contains about 30, so that there are at that station 330 children under Christian training. But in addition to that, Jagadishwar, who, it will be borne in mind, is now a preacher of the gospel, regularly visits in the neighbourhood of the station with evangelistic views, and has enjoyed many opportunities of making known the truth.—The missionaries report that this station is altogether in a satisfactory state.

" Culna.

" The Christian agency at this station, during the past year, has consisted of Lal Behari De, now a preacher of the gospel, assisted by Kali Das Chakrabarti, a Christian convert. The general attendance at the Institution has never amounted to more than 150. A Bengali school, adjoining to the English seminary, has succeeded well; and, in addition to the other appliances, the Rev. Lal Behari has regularly preached in the streets and bazaars. Since he was licensed, he has commenced a Sabbath morning lecture, in English, similar to that in the Calcutta Institution. More recently, he has been removed to Calcutta, and two of the probationary catechists are stationed at Culna.

" Chinsurah.

" In connection with the Central Institute at Calcutta, and as an affiliated station, is Chinsurah, at the distance of about thirty miles from the capital. During the past year, the Rev. Ebenezer Miller, Mr. Fyfe, and the Rev. Prasanna Kuma Chattargya, have been enabled to labour at the station without any interruption. The Institution has greatly flourished, and the number of

pupils amounts to about 750. Mr. Miller has conducted a regular English service in the mission chapel on Sabbath mornings and on Wednesday evenings. Besides the Europeans and East Indians who attend, a considerable number of natives, students of the Institution, are occasionally present; while Prasanna has preached in the streets and bazaars as much as his other duties would allow. There is a female school at the station, supported by a small endowment, secured for it by the convention of the Dutch and British Governments when Chinsurah was ceded to the latter in 1825. It is wholly under the control of the Free Church agents there, and is reported to be in a satisfactory condition.

" But the zeal of your missionaries in Bengal is not limited to the spheres now indicated, important and vital as they are. During their relaxation in January, certain of them, instead of seeking that relaxation which their numerous labours seemed to demand, proceeded on a tour to the eastward from Calcutta, and journeyed as far as Dacca.

" In addition to these things, the Committee would report that funds have been raised in Calcutta for the purposes of the mission, amounting to above £1000 for the year.

" The following is a list of the native Christians at present connected with the Bengal Mission. It will enable the Church to judge of our progress and position.—

" Preachers.

" Rev. Prasanna Kumar Chattergya.

" Jagadishwar Bhattachargya.

" Lal Behari De.

" Catechist.

Lal Behari Singha.

" Probationary Catechists.

" Guru Das Maitra.

Bunka Behari Basu.

Buikanta Nath De.

Uma Charan Gosha.

Dina Nath Addya.

" Teachers.

" Gooinda Chandra Basak.

Kali Das Chakrabarti.

Surjya Kumar Haldar.

Bakar Ali.

Shyama Chara Chattargya.

" Students.

" Shib Chandra Bannargya.

Grish Chandra Singha.

Bubha Mohan Basu.

Ram Chandra Basu.

" In Secular Employment.

" Uma Chandra Gosha.

Shyama Charan Mukerjya.

Pra Krishna Chattargya.

Jadunath Bannargya.

Manlavi Abelalla.

Gobinda Chandra Ghosha.

Ram Dayal.

" Females.

" Wife of Prasanna.

" Jagadishwar.

" Gobinda.
" Kali Das.
" Guru Da.

" Widow of Nilas C. Mukergya.

" Four Girls at Miss Laing's Institution.

" Besides these, there are twelve baptized children connected with the mission—making a total of 47 as the fruits of the Church's endeavours to rear up a native Church, and train to the decencies and the purities of Christian life.

