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THE MISSIONARY RECORD

OF THE

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STRAIT IS THE GATE.

There is a gateway to heaven through which all must pass, before its blessed mansions can be reached. It has been opened up to us by Christ, or he himself is the gate, as he is called "the way," and in the similitude of the sheepfold "the door". His work it was which procured to sinners of mankind admission into heaven, that secured eternal life to as many as believe in him. He may be called, therefore, the way, or the gate, by which we enter into life. As sinners, the way was completely barred against us, so that we could not possibly obtain an entrance there, but must have remained shut out for ever. An everlasting wall of separation was reared, which we could no more have overleaped, than we could have broken it down. It frowned defiance upon every effort of man himself, to break within the holy precincts. It reached so high that man could not scale it, and was laid so deep that to undermine it, was as impracticable. But Christ opened up a gate thro' it. That wall was the eternal justice of God, through which sin and sinners could not pass. It reached to the infinitude of God; and God must have changed before that wall could be taken down. But what did Christ do to open a gate there? How did he effect this? Not by changing the justice of God, but by satisfying it. He did not bribe God to alter or relax his justice; he made it consistent with the very justice of God that the sinner should enter heaven. The law said to the sinner:—"Thou hast violated my sanctions, thou hast broken my requirements, and thou canst not enter heaven; hell, and not heaven must be thy doom." The justice

of God told the sinner that he had forfeited eternal life, and that heaven and earth might pass away, but that not one jot or tittle of the law should pass away, but should all be fulfilled. Such was the barrier, such was the lofty wall of separation; which no effort of man could break through or over-pass. Now, what Christ did, was, to put himself in the place of the sinner, and fulfil the law which the sinner had broken, and suffer at the same time the penalty which the sinner, by his breach of the law, had incurred; and thus make it as good as if there had been no breach of the law—as honouring to the law and to God that the sinner, notwithstanding his sins should be admitted into heaven; nay, more honouring, for Christ magnified the law, and made it honourable. He put a greater honour upon the law, than if it had never been broken; and instead, therefore, of God being dishonoured by the sinner's being admitted into heaven, he is glorified. His authority, his justice, his holiness, his truth, are all upheld, being more than vindicated. This is the gate which Christ has opened, and thro' which the sinner may pass. The gate is the righteousness of Christ; a righteousness as available, as truly justifying to the sinner, as if it was his own, and with which God is as well-pleased, as if it was the sinner's own. "The Lord is well pleased for his righteousness' sake." He may well be pleased with it, for it is His righteousness. He himself wrought it out. Only, he makes it over to the sinner, puts it to his account. God did not need that righteousness for himself; and herein is the marvellous economy of redemption, that whereas no other being could have wrought out a righteousness

which he did not need for himself—God himself became the surety of the sinner, and did that which no other being in the very nature of things could have done. The Lord became the surety of a creature, and that his own law might be magnified! Just as if a person to whom a debt was owing, should not merely forgive the debt, but should himself work with his own hands, to put the debtor in possession of the means for ever to cancel his obligation. How marvellous the provisions of redemption! How wonderful the economy of grace! By this righteousness, which Christ wrought out all who believe are justified. What is necessary on the sinner's part is faith in Christ, faith in his righteousness; for as many as believe in him are justified from all things. Their sins are no longer accounted theirs, and Christ's righteousness is imputed to them. *Faith* acknowledges, receives, and relies on Christ's righteousness. The sinner believes in Christ for righteousness, being destitute of all righteousness of his own; and Christ is the end of the law for righteousness, to every one that believes. The sinner has thus a righteousness, though it is the imputed righteousness of Christ. His sins are not now accounted to him; and he escapes the punishment of them; and through the imputation of Christ's righteousness he has now a title to eternal life. Heaven is now open to him—Christ has thus opened a gate to it; and as many as enter by that gate shall have everlasting life. There is no other gate, or mode of entrance. Every false religion, every delusion of man on the matter of salvation, every mistaken hope and unfounded expectation, are but so many false ways, so many wrong doors, or gates, substituted in place, or devised in ignorance, of the only true way, or gate of life. "I am the way," says Christ—"I am the door." "By me, if any man shall enter in." And what impiety must it be to try to substitute another! He is the infallible way—the certain, the unerring, gate to life. No one ever entered by this gate, and was lost. How many, on the other hand, have perished because they would not enter by this gate! And this leads us to consider why it is called a strait gate; and so few enter by it; and many who seek to enter by it are not able.

It is not a strait gate in itself considered, or because the righteousness of Christ is not sufficient to justify every sinner of mankind. It is more than suf-

ficient for this purpose. It is a righteousness which wants nothing, which is absolutely perfect. Christ perfectly obeyed the law which the sinner had broken; and he did not do this for himself, but for sinners of mankind: he satisfied for the breach of the law by suffering its penalty; and there is no one so guilty, so destitute of righteousness, but Christ can re-establish him in the eye of the law, and so justify him in the eye of God. It is neither the amount of sin on the part of the sinner, nor the defect of righteousness on the part of Christ, which can exclude any from Heaven, from eternal life. It is not this, then, which makes the gate so narrow; and we must, therefore, look for some other reason why it is called a strait gate, and why so few enter it.

It is strait *because of what it supposes in man* before he can enter it. It is wide enough itself, but it is strait as respects what is required in the persons who have to enter by it. What does it suppose in man? What is necessary in him before he can enter by it?

It requires in the first place, the renunciation of all self-righteousness, and this is a matter of greater difficulty than we are apt to suppose. It is in truth what no sinner will of himself do, or can do. It is not to confess that we are sinners merely. No one who knows what the law of God is, who has but the faintest traces of that law upon his heart, can fail to perceive this, or will refuse to acknowledge it. And hence many suppose that they are renouncing their own righteousness when they make this acknowledgment—that they are not seeking to be justified by the works of the law, but are trusting to the righteousness of Christ. But such an acknowledgment, such a consciousness, does not at all suppose a thorough recognition of the righteousness of God's law, a full homage to that righteousness, and an entire sense of our unrighteousness, or of what that unrighteousness implies. A self-righteous, unhumiliated, spirit, may be perfectly consistent with the most frank and unqualified admission of our want of righteousness, or our frequent transgressions of God's law! Many, therefore, come to Christ in the spirit of self-righteousness, even when to themselves, they appear to be renouncing all self-righteousness. They are not yet spiritually enlightened as to the law of God, and spiritually convinced of their own worthlessness. To feel one's abso-

lute worthlessness and guilt, may be pronounced the most difficult thing in the world. It is not easy to come to such a state. The spirit of God can alone produce it. But this spirit of complete humility, this entire renunciation of self, this absence of all self-righteousness, this consciousness of our own guilt, is absolutely, must be, in the very nature of things, necessary, before we can come to Christ, and seek to enter Heaven by Him alone. It is thus a strait gate.—At the very moment when we seem to be renouncing all self-righteousness, we may be cherishing it. There is no delusion to which man is so prone as to think he is something, when he is nothing: there is nothing of which he is so incapable as to feel his nothingness. It requires a spiritual perception of God's law, which we do not naturally possess, a spiritual apprehension of sin, which is as foreign to us. We come to Christ, then, in spite of ourselves, and until the spirit of God renews us, with all our own righteousness about us; and no wonder that the gate is strait, too strait to admit us. It might admit us stripped of our own righteousness, but it cannot admit us with all our own righteousness still cleaving to us. And if such be the fact even with reference to those who are at least willing to *acknowledge* their own unrighteousness, and who may so far feel it, what must it be with those who make no disguise of justifying themselves, and who would part with life sooner than they would part with their claim to righteousness? There are many who cherish a proud and boastful confidence in their own merit, and this too before God, and even while they may be conscious of their many imperfections. Such are the contradictions of human nature. They think that their virtues, at least, outweigh their deficiencies, and that upon the whole they have reason to justify themselves, and to expect to be justified before God. If a debtor and creditor side were struck, the creditor would preponderate: they would deserve rather than be owing. There is no end to the ramifications of the self-righteous spirit. Proteus-like, it takes a thousand shapes—altho' these may be modifications of more generic forms. Man is "of contradictions infinite the sum":—but the grand contradiction is to think himself something, when he is nothing. With many, some splendid benefactions are laid against a life of sin. This, we all know, is Rome's grand engine, which she wields for her own