" Finally, under this section: It is well known to the Church that the premises which are at present occupied as the Central Institution at Calcutta are held on lease. It expires in about two years; and if we would secure the permanence and stability of our mission, it has now become necessary to erect buildings in Calcutta worthy of the cause in which the Church is embarked. By the liberality of the friends of that cause, provision has been made for the erection of mission premises at each of the other two presidencies. In the course of a few months between £6000 and £7000 were subscribed for these objects; and our brethren at Madras and Bombay either are, or may soon, be placed in circumstances which will contribute at once to their comfort and efficiency as regards the buildings which they occupy. But the time has now come when a similar arrangement must be made for Calcutta, and for that purpose a sum of not less than ten thousand pounds will be required. The published accounts show that a beginning has already been made in that direction. A sum of upwards of £2000 has already been raised. The munificence of many friends in Manchester, Liverpool, and elsewhere in England, has been displayed in this cause during visits paid to those places by Dr. Duff, since last Assembly.

" We now proceed to

" 11. MADRAS.

" Early last year the Rev. R. Johnstone, after long service in India, was obliged by the failure of his health to return to Europe. He is now a member of this House, and perhaps he himself may be able to tell how it has been with him since his return to Scotland. When he left India it was too apparent that he was not the only debilitated member of that mission. The Rev. John Braidwood, another devoted labourer, was in somewhat similar circumstances; and, by more than one physician, he has been ordered home for eighteen months or two years, as the only means of recruiting his health, or prolonging his life. He is now on his voyage, and perhaps already approaching the shores of Britain.

" Nor is this all. It will be in the recollection of the Assembly that last year's Report announced the appointment and ordination of the Rev. James Drummond as a missionary to Madras. He proceeded by sea, and his voyage was very protracted.—Contrary to expectation, he reached India

during the hot season, and after labouring for only a few months at Madras, his health gave way. No fewer than three medical certificates were transmitted during last winter to the Committee; and the result of an investigation of Mr. Drummond's case and constitution, was an opinion very strongly expressed by the medical gentlemen, that he should return to his native country, and that India was not a sphere of labour for him.

" In this way, the Madras mission was, in one point of view, reduced to its original state—that is, no European missionary but the founder of the mission, the Rev. John Anderson, remained to direct and superintend its extensive operations.

" In the emergency of the Mission at Madras, the native converts have been of signal service; and in the providence of God, the value of native ministry has been tested, and not found wanting. Four students of divinity of the fourth year, and a probationer, have offered their services to the Committee. It is expected that, at no distant date, a selection will be made, and help sent to Madras.

" We now proceed to furnish some account of the central and other institutions in Southern India:—

" 1. The parent Institution and its Triplicane branch, in January last, contained 596 Hindus, and 156 Mohammedans—in all 752. At the girl's examination there were present 368. The actual number on the roll amounted to 1196, including 144 Moslem males, and 53 Moslem females.—The examinations here, and at the other stations, are most thorough, as the papers transmitted to the Committee abundantly shew.

" 2. The Conjeveram branch school, when examined on the 17th of January last, had an attendance of 316, and the Rev. P. Rajagopaul describes it as in a very flourishing condition. The sons of the highest officials in the city are sitting side by side with Shanars and Pullees, receiving a most thorough Bible education.

" 3. The Chingleput branch school contains 317 pupils, all taught 'the religion of the true God, and of Jesus Christ, the true Saviour, in connexion with the useful branches of secular knowledge.'

" 4. The Nellore branch school contained 383 pupils when examined in January last. There, also, 'the Bible is the main spring and source of life and moral influence.'

" The Committee cannot venture to occupy the attention and time of the Assembly by any reference to the local revenue of the Madras missions. The amount is about 11,150 rupees.

" Nor are these the only labours of your missionaries and native ministers at Madras. From town to town the gospel is preached in the native tongues of the district.

" The remaining Presidency is

" III BOMBAY.

" At this station the Assembly has three Europeans—Revs Dr. Wilson, R. Nesbit, and J M. Mitchell; two ordained native ministers, Revs. Dhanjibhai Nauroji, and Hormazdji Pentonji; and one native preacher, Rev. Narapan Sheshadi. Besides these brethren there is one native Christian teacher, two native Christian female teachers, twenty-four native communicants under the care of the mission, twenty-four baptized adherents not communicants (principally children and young people), and two native presbyterial students for the ministry. The agencies employed at Bombay, according to the last report, are the direct preaching of the gospel, Christian and general education, English and vernacular, public lecturing, and private classes, assisting in translating the Scriptures, and preparing and circulating tracts, itineraries, the pastoral care of converts, and training converts for the Christian ministry. According to the same Report, there are 302 pupils in the Assembly's institution at Bombay, of whom 158 are Hindus and seven are Mohammedans; at the boys' schools, including the Ben-Israel, there are 443; at the girls' schools there are 559; and the latest information gives a total of 1318 connected with the mission at Bombay.

" The return of Mr. Nesbit from Europe in May, and the licensing of Narayan Sheshadri in September, were both occasions for thankfulness; but our brethren there had to join trembling with their joy, for Mr. M. Mitchell was brought low by fever, so low that it was at one time feared it would be requisite for him to return to Europe. By the good hand of God upon him, however, he has been in a great measure restored.

" Could the Committee lay before the Assembly the proceedings of the missionary band at this station for only a single Sabbath, it would be seen with what assiduity the work is plied. Worship begins at half-past seven on the morning of the Sabbath, and at its close Dr. Wilson examines such of the youth as remain on the subject of the discourse. A prayer-meeting is held at eleven o'clock. At noon the Scripture and tract readers are examined by Mr. Hormazdji or Mr. Dhanjibhai, and at the same hour Dr. Wilson is engaged with 'serious-minded inquirers.' At two o'clock divine service is conducted in Marathi by the European missionaries and Hormazdji in rotation; and during part of the year, at a later part of the Lord's Day, a class for the children of converts is held, while the services of the Sabbath at Ambrolic are closed by an evening class conducted by Dr. Wilson. Two Chaldean Christians, from Mesopotamia, attend on that occasion.

" But we cannot trace in detail the Sabbath services of Mr. Nesbit. Every hour is filled up as in the case just given. Neither can we describe the procedure of Mr. M.

Mitchell, and the other labourers, on Sabbath and throughout the week.

" Connected with Bombay is

" IV. PUNA.

" Puna contains a population of about 100,000. It is one of the seats of the government educational institutions. For some time the Rev. James Mitchell had been our sole agent there. He has been overtasked and overburdened by an amount of work for which no single labourer is competent.

" Mr. Mitchell's son, a probationer of the Free Church, has been appointed to this station, to aid his father.

" In regard to the operations carried on at Puna, the following facts are submitted.

" The public preaching of the gospel is continued by Mr. Mitchell, aided by Mr. Wezir Beg, a converted Mussulman, whom the committee empowered the Presbytery of Bombay to take on trial, for license to preach the gospel, some months ago.

" During the past year, three out of eight Marathi schools have been discontinued for want of funds to carry them on; but, in their place, a school has been opened at Puna for the lowest castes. That and other seminaries maintained by your missionaries are gradually helping to leaven the minds of men with Christian conviction, and, amid many antagonistic influences, the truth is making way. The five female schools alone indicate the progress which has been made.

" But these are not the only appliances employed by Mr. Mitchell. By lectures on the Evidences, on certain portions of history, and similar means, he has done all that the enfeebled state of the mission would permit—and only an enlargement of the agency appears to be needed to lead to rich and blessed results. To the native church at Puna three adults have been added during the past year. The English congregation at Puna numbered between two and three hundred.

The expenditure for all the operations at Puna during the past year has amounted to 3360 rupees. That sum is raised from friends of the cause in Western India, and our respected missionary has been in straits often in regard to funds for carrying forward his operations.

The number of pupils attending the			
boys' schools, is			412
Do.	do.	girls' schools,	116
In all,			526

" V. SATTARA.

" For the past three or four years the Rev. James Aitken has been labouring at this station; and his seminaries now contain considerably above a hundred pupils. Various proposals have been made regarding a change of sphere for Mr. Aitken, but nothing has as yet been decided.

"The only station that now remains to be mentioned in India is

"VI. NAGPORE.