purposes. She knows how to turn it to account, to aggrandize herself, and deceive souls. With others a few good deeds, that stand out from the common herd, are thought to be enough, if there be no flagrant violation of God's law.—With others again the external act is supposed to betoken the internal spirit, and if there be *at least an external conformity to the law of God, it is imagined all is right, while the heart may not once think of God, or cherish towards him one truly pious sentiment.* To all such, the gate to heaven is strait, is narrow. All self-righteousness must be laid down there, otherwise there is no admission. It is impossible that we can go through with our righteousness upon us. What would admit us naked of merit, will not admit us covered with our own fancied perfection. It is these which render the gate strait. We would carry these with us. We cannot regard these as nothing. Let us but renounce these, and the gate is wide enough, but with these we can never enter. Christ has made the door no wider than his own righteousness, and that is wide as infinity; and therefore any other righteousness, any qualifications, any virtues, of our own, stop up the entrance. The law saith: "The man that doeth those things shall live by them." But if we do them not, then no other righteousness than that of Jesus Christ can avail us.

But if we would enter this gate we must renounce our sins. It is impossible to trust in Christ's righteousness and yet cherish sin. Why, the coming to Christ, or the trusting in Christ, is for what?—that we may be saved from our sins. "Thou shalt call his name Jesus; for he shall save his people from their sins." Not *with* their sins, but *from* their sins.—Whosoever comes to Christ comes with all his sins upon him—he can come in no other way,—but he lays them down at Christ's feet: he renounces them at the foot of the cross. At the same time that by faith he lays their guilt there, he lays the sins themselves there. The grave of the guilt of sin is the grave of sin itself. They are both entombed with Christ.—They are left in his sepulchre. When the sinner comes to this gate, he finds that he cannot pass with his sins: it is strait—and his sins must be laid aside. They must be left without before the sinner can get through. Hence, then, another very obvious reason why at once the gate is strait, and why so many are unable to enter. They would enter

with their sins. They would be *saved*—that is, if they need salvation—they would enter by a gate into life, but they will not leave their sins behind them.—This were to cut off a right arm, or to pluck out a right eye. It matters not whether it be pride, or worldliness, or carnality. No sin can pass through this gate; and therefore the lovers of sin—those who prefer to cherish their sins—those who will not renounce their sins for all the crowns that sparkle in the distance—must remain without.—Heaven lies on one side—with its inviting and far extending vistas of light and glory:—there are the fields of never-fading verdure, and the rivers of life, and the blessed abodes, and the happy society, and the unmingled joys, and God himself, and Christ, and eternity crowning all:—but here are a few paltry pleasures, or a cherished indulgence, the world, ambition, sensual delight; and these are too powerful; or the sinner will not renounce these, for all that smiles, or is most inviting, in the prospect beyond. Let him possess the honours and the pleasures of heaven without renouncing the gratifications of earth, and he will have them, but he will not have them at the sacrifice of all that is most dear to him here. The gate is thus too strait for him. It would admit him, but it will not admit his sins—and so he cannot enter.

Among the sins which must be renounced in coming to Christ, an inordinate attachment to the world, to its riches, its pleasures, and its honours, is of course included. This is so prominent a cause of exclusion, or hindrance to admission within the gate, however, that it deserves to be especially noticed. For the thousands that are the slaves of sin in its more direct, or more flagrant, forms, and whom their attachment to their favourite sins prevents from entering this gate, there are tens of thousands whom the inordinate love of the world in some one of its forms, operates, in shutting out *That*, no more than any other sin, can pass through this gate. “Go, sell all that thou hast, and come and follow me”—effectually dissipates all desire to follow Christ, if ever that desire was cherished. And it is not the actual *parting with* our possessions that is implied in that command of Christ, but rather the being willing to part with them, at his call, or for his sake—the subordinating of them to himself: this is the lesson which Christ inculcates: it is

in fact the leaving these possessions (or let it be the honours or pleasures of the world) without, when we enter the gate to heaven: it is this which Christ requires if we would follow him, and enter into life. The gate is strait: it will admit nothing of this world's wealth, or pomp, or glory. All state must be laid aside: all greatness must become low. Rank, distinction, renown, are alike worthless, and must be forgotten. The wearer of a crown must become as the meanest beggar. “Whosoever will be great among you let him become your minister.” How preposterous to attempt to pass through this gate in royal or lordly fashion! Ceremony and grandeur are out of place when those on whom they generally attend come to this gate. Every distinction is worthless here. It is the sinner alone, conscious of his sins, who can enter. It is not clothed in purple, and riding in a fine equipage, and followed by obsequious attendants, that we are to drive to heaven; neither is it without them. The poor are not always poor in spirit: the rich may be rich in faith and heirs of the kingdom which God hath promised to them that love him. It is to the poor in spirit that the promise attaches: “their's is the kingdom of heaven.”

It may be intellectual preeminence that is claimed. And that often seems to be put by its possessor in the place of every thing else, and if not made, as by some, the excuse and apology for a wilful and daring recklessness of conduct, it seems albeit to satisfy its possessor, as if he were sufficient to himself, and were a kind of demigod among his fellows. But this too must be laid aside. The possessor of the proudest faculties must become as a little child. The intellectually great must recognize themselves as nothing in the sight of God, and see they must enter by the same gate to heaven as others. They can claim nothing for all the faculties they possess. Genius must cast all its wreaths in the dust. Newton, the highest in philosophy and science: Milton, the loftiest in song: must sit at the feet of Jesus, and learn of him who was meek and lowly.

Hence the gate is strait; and hence it is that many shall seek to enter and shall not be able. It is because they will pass through with their peculiar qualifications and distinctions, or because they will not enter unless they can carry along with them their favourite dispositions and cherished indulgences. With these they can-

not enter, and they prefer to continue without, and at length lose eternal life, because they will not enter as they ought, poor and miserable and wretched and blind and naked. They cannot enter, because they do not comply with the necessary conditions. They come to the gate, and they are told if they would pass through they must see their absolute worthlessness, and be willing to cast every thing away from them, must retain nothing: "nothing but Christ" is the inscription over the gate; and they turn away insulted, or resolved upon their own courses.— Whose is the blame? Is it God's? Let us lay the blame any where but on God. Our dispositions are our own; and if God alone can give us humble and penitent dispositions, and make us see the glorious nature of Christ's righteousness, we must go to him for these, and be taught to submit to the righteousness of Christ. We have the alternative—the two ways—the two gates: we may make our choice. Strive to enter in at the strait gate. It is Christ's injunction: it is Christ's command. It is an alternative that involves momentous issues. Heaven or Hell—the glories and happiness of the one—or the miseries of the other—depend upon our decision.