"Since the return of Mr. Hislop to this station from his temporary labours at Madras, he and his coadjutor, Mr. Hunter, have been prosecuting with vigour their work of faith at Nagpore and Sitabaldi.—At the last examination, Major Durand, the acting Resident, presided. The number of pupils was considerably greater than on former occasions of the same kind. The entire number at Nagpore is 294, including 21 girls; and at Sitabaldi, 17 boys and 5 girls—making a total of 316. But, along with these educational appliances, your devoted missionaries embrace every opportunity for preaching the gospel to the natives, for circulating tracts, and employing other Christianising influences.

"But, before leaving India, there are two or three topics on which the Committee must advert.

"I. In various parts of this Report reference has been made to the influence of the educational institutions maintained by Government in India. It is well known that from the religion is systematically excluded. Everything the most trifling, the most false, the most corrupting, may there be studied by the youth of India; but the truth of God is systematically withheld from them. In the spirit of some educationists in this land, men are to be trained without religion. Nay, a judge in one of the highest courts in India, as this Report has already intimated, has openly announced the conviction that the system which ignores religion is 'not only the most expedient system in India, but that that system alone accords with that judge's sense of what is just and right.—Missionary after missionary sends home the intelligence that infidel youth are annually passing forth from their colleges to scoff at Hinduism, but, at the same time, to scoff at all that is good, and true, and sacred. Some of our own missionaries tell your Committee that one of the most painful positions of their conflict is that which brings them into collision with the infidelity thus fostered, and so widely spreading over India, under the high sanction and at the expense of the British Government there. Though some, at least one of the Professors at one of these institutions has abandoned the system as not merely defective, but godless, all have not succeeded in even modifying the Government system. At last, however, the public mind begins to be moved. The attention of this House will be drawn to a memorial from India on the subject of its educational system; and your Committee feel assured that here, at least, the claims of the whole truth will be advocated. The system of education now referred to, and the continued connexion of the British Government with Indian idolatry at many points, are the great blots upon us in regard to India.

They impede the progress of truth. They prolong the darkness and the bondage of that land; and all the friends of righteousness and truth should rise up and protest against them. The cry of Christians in India has long been heard on the subject; and surely it cannot be much longer heard in vain. The Committee deem it unnecessary to employ a single argument on the subject. They have no doubt that every competent measure will be adopted to remedy the evil referred to, and to aid the advocates of truth in India in this struggle against error.

"II. The Assembly of 1851 instructed the Committee on Foreign Missions to use what means they could, in conjunction with other Christian bodies, for permanently securing and extending the rights of religion and liberty of conscience for India, in the prospect of renewing the East India Company's charter. That duty they have not overlooked: but understanding that certain members of the Committee, deeply interested in the highest interests of India, are keeping the matter in view, the Committee have not yet formally moved in the matter. They now beg leave to suggest, that a special committee might be appointed by the Assembly to watch over this most important matter, and that, in the meantime, a memorial from the Assembly might be presented in the proper quarter.

"III. The Assembly of 1851 further instructed the Committee to turn its attention to the subject of salaries for the native agents, whether ministers, preachers, or catechists, in India, and to report to the present Assembly. On that important subject, the Committee have corresponded with the brethren in India, and used other means for arriving at a definite result. They have not yet, however, been able to do so, and can only ask permission from the Assembly to continue their inquiries.

"And now only one subject remains to be named. When the General Assembly resolved, some time ago, to wind up the mission at the Cape, they instructed their Foreign Missions Committee to take measures for doing so as expeditiously as possible, and at the same time to open a negotiation with the Colonial Committee, with a view to the formation of a Free Church congregation in Cape Town. The Committee proceeded without delay to act upon these instructions, but numerous obstacles have hitherto prevented the measure from being carried into full effect. At last, however, there is a prospect of an adjustment, for the premises at Cape Town have been advertised for sale by parties there, and the Committee have no doubt that, when that matter has been arranged, it will not be difficult for the Colonial Committee to collect a congregation of Free Churchmen there, if a judicious pastor can be found for the station.

Contributions to the Professional Fund.

Halifax.