OUR STATIONS.

No one who has visited these outposts of the Church, but must feel a lively interest in their prosperity and welfare.— It is delightful in a country where a gospel ministry bears somewhat of a proportion to the population, to mark the churches studding everywhere the landscape as one travels through the length and breadth of the land; and it is interesting to witness the solemn assembly when it is met, or meeting, or, when dispersed, each family, and each individual, are taking their way homeward, more or less, undoubtedly, seriously impressed with what has been seen and heard. The moral features of a landscape are always the finest, and the cottage home where piety dwells, and the church crowning the summit of some little knoll, in itself the centre of a beautiful moral influence, have always been interesting even to the man of taste, to the lover of mere scenery, but much more to the lover of man's best interests, who has connected them with the moral and spiritual well-being of the people. We believe there is much moral and religious worth scattered throughout those

provinces which have received a large proportion of their inhabitants from countries where church-going is a habit, and where personal piety has always been the jewel that outshone the rarest gems of richer and more attractive climes. Thousands are scattered over these districts yet wild with the native forest, and barren with the rude and shapeless rock, who have not forgotten the habits of their own, or their fathers' land, and ready to come out and hear a gospel preacher when he visits them.— There are many doubtless who have fallen away from church-going habits, and who care little to hear a gospel preacher, and whom, perhaps, a Whitefield, or an Apostle Paul, would find it difficult to attract within the sound of his voice.— We believe, however, for the most part, that when the preacher comes with a message he will get people to listen to him; and the preacher should be the more roused in speaking to such persons on the things that belong to their peace, that it is only from time to time that they have the opportunity of listening to the word. The preacher may well feel on such occasions as Christ felt when looking around upon the multitude he had compassion on them, for they were as sheep without a shepherd. Every Christian should feel interested to declare what he himself has experienced of the power of the truth, and should have a tongue to tell what God has done for his soul: how much more should the preacher desire to speak as with a trumpet, when he has the opportunity, to arouse the careless, or convey instruction and comfort to those who are already the children of God. At those occasional meetings there are fine opportunities of addressing the message of salvation with effect, perhaps all the greater effect that the routine and habit of church-going has not taken off the edge of interest, which greater novelty, or what is unusual, generally gives to any subject of interest or attraction. The preacher has much in his power; and the blessing of God would assuredly carry home the word with effect if his influence were sought. Much may be doing silently in this way which is not seen.— Some may be weeping in secret places whose heart the Lord has touched, when the word of God was but the instrument, and the preacher the unworthy agent in speaking that word which God was to bless. Many may be thus gathered, and may be walking by the pastures

where they have none but the chief shepherd to guide them. More may be from time to time added to the fold.— Few can sympathise, perhaps, with the anxieties of the preacher who has thus a random message to deliver, and who knows not if the arrow winged at a venture will take effect. If he go forth in simplicity, however, and speak in sincerity, no doubt God will bless and honour his own message. The parties who can thus but occasionally attend upon a preached gospel should value those opportunities which they have all the more highly, or at least improve them all the more anxiously. That word which they hear is the only message which by the preacher they are to have addressed to them as from God himself for some time. How should it be prized! How should it be listened to! And when they take to their homes again, and when several Sabbaths are to intervene ere another opportunity come round, and they are left to their own resources and to God, and the Sabbath is to brood with outspread wing over silent sanctuaries, and the purer and stiller air is to witness to its being Sabbath only by the testimony of the silent heart which recognizes the Lord's day, the word which has been last heard should be well pondered, should be the food of meditation till the next season of meeting arrives; and the Bible should be read at home, and private meditation and prayer should supply the place of the exercises of God's house. It will certainly be a sad thing if weeks are allowed to pass, and the word of God is never had recourse to, and an occasional address from God's servants is all that is depended upon for the food of the soul for, it may be, long seasons together. One could envy the opportunity which some have in those silent spots, with nothing but the blue sky above them, and nature around them, to hold communion with God, and to invite the meditations which such scenes are so well calculated to inspire. A Sabbath may be turned to good account in this way in the absence of a stated regular ministry among a people. Religious works of approved writers may be helps to the Bible, and may convey much instruction and delight to the mind that has a taste for them. The Sabbath should not be spent in idleness, and should never be a weariness. A throne of grace is in all places accessible: God may be in every place: the minister of the true sanctuary is ever carrying on

his work: and every thing may be a preacher to the listening heart. A stated ministry, however, in situations convenient to include a sufficient population around, should be aimed at. Missionary work is but a substitute for a stated ministry of the gospel. The Apostles abode for years in one place, and they ordained elders, and among these preaching or teaching elders, in every church. They set in order the churches, and one thing which they did in connexion with that order, was to ordain those elders who should take the oversight among them. Paul called the elders of the church of Ephesus together, and exhorted them to feed the church of God which he had purchased with his blood. A faithful pastor residing among a people has the happiest effect, in the tie which binds them together, in the reciprocal relation in which they stand to each other, and in the daily household influence which he brings to bear on his flock, as well as the stated ministrations from the pulpit, when he is called to speak to his people as from God. Every minister is to be an overseer: he is called by this very name; and his office is for this very work. It is implied, therefore, that there be a stated ministry among a people by one who can take the oversight of their souls, and feed the flock of God. He is not to be a passing messenger merely—a flying angel. He is to be the angel of the church. Possessing the confidence and affection of his people he will be able to exercise all the more salutary influence among them. He will get more into their hearts, and his words will have more power. He will be near at the call of sickness or distress—to sympathise in affliction—to minister consolation in sorrow—to be a friend and adviser in every difficulty—and to smoothe the bed of death—to speak words of comfort even then—be with his people even to the margin of that river into which they are to enter alone. Meanwhile, the best that can be done is to be done; and people should be looking forward with hope to the time when they will have a minister of their own, to bear rule and break the bread of life among them. Means should not be grudged for upholding what so far supplies the present necessity. These should rather be enlarged, that, as the field is wide, it may be overtaken. Those who supply the stations have much pleasure in doing so; and it will be their greatest reward if they are made the instruments of good

to any souls, and the church is edified thereby.

NOTICES OF MISSIONARIES.

Some notices of eminent missionaries may not be inappropriate in our pages, devoted to the Record of missionary or evangelical operations whether in connexion with our own or with other churches. The memories of Eliot, Zeisberger, Brainerd, and Haven, ought to be especially dear to the inhabitants of this western world. Brainerd alone of these was a native of the western continent; but all of them had their field of labour here—we mean on this side of the Atlantic. Haven in his self-denying labours gave himself to the bleak and frozen regions of Labrador, to the unpromising field of the Esquimaux mind: Eliot, Zeisberger, and Brainerd, to the various tribes then inhabiting the districts which have been appropriated and formed at different times into States of the Union.

John Eliot, "the apostle of the Indians," as he has been emphatically called, was a native of England. Having early embraced nonconformist views, and, in common with many others, deeming England no longer a safe harborage for such principles, or sphere for their operation, he embarked for New England in America, where he expected to find a field more adequate to his energies, and more open to the devotion of his faculties to the great cause he had so much at heart. "He embarked" says Carne, from whose "Lives of eminent missionaries" we shall take most of our extracts, "in the summer of 1631, and arrived at Boston in the month of November in the same year: so long were voyages oftentimes at this period." He became pastor of a Congregation at Roxbury, and continued there for a period of nearly 15 years, before he devoted himself to the work which he had especially in view, the instruction and conversion of the Indian. On this his mind was much set, and he had prepared himself for the work by a long and laborious study of the native language.