Mrs. Romans, col.	
James Forman, Esq.	£1 0 0
Mr. George Esson	1 0 0
Errol Boyd	10 0
W. M. Campbell	5 2½
James Greenwood	5 0
Peter McPhee	5 0
J. A. Ross	5 0
Robert Romans	1½ 0 0
John Esson, Esq.	1 0 0
George P. Van Buskirk, Esq.	5 0
Mrs. Grinton	5 8½
A Friend per Mrs. R.	1 0 0
Proceeds of Sales of Ladies' needle work from Belfast.	5 0 1½

£12 0 11½

Miss Muir, col.

Muir	1 0 0
Long	2 6
M. J. Muir	1 3
Isabel McKenzie	5 0
T. B. C.	1 3
M. C.	1 3
E. C.	7½
W. C.	7½
Miss Walsh	7½

£1 13 1½

Mrs. Parsons, col.

A Friend	1 3
Mrs. John Smith	5 0
Grant	3 0
Miss Coose	2 6

1 11 9

Dartmouth.

Miss Isabella Jannet Farquharson, col.	
Alex. Farquharson	5 0
Mrs. A. Farquharson	2 6
I. J. Farquharson	1 3
E. M. Farquharson	1 3
Miss J. Hays	2 6
Mrs. Falconer	5 2½
D. Falconer	5 2½
Walter Robb	5 0
Susan Allen	1 3
James Arnold	2 6
Alexander W. McKay	5 0
Mrs. John Gaston	1 3
Mrs. John Allen	2 6
A Friend	5 0
William Coleman	1 10½
Mr. Elliot	5 0
Mrs. Jennings	2 6
Benjamin Elliot	5 0
James E. Lawlor	2 6
Mrs. Hague	5 0
Mrs. Johnston	2 6

£3 9 9½

Miss Jane McNab, col.	
James Romans, Senr.	7 6
Mrs. J. MaNab	5 0
Jane E. McNab	2 6
Peter McNab	5 0
Emma Jane McNab	7½
Isabella McNab	7½
Mrs. Mott	5 0
Campbell	2 6
Fairbanks	2 6
Forrester	2 6
McLeod	1 3
Miss Fairbanks	2 6
John Whidden	2 6
J. G. McKie	2 6
John A. R. Johnson	2 6
J. G. Bissett	3 9

£2 8 9

James Greig	5 0
James Sinclair	10 0
A Friend	5 0
Alex. Wiseman	1 3

£1 1 3

Sackville McKay	5 0
Adam Laidlaw	2 6
A Friend	1 3
Hector Elliot	1 3
A Friend	2 6
John	7½
William Young	1 3
Thomas Gentles	1 8
Tobias	1 3
Miss J. Grant	1 3

18 1½

Wallace.

Per Mr. Wm. McDonald, no list 3 0 0

Wood Islands, P. E. I.

Mrs. Beaton, P.E.I. currency 5 3

Earlton & Rogers Hill.

HARDWOOD HILL, &c.

Mr. John McDonald, col.	11 3
William Corbett,	1 3
Hugh Corbett	2 6
Kenneth McKenzie	5 0
David Cameron	1 3
George Logan	1 3
Alex. Ferguson	1 3
Alex. McGregor	2 6
John F. Logan	5 0
James Denoon	1 3
Hugh McDonald	2 6
Angus McDonald	1 3
Daniel McDonald	1 3
John McDonald	7½
Alex. McBeau	3 1½
Donald McDonald	2 6
Robert Grant	3 0
Mrs. McQuarry	2 6
James Logan	2 6
Logan	2 6