"On the 28th October, 1646," says Carne, "he set out from his home, in company with three friends to the nearest Indian settlement: he had previously sent to give this tribe notice of his coming, and a very large number was collected from all quarters. If the savages expected the coming of their guest, of whose name they had often heard, to be like that of a warrior sachem, they were greatly deceived. They saw Eliot on

foot, drawing near, with his companions; his translation of the scriptures, like a calumet of peace and love, in his hand. He was met by their chief, Waubon, who conducted him to a large wigwam. After a short rest, Eliot went into the open air, and standing on a grassy mound, while the people formed around him in all the stillness of strong surprise and curiosity, he prayed in the English tongue, as if he could not address heaven in a language both strange and new. And then he preached for an hour in their own tongue, and gave a clear and simple account of the religion of Christ, of his character and life, of the blessed state of those who believed in him. Of what avail would it have been to set before this listening people the terrors of the Almighty, and the doom of the guilty? This wise man knew, by long experience as a minister, that the heart loves better to be persuaded than terrified—to be melted than alarmed. The whole career of the Indian's life tended to freeze up the finer and softer feelings and make the more dark and painful passions familiar to him. He resolved to strike a new chord, and when he saw the tear stream down their stern faces, and the haughty head sink low on the breast, as he painted the ineffable love of Christ, he said it was "a glorious and affecting spectacle to see a company of perishing forlorn outcasts, so drinking in the word of salvation." The impressions this discourse produced, were of a very favourable nature: as far as the chief, Waubon, was concerned, they were never effaced. Afterwards the guest passed several hours conversing with the Indians, and answering their questions. When night came, he returned to the tent with the chief, and the people entered their wigwams, or lay down around, and slept on the grass.—What were Eliot's feelings on this night? At last, the longing of years was accomplished; the fruit of his prayers was given to him.

"Could the walls of his loved study speak," says his friend, "they would tell of the entreaties poured forth before the Lord, of the days and nights set apart with fasting—that thus, thus it might be." A few of the chief's friends alone remained, after the people were retired. One of the Christians perceived an Indian, who was hanging down his head, weeping: the former went to him, and spoke encouraging words, after which he turned his face to the wall, and wept yet more abundantly: soon after, he arose and went out. "When they told me of his tears," says Eliot, "we resolved to go forth, and follow him into the wood, and speak to him. The proud Indian's spirit was quite broken: at last we parted, greatly rejoicing for such sorrowing." He now resolved to continue his labours; but, on the 26th of November, when he met the assembly of the Indians for the third time, he found that, though many of them had constructed wigwams at the place of meeting,

for the more readily attending his ministry. his audience was not so numerous as on the former occasions. The Powahs (or sooth-sayers) had strictly charged the people not to listen to the instructions of the English, and threatened them with death in case of disobedience. Having warned his auditors against the impositions of these men, he proceeded to discourse as formerly, and was heard with the greatest attention." It is wonderful," observed one of his friends, "to see what a little light will affect, even upon hearts and spirits most incapable."

"On the night after this third meeting, many were gathered in the tent, looking earnestly at Eliot, with the solemn gravity and stillness which these savages affected; when the chief, Waubon, suddenly rose, and began to instruct all the company out of the things he had heard that day from Eliot, with the wild and impressive eloquence of the desert. And waking often that night, he many times was heard speaking to some or other of his people, of the words of truth and mercy that he had heard."

"Two or three days after these impressions had been made, Eliot saw that they were likely to be attended with permanent consequences. Wampas, an intelligent Indian, came with two of his companions to the English, and desired to be admitted into their families. He brought his son, and several other children with him, and begged that they might be educated in the Christian faith: the example quickly spread, and all the Indians who were present at the fourth meeting, on the 9th of December offered their children to be instructed."

"The missionary was himself surprised at the success of his first efforts, as well as at his facility of preaching and conversing in the Indian tongue; it was the reward of his long and patient application. "To think of raising," says Mather, "these hideous creatures unto the elevations of our holy religion must argue a more than common or little soul in the undertaker: could he see any thing angelical to encourage his labours?—all was diabolical among them."

"Eliot saw that they must be civilized ere they could be christianized, that he must make men of them, ere he could hope to see them saints. It is, no doubt, far easier and more flattering to the soul of the agent, to see men weep and tremble beneath his word, than to teach them to build, to plant, to rear the walls and the roof-tree, and sit at their own hearth-side: this is slow and painful work for a man of lofty mind and glowing enthusiasm. But in his own words, "he abhorred that he should sit still, and let that work alone," and lost no time in addressing himself to the General Court of the colony, in behalf of those who shewed a willingness to be placed under his care.—His application was successful; and the Indians, having received a grant of land on which they might build a town, and enjoy

the Christian instruction which they desired, met together, and gave their assent to several laws which he had framed, to enforce industry and decency—to secure personal and domestic comfort.

The ground of the town having been marked out, Eliot advised the Indians to surround it with ditches and a stone wall, gave them instruments to aid these objects, and such rewards, in money, as induced them to work hard. It was a strange and novel thing to see these men of the wilderness, to whom a few months previous all restraint was slavery, and their lakes and forests dearer than the palaces of kings, submit cheerfully to this drudgery of bricks and mortar—chief as well as serf; the very hands that were lately red with slaughter scooping the earth at the bidding of Eliot from morn to night. He soon had the pleasure of seeing Nonantum completed.

"The progress of civilization which followed, was remarkable for its extent and rapidity: the women were taught to spin, and they soon found something to send to the nearest markets all the year round: in winter they sold staves, baskets, and poultry: in spring and summer, fish, grapes—strawberries, &c.

"In the mean while, he instructed the men in husbandry, and the more simple mechanical arts: in hay-time and harvest, he went forth into the fields with them. All this was not done in a day, for they were neither so industrious nor so capable of hard labour as those who have been accustomed to it from early life.

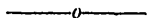
"No doubt there was a resistless charm, to a mind like Eliot's, in watching, from day to day, the progress of light, and hope, and order, in the spirits of his people. Not Dido, amidst the walls of her Carthage, felt perhaps more exulting joy than he did, as the dwellings of Nonantum rose, one after the other: still more, when the songs of praise burst from the lips of the earnest assemblies, and the groups were gathered round their own hearths, eagerly talking of the words of salvation. "It was very early in the morning," says a stranger, "when I passed by this newly-raised town: its people seemed to be buried in sleep, for no sound came from the dwellings, which surprised me not a little, for the sun was risen. At last I saw an old man kneeling on the grass outside the walls, his hands were clasped, and he was so engaged that he heard me not: going on my way, I saw that the people were at work in the fields."