D. McGregor	1 3
Cameron	2 6
Miss M. McQuarry	1 3
E. Corbett	1 3
C. McQuarrie	5 1½
Flora McQuarrie	1 3
Margaret Logan	1 3
Mary McKay	2 6
Christina McDow	1 3
John Logan, Esq.	5 0
A Friend	2 6½
<hr/>	
	3 17 8
Mrs. George McKay, col.	3 1½
D. McLeod	5 0
Hugh Grant	3 1½
Samuel Henderson	1 3
Mr. George McKay	7 6
Alex. Grant (2d for current year)	5 0
Alex. Murray	5 0
Duncan McLeod	5 0
Hugh Grant	5 0
Hugh McLeod	5 0
Peter Cameron	5 0
Robert McLeod	2 6
Donald McLeod	2 6
Isaac McLeod	2 0
Alex. McKenzie	2 6
Niel Grant	2 6
Miss Eliza Munro	2 0
Christina McLeod	2 6
Mary McLeod	2 6
Sarah Murray	2 6
Fairly McKenzie	2 6
Catherine McKenzie	1 3
<hr/>	
	£3 15 3
Miss Jane A. McKenzie	2 6
Mary McLean	1 6
Margaret McLean	1 3
Mr. William McKenzie	5 0
Duncan McLean	5 0
Hugh McKenzie	5 0
William Logan	5 2½
William Logan, Junr.	1 6
George Logan	1 6
Roderick McLean	5 0
Donald McLean	1 3
Roderick McLean	2 6
Donald Stewart	2 6
William Stewart	2 6
Mrs. McIntosh	1 3
Roderick McLean	2 6
<hr/>	
	£2 5 11½
Miss Jessie Fraser, col.	1 3
Catherine McKenzie	1 3
Margaret McIntosh	1 3
Mt. Murdoch McKenzie	1 3
Robert McIntosh	5 2½
Mrs. John McIntosh	2 6
<hr/>	
	12 8½
Mrs. S. Munro, col.	5 0
Andrew Munro	2 6
Marion Munro	2 6
Mr. Alex. Munro	5 0

Alex. Grant (1st for the cur. year)	5 0
Hugh Stewart	4 0
Peter Dinwoodie	2 6
Hugh Ross	2 6
Saundy Murray	5 0
James McIntosh	2 6
<hr/>	
	£1 16 6

MOUNT DALHOUSIE.

Mr. Donald Sutherland, col.	4 0
Robert Murray	2 6
William Ross	2 6
Hugh Murray	2 0
Alex. McKay	1 3
John Sutherland	2 0
<hr/>	
	14 3

WEST BRANCH, RIVER JOHN.

Mr. Charles Ross, col.	2 6
Hugh Ross	2 0
John Ross	1 3
Alex. McKay	1 3
Thomas Burnett	1 0
Donald McAskill	3 0
Duncan Murray	1 6
Mrs. A. McKay	1 3
Miss E. Murray	1 3
<hr/>	
	£1 2 0

Miss Jennet Murray, col.

Mary Murray	7½
Margaret Murray	7½
Christina Murray	7½
Mary Campbell	1 3
Helen Murray	7½
Jane Campbell	1 3
Mr. John Murray	2 6
Alex. Murray	2 6
Duncan Murray	2 6
Duncan Campbell	1 3
Duncan Campbell	5 0
Andrew Campbell	2 6
Mrs. Duncan Campbell	2 6
<hr/>	
	£1 5 0

Total,

£15 7 4

CORNWALLIS—ERRATA.

Some inaccuracies having occurred in the list published in our last number from Cornwallis, we have been requested to re-publish the following names:—

Obadiah Newcomb	£1 0 0
Daniel Cogswell	1 0 0
Daniel Cogswell, junr.	1 3
Joel Cogswell	5 0
Obadiah Newcomb, junr.	1 0 0
Lydia Newcomb	1 3
A Friend	5 0
P. R. Terry	1 0 0
Henry H. Cogswell	1 0 0
Mrs. Abigail Newcomb	12 6
Sarah Ann Terry	5 0
<hr/>	
	6 10 0

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SCHEMES OF THE CHURCH.

The following collections have been received:

SYNOD FUND.

Dartmouth	£1	0	0
Chalmers' Church	3	0	0
Cornwallis	1	8	9
St. John's Church	1	2	9
<i>The following for last year :</i>			
Rustico, P. E. I.	N. S. C'y	0	6
New Glasgow, P.E.I., Mr. Jas. Laird,	do.	0	5
New London, P.E.I.	do.	1	0
Scotch Settlement, P.E.I.	do.	2	0
St. Mary's, N. S.	do.	0	9
Lochaber	do.	1	11
Cross Roads	do.	0	12

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Classics, History, &c., Mr. Fowler.

Initiatory Department, Mr. McKay.

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