At a funeral, on the 7th of October, 1647, a change in the usages and prejudices of the Indians was evinced in a striking manner.—The deceased was a man of some consequence. Their custom had been to mourn much for the dead, and to appear overcome with grief, especially when the earth shrouded them from their sight. The departed was borne to the grave on a light bier, and in

ferred in a sitting posture. in his hand was placed a calumet and some tobacco, that he might present the ensigns of peace to the people of another world. If the corpse was that of a warrior, his quiver full of arrows, a bow, and a hat bet, were placed by his side, and also a little mirror, that he might see how his face looked after passing through the region of death; and a little vermilion to take away its extreme paleness. Him was a bold hand that could at once tear aside these loved usages, and make the dust of the warrior of no more consequence than that of the meanest of his followers. The cemetery of the new town was in the wocus, and the procession of all the inhabitants moved slowly beneath their shadow, in deep and solemn silence, with the missionary at their head: no wail was heard—no wild gush of sorrow. To estimate this sacrifice, it is necessary to recur to the Indian belief, "that after death they should go to a very fertile country, where they were to have many wives, and above all, lovely places for hunting." often, no doubt, the shadowy chase of the bear and the stag came on the dreams of the dying man, and afterwards, beautiful women would welcome him, weary, to his home. When the dead was laid in the grave, Eliot read the funeral service over him, and then told the many people, that in heaven they neither married nor were given in marriage that the passions of this world, the wild chase or the warrior's joy, could never come there; *there* was neither *cheitan* nor slave; that in the love of Christ, who was the resurrection and the life, all these things would be lost. And they believed him—those fierce and brutal men—and wept, not for the dead, but for themselves, "so that the woods," says a gentleman who was present. "rang with their sighs and prayers." he also adds these words,—“God was with Eliot, and the sword of his word will pierce deep, in the hand of the mighty.” His opinion of the mental powers of this people was not a very low one:—“There is need,” he says, in one of his letters, “of learning, in ministers who preach to Indians, much more than to Englishmen and gracious Christians; for these had sundry philosophical questions, which some knowledge of the arts must help to give answer to, and without which they would not have been satisfied. Worse than Indian ignorance hath blinded their eyes, that renounce learning as an enemy to gospel ministers.” So acute were many of the questions proposed by the Indians, and so deeply expressive of a gentler and better nature, that more than one educated stranger was induced to

attend regularly the assemblies of the missionary.

“What get you” said some Indians from distant tribes, who were drawn by curiosity to visit Nonanetum, “by praying to God, and believing on him? You are as poor as we, our corn is as good as yours, and we take more pleasure than you. we hunt, we roam amidst our boundless forests and lakes, while you dwell in these walls, we have many wives! Did we see that you got anything by it, we would pray to God, and serve him also.” Eliot's reply was well suited to the queries. he avoided to condemn one of these pleasures, but rather allured them to greater. “I answered them, first, God gives unto us two sorts of good things; one sort are little things, the other sort are great things. The little mercies are riches—as clothes, food, pleasures, with plenty of beasts of chase, these are things which serve but for our bodies a little while in this life. The great mercies are wisdom, the knowledge of God, eternal life, repentance, faith, these are mercies for the soul, and for its everlasting life.” The Indians became silent and thoughtful at this reply. a more ordinary mind might have set forth the sinfulness of their barbarity, their revenge, their many wives, and heathenism, and thus sent them dissatisfied away.”



(From the Free Church Missionary Record)

FOREIGN MISSIONS.

The Rev. Mr. Mackay, Missionary, at Calcutta, writes thus to the Convener of Foreign Missions:—

I have the gratification to inform you, that on the 18th December five of the converts—namely, Guru Das Moitra, Bunko Dehary Bhoose, Bockontonath Day, Umachuru Ghose, and Dyvonath Adhya, after having passed satisfactorily thro' the preparatory examinations, were set apart, by appointment of Presbytery, to the office of probationary catechists; and at a subsequent meeting of the Financial Committee, it was resolved to allow them, as in the case of the senior catechists at a similar stage, sixteen rupees monthly, and to draw upon the Committee for this sum. The Free Church has now nine native catechists at Calcutta, in training for the ministry, and all more or less actually engaged in direct mission work. They are (at least the five juniors) receiving regular instruction in systematic theology from me, Greek from Mr. Ewart, church history from Mr. Smith and Hebrew from Mr. Sinclair; and at the Wednesday evening in my house we get from each of them in turn an English address, or exposition, which I look over beforehand—sometimes finding nothing to correct.—

We trust that we shall have the prayers of the Free Church to call down a blessing on these beginnings and first-fruits from the heathen.

In regard to the two Mohammedans, of whom I wrote to you in my last letter, the older and more interesting, Mahommed Bekar, was admitted into the Church by baptism. On Sunday evening, the 29th December, Mr. Ewart baptized him, and will give you an account of the baptism, and his impressions of the man previously. His wife, I am happy to say, and her child, have not forsaken him, and are now in a boat, accompanying Behary and others of the converts on a preaching and Bible and tract distributing tour into the interior. The other, Ele Bua, now employed on the railroad, was with me yesterday—his work lying in this vicinity—and will probably be baptized next Lord's day by Mr. Miller or me.

EXAMINATION OF THE NATIVE FEMALE SCHOOL ON FRIDAY THE 20TH DECEMBER 1850.

From Madras Native Herald.

Many friends of Bible education were present on this occasion, and many warm and devoted friends were not there: they had returned to Europe, or removed into the interior. Among the numerous and interested spectators were Sir W. W. Burton, the Hon. D. Eliott, W. A. Morehead, Esq., and Mrs. Morehead, A. F. Bruce, Esq., &c. &c. Mr. Anderson and Rajahgopaul, to the joy of the native church and many others, were also in their places, after an absence of more than a year and a half in Scotland.

Besides the native Christian females, there were a few elder females, the mothers of some of the little girls, who doubtless felt a deep interest in what was going on, as they cast their eyes toward the assembled ladies and gentlemen, and then turned them on the many benches filled with the little girls, whose intelligent and bright faces painfully contrasted with the fear and ignorance and dullness that marked their own, and forcibly suggested the sad neglect in which they had been allowed to grow up. But among all who witnessed the proceedings that day, there were perhaps none whose looks manifested a livelier interest than a few of the old monitors of the Institution, now burdened with the toils and cares of their several employments, who could not but feel astonished to hear their own young countrywomen, of as good a status as themselves in the native community, expressing themselves fluently and accurately in English, on the momentous truths of revealed religion, on geography, and on the grand events and characters of history. When they remembered the discussions on Female Education, held in the Institution eleven and twelve years ago (when not one caste female was in any Bi-

ble day school in Madras), and saw the intelligence, the refinement of taste and feeling, the solid acquisitions, the real hold of that truth which alone reaches the heart and reforms the character, possessed especially by the female converts, they must have felt that a great triumph had been won for native female education, that the means now at work in Madras require only to be multiplied throughout India to regenerate all its females, that Christianity which scatters such blessings in this world of sin and tears must be from God, and that those must be happy who fully yield themselves to its power.

The Female Converts under Mrs. Anderson's care during the year 1850.

The Chairman, Sir Wm. Burton, asked them to repeat the 15th chapter of 1st Corinthians, which they did fairly, although they had not been upon it for some months, he then, along with Mr. A., put to them a number of searching and difficult questions, the ready and able answers given to which appeared exceedingly to gratify him and all who heard them. After one or two preliminary questions, he asked—

'What concern have the saints in the resurrection of Christ?' Answer—'They are part of Christ, they are one with Him; and if Christ is risen they also rise.'

'When is that to take place?' 'At the last day.'

'Are the spirits of just men fully entered into blessedness?' 'Not till the last day.'

'Why?' 'Because their bodies will then be risen.' 'Are the bodies of the saints in the grave at present?' 'Yes.' 'Where is the body of Enoch and of Elijah?' 'In heaven.' 'Where is Christ's body?' 'At the right hand of the Father.'

'Will only believers be raised at the last day?' 'The wicked and the ungodly also.' 'Why?' 'To be judged—the righteous will be taken to heaven, and the ungodly cast down to hell.'

'What is the nature of the everlasting life which the righteous shall enjoy?' 'They will have perfect blessedness—they will see Christ face to face.' 'What kind of bodies will they have?' 'Glorious bodies.' 'Will they have any imperfection, any sin?' 'No.' 'Is the best saint perfect on Earth?' 'No, because there is some sin in him.' 'Will it be so in heaven?' 'No.' 'Will there be any thing then in his nature contrary to God's nature?' 'No.' 'What kind of heart will he have?' 'A pure heart.' 'What shall they see?' 'They shall see God.' 'Is that part of the blessedness of the righteous in heaven?' 'Yes.'

Sir William Burton expressed his high satisfaction with what he had seen in nearly the following words:—

'I am sure, my friends, you will agree with me in admitting the great gratification that we have this day received. I am sure that it is the opinion of every body that bet-

ter instruction cannot be given to young females than appears to be given here. I am glad to see so effective a system, and must say that the questions, many of which were difficult, were answered in a way that would have well become the oldest here—in fact they could not have answered better. One cannot but admire the quality of the instruction, and its beneficent effects. It is a great gratification to see a school conducted as this is conducted; and, happily, there are now many in this place in which Christian truth is taught, and in which, under the power of the gospel, the young are rendered respectable, cheerful, and happy. This is the impression of all who have witnessed these schools. Every one that goes and visits them brings away the impression—I say it as a Christian and as a man—What a beautiful thing the gospel is that produces such an effect! Let him be a heathen, a Mohammedan, a Christian, any body you please, and let him go into a Christian school, I say he cannot fail to come away with the impression that that gospel is a lovely and beautiful thing which produces such effects. You, in the first class, have indeed acquitted yourselves well. I hope that some of those about me will help to forward the cause of instruction in this place, and strengthen the hands of faithful men who make it their happiness to do good to others. I declare that it is my firm conviction, that nothing in the world can elevate either the Hindu or the Mohammedan population to any happiness at all—a population now so far sunk in ignorance and misery—nothing can raise them to that political importance which human beings should rise to but Christianity. Look at what nations of the earth are now enjoying freedom, social advantages, and institutions, and governing themselves, choosing their own magistrates and lawgivers, and see whether these are not the nations that have embraced Christianity. Do not imagine that I speak thus because I am a man of high rank and a Christian—as a man, as a citizen of the world, I bear this witness to the truth.

I will think of those now before me all my days with the most lively interest. There is not one of you whom I will forget till my death. I will witness your conduct when you are settled in life with pleasure; and rest assured, that the Christian people will be ever ready to assist you in all your troubles and difficulties, on this principle, that every one of them is a brother or a sister to those that truly believe in our common Saviour. no one's heart or purse should be shut against his brother who needs, for all things are in common between those that have and those that have not.

Sir W. Burton, with great kindness, announced that he would place in Mr. Anderson's hands the sum of one hundred rupees, to be deposited in the savings bank, and

given to Ruth (Mooniatta) as soon as she was settled in life. This is the Hindu girl of caste, who, three years and a half ago, by the judgement of the Hon. Sir Edward Gambier and Sir W. Burton, was, in the matter of her salvation, allowed to follow the dictates of her conscience, and to place herself under Christian protection.

Examination of the Madras Free Church Institution and Triplicane Branch School, on Tuesday, 7th January, 1851.

(From the Madras Native Herald.)

Among the friends present, whose names we knew, were the Governor Sir Henry Pottinger, Major C. C. Young, and other officers of his Excellency's suite, the Hon. D. Elliott, the Hon. J. F. Thomas, &c., &c.—W. H. Bayley, Esq., in the chair.

A great crowd of respectable natives, many of them young and middle-aged men, pressed for admittance long before the hour arrived; and towards the close of the day the whole of the back parts of the spacious room was filled by a vast multitude of natives of all ages and castes, listening with the most eager attention to the various speakers, and carefully watching the countenances and movements of the European spectators. It was a most striking and animating sight to see the native mind so thoroughly roused and interested.

Before proceeding with the examination of the classes, Mr. Bayley, the chairman addressed the audience.

After the chairman had finished, Mr. Anderson rose and said—'I have a very few words to say to-day. You have already heard from the chairman a good deal about the principles and results of the Institution. The things before us now is not speaking, but the examination of the pupils. I find that the whole number of youths present to-day is 633; of these 235 are from Triplicane. Among these Triplicane boys 86 are Mohammedans: the rest are Hindus of different castes and classes of society. In the lower department of the Madras Institution there are 292 boys under Mr. Hutton's superintendence, and of these 65 are Mohammedans. In the higher department there is 103 students, besides the monitors and teachers of whom there are *nineteen*. Altogether, from Madras and Triplicane, there are 137 Mohammedans now present. This is a remarkable fact, because we have always found the greatest difficulty in securing the regular attendance of the Mohammedans in our schools.

The whole number in all our schools is 1800. In the *Conjeveram* school (commenced in 1839) there are 309 pupils, a considerable portion of whom are Bramans; in the *Triplicane* school (commenced in 1841) are 355 pupils, almost all of them in English, in the *Chingleput* school (given to us in 1840) are 318 pupils; and in the *Nillore*

school (placed under us first in 1840) are 217 pupils. The whole number is 1800 pupils; and of these 439 are native girls, almost all of *caste*. Our schools for girls have been in existence for upwards of *seven* years, and present a very peculiar feature in our work. We believe that it is largely owing to our having applied the Bible so directly to the hearts of our young men, and to having engaged them in discussing female education and writing essays upon it, that, under God's blessing we have so prospered. About 300 girls are at Madras and Triplicane, and about 150 at the other branches. We have now nearly 60 Mohammedan girls in all our schools, and also a very few Brahman girls. Many of our little girls can read our Bible in English and in their own tongue, and repeat psalms and hymns and portions of the Scripture. These, though not brilliant things, are real things.

JEWISH MISSION.

In Constantinople the Hebrew Church has been fed and established, the number of Jewish inquirers has increased, and the sale of the Bible has found an enlarged demand. In the schools, new classes have been opened by the missionaries in compliance with urgent entreaties: some of the existing classes have greatly increased. Influential Jews have sent their children to be educated; and parents have, themselves, entreated to be taught. More substantial fruits have also been yielded, for seasons of impression on the young have not been wanting: their moral reformation has been marked: and offerings have been presented by Hebrew children for sending to the perishing heathen that word which from their fathers, they have always honoured, together with the despised gospel which they are now beginning to love.—In Amsterdam, amidst much opposition and constant watching by the Jewish authorities, the Word is regularly preached to not a few attentive bearers; tracts and religious works are distributed; hopeful inquirers are under instruction: and two Hebrew women have been baptized in the name of Jesus.—At Pesth another Jewish family has been added, by hopeful conversion and by subsequent baptism, to the Christian Church; and the gospel preached to the Jew has again proved life from the dead to several nominal Christians.—The Jewish Christian school, which in times past has been remarkably owned by the Lord, has this year increased its pupils from 100 to 250; 4000 Bibles have been sold throughout the country, together with religious books and tracts; the missionary intercourse with the Jews has been unprecedentedly great; and, altogether, the encouragement to the labourers has been such as to enable them to report that "*no former year of the mission has been so signally blessed as the past.*"

(From the *Missionary Record of the Presbyterian Church in the United States.*)

DOCTRINAL PREACHING.

We notice with unfeigned pleasure and gratitude the attention which is paid by many of the Missionaries of our Church to the great and all-important duty in their ministry of *preaching the pure and fundamental doctrines of the Cross*, and so building up the people of their charge, both old and young, in the truth as it is in Jesus. This is according to the example of the Redeemer himself, who is over all God blessed for ever: it is according to the command of God's word, and according to the practice of His prophets, apostles and ministers in all ages of the world. It is that sort of instructive and impressive preaching which is the bread and wine of the children of God: their staff of life, and their refreshment and comfort on their way to glory.—By doctrinal preaching is not intended a dry, didactic, metaphysical presentation of the great truths of Revelation: but a *connection of the things to be believed, with the things to be done*: a setting forth of the truth—*what it is—how it is so—and being so, what feelings, what actions does it call for in us*: in a word, *doctrine with its application and practice*. This sort of preaching not only builds up the Church and establishes it, but it builds up and establishes the Ministry. It requires ministers to be prayerful, conscientious, laborious and godly students. Their profiting will appear in all things: they will approve themselves workmen that need not be ashamed, rightly dividing the word of truth. They will be men of armour and men of might. It is not sufficient that we testify to the truth and for the truth in times when error has crept in and threatens the Church with ruin. We are bound to *live* in the discharge of this solemn duty.

FRUITS.

We continue in our present number, extracts from the Reports of Missionaries, for the encouragement of the churches, and in order that they may be quickened in efforts and prayers for the prosperity of the work in which we are engaged.

Revised Progress of Home Missions.—Indiana.

"Twenty-five persons united with the church. Twenty-one of that number were received on a profession of their faith, and four on certificate from other churches.—There are others whose minds were impressed, and concerning whom we hope that they will soon be numbered with the people of God. Several of those who united with the church are heads of families, and men of high standing and influence in the community.

"I have been in this field about eighteen months: and when we contrast our condition and prospects now, with what they

were one year ago, we have reason to thank God and take courage, and to say the Lord has done great things for us, whereof we are glad.' Then we had but about half a dozen members in the town, and they almost ready to despond. Our congregations were small and irregular. Then we worshipped in an uncomfortable and inconvenient school-house. Then we had no Sabbath-school. No Bible class, and no prayer meeting. Now we have more than twenty members in the town, and there is not only an increase in members, but also in energy and zeal. Our congregations are now respectable and increasing. We have a subscription of one thousand dollars for building a house of worship. The building is nearly enclosed, and we expect to have it finished early in the spring. And in the meantime our Methodist brethren have kindly given us the use of their house until our own is ready for use. We have now a flourishing Sabbath-school. And also a Bible class and prayer meeting—both well attended.—D. D. McK.

Remarkable Success.—Importance of Home Missions.—Tennessee.

"The congregations for which I labour have presented a regular call for my services, have pledged me a salary of \$600, and have also provided a parsonage at Hickory Withe, to which I will remove very shortly. I have retained their call until the next meeting of the Memphis Presbytery, which will take place at Hickory Withe, on Thursday before the fourth Sabbath of April.—As they do not ask any further assistance from the Board, this is my last quarterly report; and, in taking leave of the Board of Missions, on behalf of the dear people for whom I labour, I must thank them, as the organ of our beloved Zion, for that assistance which has been heretofore extended to them. And it is gratifying to be able to add that this assistance has not been abused by this people. Their case furnishes one of the clearest illustrations of the unspeakable importance and wonderful efficiency of our Domestic Missionary system. Two years ago, these people constituted only one congregation of eighty-four members; and, though they were unanimous in requesting me to labour among them, it was with great difficulty that they raised a subscription of \$400. Well, the Board appropriated to them \$100 for the first year, and \$75 for the second; and, during the two years, they have paid back into the treasury of the Board, \$60; so that the assistance actually received amounts only to \$115.

"Now for the results. During these two years, twelve persons have been added to their number by certificate, and forty-seven by examination; they are now divided into two congregations; each of these congregations has pledged me \$300 for half my time; one of them, with the help of two el-

ders in the others, has prepared a parsonage; and they have jointly called me to be their pastor. Take into view also their own growth in grace, and the incidental benefits resulting to sister churches, and to society in general, from the regular dispensation of gospel ordinances in this region; and certainly it may be safely asserted, that this little sum of \$115 has been well expended. When will our whole Church awake to the importance of our Domestic Missionary work? In the present state of our country, why should it be held second even to the work of Foreign Missions?—There are hundreds of places where a minister could be sustained with the aid of a small sum from the missionary fund, and where his labours would be blessed to the establishment of self-sustaining churches.—Ought not the Domestic Board to have more room in the "Record?" and ought not the actual results of the labours of their missionaries to be reported in its columns?—R. McC."

Large Accessions.—Tennessee.

"I have received into the several churches fifty-seven on examination, and eleven on certificate. Baptized sixteen adults and seven infants. About eighty have made a profession of faith in Christ, so far as I have learned; and a number of them have and will unite with our branch of the church, as I believe, during the present winter and the ensuing spring.—J. W. O."

Small beginnings Blest.—North Carolina.

"When I came here last January, there were five Presbyterians in the whole county. They all belonged to churches out of the county. In May, a church was organized at Ashboro with thirteen members, including only two of the five Presbyterians mentioned above. Our roll now numbers twenty. It is matter for gratitude that we are enabled to make such a beginning. It is well worth a year's preaching and praying, to be the means of bringing twenty sinners into the Church of Christ. I must not and will not despair, since the Lord has granted me some success. Our prospects are encouraging. We expect eight or ten new members at our spring communion.—There is a wide field of usefulness here, and an open door. The county has been neglected by all denominations hitherto, and to their shame be it spoken, by Presbyterians more than any other. I have three or four missionary stations in the county, and the people generally attend well on the services of the gospel.—G. McN."

A minister revived and at work.—North Carolina.

"I have never known in my own experience such freedom of mind and fulness of soul in preaching the glorious truths of the blessed gospel—Christ and him crucified, our wisdom, righteousness, sanctification

and redemption; his fulness of grace; the doctrine of the Holy Spirit; the only conqueror of sin and of righteousness; the free, unlimited, invitations of the gospel, with its solemn warnings; these have been the themes of the pulpit. before congregations of Episcopalians, Methodists, Baptists, with our own people. I believe the truth has been its own powerful witness to the hearts and consciences of those who heard; and we are greatly encouraged to persevere, in the hope that God will let none of our words fall to the ground. One young lady expects to join the church at our coming communion. Others are seeking the Saviour: perhaps this expression is too strong — *The Saviour is seeking them.* Their hearts are troubled, they have no rest, the Spirit is striving with them, and we have good hope for them, that God will put his Spirit within them, and that they may walk in his statutes, and keep his judgments and do them.

Mrs. George McKay, collector,	2	6	
George McKay,	5	0	
Duncan McLeod,	5	0	
Miss Eliza Munro,	2	6	
Mary McKay,	2	6	
Peter Cameron,	5	0	
Mrs. Peter Cameron,	2	6	
Miss Catherine McQuarry,	2	6	
Alexander Murray,	5	0	
Hugh Grant,	5	0	
Mrs. John Sutherland,	1	3	
Hugh McLeod,	2	6	
John McLeod,	2	6	
Donald Stewart,	2	6	
	2	7	6

ROGERS HILL, UPPER END.

Mrs. Alexander Munro, collector,	5	0	
Alexander Munro,	5	0	
Merrion Munro,	2	6	
Mrs. Andrew Munro,	2	6	
Peter Dinwoodie,	3	1½	
Mrs. William McKenzie,	2	6	
William McKenzie,	5	0	
Alexander Grant,	5	0	
Mrs. Maxwell,	1	3	
Hector McKay,	1	3	
	1	11	4½

Contributions to the Professional Fund.

ROGERS HILL.

Duncan McLean, collector,	£0	5	0
Mrs. D. McLean,		5	0
Miss Mary Innis,		1	3
A Friend,		2	0½
Roderick McLean, junr.		5	0
Donald McLean,		2	6
Roderick McLean,		5	0
Mrs. R. McLean,		2	0
Miss Margaret McLean,		1	3
Mary McLean,		1	3
Mrs. Campbell,		1	3
Alexander Stewart,		1	6
Donald Stewart,		1	6
Robert Rodrick,		1	6
	1	16	8½

HARDWOOD HILL.

John McDonald, collector,	7	6	
Dau el Corbet,	2	6	
David Corbet,	2	6	
William Ross	5	0	
John F. Logan,	5	0	
Mrs. F. Logan,	2	6	
Donald McDonald	1	3	
Angus McDonald	1	3	
Miss Christina McDonald,	2	6	
John Logan, Esq.,	5	0	
Miss Margaret Logan,	1	3	
George Logan,	1	3	
Donald McAskill,	2	6	
Duncan McDonald,	2	6	
Mrs. McQuarry,	2	6	
McBain,	2	6	
James Logan,	2	0	
Miss Jessie McQuarry:	1	3	
William Logan	5	0	
David Cameron,	1	3	
Mrs. McLeod,	2	6	
	£3	0	0

BACK MEADOWS.

Miss Jessie Fraser, collector,	1	3	
Eliza McKenzie,	1	3	
Catharine McKenzie	1	3	
Murdoch McKenzie,	1	3	
Robert McIntosh,	5	0	
James Fraser,	2	6	
	12	6	
	£9	8	1

St. George's Channel, C. B.

Hector McPherson, collector,	£1	0	0
Archibald McPherson		15	0
Alexander McPherson,		2	6
John McPherson,		1	3
Sarah McPherson,		1	3
John Campbell,		2	6
Donald Campbell,		2	6
Alexander Campbell,		2	6
Jessie Campbell,		1	3
Hugh Buchanan		2	6
John Buchanan,		1	3
Duncan McPhail,		2	6
Neil McPhail,		1	3
Hugh McKinnon,		4	4½
Hugh McDougald		1	3
Flora McDonald,		2	6
John McDonald		2	6
Alexander Ferguson		2	6
Donald McRae,		3	6
	3	12	10½
Lauchlan McLean, collector,		2	6
Allan Ferguson,		2	6
Donald McInnes,		2	6
John McLean,		1	3
George Strachan,		5	3

Alexander McInnis,	2 6	Donald Urquhart, collector.	5 0
Donald Ferguson,	1 3	Alexr. Urquhart	2 6
Charles McLean,	2 6	Mrs. Urquhart	1 3
Lauchlan McLean, junr.	1 10½	Allan Morrison	5 0
Lauchlan McLean, senr.	2 6	Murdoch Smith	5 0
William Hill,	1 3	Mrs. Smith	2 6
		George McDougald	3 0
	1 3 4½	Mrs. Stewart	1 0
Donald Nicholson, collector,		Donald McDonald	4 0
Roderick McDonald,	2 0		
Peggy McKenzie,	1 0	William McKenzie, collector,	£1 9 3
John Nicholson,	5 0	John Cameron	2 6
Niel McPhail,	2 6	Peter Cameron	1 3
Donald Ross,	1 6	Robert Cameron	1 3
William Urquhart,	2 6	Isabella Campbell	7½
		Annie Campbell	7½
	14 6	Christina Campbell	7½
Robert Hill, collector,		Mary Cameron	7½
Alexander Cameron, Esq.	5 0	Mrs. Cameron	1 5
Rev. Murdoch Stewart,	10 0	Alex. McLaughlan	3 9
Mrs. Stewart,	10 0	Allan Kennedy	1 3
John Stewart,	5 0	Archibald Kennedy	2 6
Margaret Stewart,	5 0	Hugh Campbell	1 3
Mathew Hill,	5 0		
Angus McInnis	1 3		£0 18 9
Robert McKenzie,	1 3	Angus McPhie, collector,	
John McKenzie,	1 3	Donald Murray	1 3
William Calder,	1 3	Mrs. Murray	1 3
John McInnis	1 3	Philip Murray	1 3
John McRae,	1 3	Murdoch Murray	1 3
John Campbell,	7½	John Murray	1 3
Mrs. McInnis,	1 0	Norman Murray	1 3
Duncan McRae,	2 6	Donald McPherson	2 6
John McRae,	1 6	Peter McKichan	2 6
John McRae,	1 3	Angus McPhie	2 6
Alexander McRae,	2 6	Mrs. McPhie	2 6
Duncan McRae,	1 3	John McDonald	1 3
Christian McRae,	1 6	Hugh Campbell	1 3
Margaret McKinnon,	1 3	Donald Morrison	1 3
Donald McRae,	2 7½	Miss Catherine Cameron	1 3
Christian Livingstone,	1 3	John Smith, Esq.	1 4
Angus Ross,	2 6	Alex. Smith	1 4
Widow Cameron,	1 3		
Peter McIntosh,	3 1½		£1 4 2
John McKay,	4 8	Donald Smith	5 0
William McKenzie,	3 9		
Lavinie McIntosh.	5 0		
Abraham McIntosh,	7 6	Malagawatch.	
Donald McIntosh,	1 3	McDonald McFadden	5 0
Lilias McIntosh,	7½	Roderick McIntosh	5 0
Donald McRae,	5 7½		
Donald Gillies,	5 0		£0 10 0
A Friend,	1 6	Duncan McKinnon, collector,	5 0
		Effey McLean	2 0
	5 6 6½	Jas. N. McKenny	2 2
James Pringle, collector,	6 3	Christy McKenny	2 4
Neil McIntosh	3 9	Flora Campbell	3 5
Susan Logan	1 3	Neil McKenet	2 7½
Sarah McKenzie	7½	John Sheffer	2 9
William Ross	5 3½		
Alexr. McLeod	3 9		£1 0 3½
Catherine Morrison	1 3	John McDonald collector, N.M.	1 18 9
Murdoch Morrison	3 9	Malcolm McPhee, col. N.M.	1 0 0
Donald Ross	1 3	John Ross Points	2 6
Donald McLean	3 9	Mrs. McLeod Points	2 6
		Donald Urquhart, Junr.	3 3
	£1 10 11		£0 8 3

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Catherine Campbell	7½		
John E. Campbell	7½		
Peter Campbell	7½		
Mary Skinner	1 3		
Christy Cameron	1 3		
Margaret Cameron	6		
George Cameron	2 6		
Sarah Campbell	1 3		

£1 17 1½

Miss Christy McKinnon, collector,	
Christy McKinnon	2 6
Donald Morrison	1 3
Donald McLean	1 3
Norman McDermot	1 3
George Hager	1 3
Charles Stewart	1 3
Mathew McDermot	2 6
From a Friend	1 3
Barbara McLean	1 3

£0 13 9

Miss McKinnon, collector,	
John McKinnon	5 0
Catharine McKinnon	1 3
Hector McKinnon	1 3

£0 7 6

Miss E. Buck, collector,	
Wm. Buck, Esq.,	5 0
John Buck	2 6
Ellen Buck	1 3

£0 8 9

James G. McKeen	2 10 0
John McDonald	3 0

Total £6 0 1½

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