

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

- Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

THE MISSIONARY RECORD

OF THE

Free Church of Nova Scotia.

VOL. I.

HALIFAX, N. S., JULY, 1852.

No. 19.

COLLECTION FOR SYNOD FUND.

The Synod has appointed that the collection for the Synod Fund be made on the first Sabbath of August. In cases where it may be inconvenient or impossible to have the collection made on that particular day, it ought to be made as soon thereafter as possible. The object of the collection is to meet the expenses connected with the holding of the Synod, including the travelling expenses of the members; and, as these are considerable, it is hoped that those for whose benefit it is that church courts should be held will feel their own responsibility, and exercise liberality in their contributions.

“WOMAN, WHY WEEPEST THOU?”

These words were addressed to “Mary called Magdalene, out of whom went seven devils.” She had been sorely oppressed, but in Jesus she had found a deliverer; and, having been the object of much love, she loved much. Trusting in him who had given satisfactory evidence that he had power on earth to forgive sins, she had found rest and peace to her soul. She was a monument of redeeming grace; for the yoke of the oppressor had been broken, she had tasted that the Lord is gracious, and the love of God had been shed abroad in her heart by the Holy Spirit. No doubt, many had followed Jesus who afterwards forsook him—numbers had welcomed him to the hospitality of their table, who had not received him into their hearts; but Mary was drawn to him by the powerful workings of that love which is stronger

than death. It was as having first given herself to the Lord that she attached herself to that small but devoted band who felt honoured in being permitted to minister to him of their substance, while they followed him, listening to the gracious words which proceeded out of his mouth, marking with increasing admiration the embodiment of grace that was presented in his life, and becoming daily more confirmed in the heaven-wrought conviction that he was indeed the promised Messiah, the Saviour of Israel.

But believer though she was at the time when she thus waited upon him who as yet was going about continually doing good, at the subsequent stage of her spiritual course in which we here find her when thus addressed, she had still much to learn of her own vileness, of the nature of that work through which deliverance from the condemnation and the power of sin is effected, of the power of the Saviour's love, and of the glory of the Saviour's triumph. We would here indeed sympathise with the affection which brought her thus early to the tomb of Jesus, we would mark with deepest interest the state of mind in which she still lingered near the place where she had so lately seen his body laid, but we would at the same time refer to her case as showing that even believers often fail in apprehending those views which are most fitted to draw forth their tears, and that through the workings of unbelief they not unfrequently weep on those occasions which, if properly understood, would fill their hearts with the liveliest joy.

Look, for instance, to the condition at that time of the guilty inhabitants of Je-

Jerusalem. Jesus himself had wept over that city, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." At the time when he was led forth to be crucified, "there followed a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children."—And these words had a very solemn meaning. That people were then filling up the measure of their iniquity. They were fast ripening for judgment, and if the calamities connected with the Babylonish captivity could draw forth the tears of Jeremiah, much more was there cause now to say with him, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" It would have shown no want of acquaintance with the real circumstances of the case—no want of sympathy with the expressed mind of her Lord, if, in answer to the question, "Woman, why weepest thou?" Mary had said, I weep for the daughters of Jerusalem, and for their children. I weep for those who are involved in that fearful imprecation, the words of which are still ringing in my ears, "His blood be on us, and on our children."

"Look, again, to the honour of God, and of God's holy law. That is indeed a consideration which has no right with the ungodly; but it comes home to the heart of all those who have been transformed by the renewing of their mind, that they may prove what is that good, and acceptable and perfect will of God. It is the characteristic of God's children that they sigh and cry for all the abominations that be done in the midst of Jerusalem. They mourn, it is true, over the evils to which they are exposed who trample on God's law; but they are nevertheless jealous for God's honour: and never was there a more flagrant insult offered to God, never was his law treated more contemptuously, than amid those scenes which Mary had lately witnessed at Jerusalem, when, instead of reverencing God's Son, honouring that illustration which his life presented of God's holy law, and yielding to the melting influence of that grace which was then revealed, the frantic Jews cried out "Not this man, but Barabbas;" and proceeded with wicked hands to crucify the

Lord of glory. The earth trembled at the enormity: the sun hid itself from the sight; and well might Mary have wept for the dishonour done to Him who came in the name of the Lord to save, saying with David, "Rivers of waters run down mine eyes, because they keep not thy law."

Nor was it the thought of the dishonour merely done by others to God and to God's holy law that might at this time have affected the mind of Mary. Pontius Pilate and the Jews could have had no power at all against Jesus, had it not been given them from above; and, in ascertaining the proper grounds of his sufferings and death, we must look beyond the malignity of the scribes and pharisees, we must look beyond the instrumentality of the infuriated multitudes who cried out, Crucify him, crucify him; we must look beyond the time-serving policy of Pilate, who could deliver up to death one of whom nevertheless he declared, I find no fault in him, we must look beyond all this to the inflexible justice of God, and to its dealings with him who bore our sins in his own body on the tree. Christ suffered there as a substitute in the room of the guilty; and had Mary at this time understood the grounds on which, in resting upon the Saviour, she had obtained joy and peace in believing, as she thought over the transactions of Calvary, a more heartfelt mourning—a more intense sense of bitterness than she ever knew before might well have affected her, as she looked upon him whom even she had pierced, and recollected the words of the prophet, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." From the cross she might have received the most impressive lesson as to the heinousness of her own guilt that required such a sacrifice, as to the odious character of her own pollutions that required to be washed away in such blood: and her answer to the question here proposed to her might have been, I weep for the transgressions which I acknowledge—for the sins which are ever before me. Lord, pardon mine iniquity for it is very great.

Once more: the cross and its adjuncts presented, not the mere appearance, but the reality of suffering. It was not by the mere exercise of power, but by the endurance of a penalty, that Jesus Christ accomplished redemption for his people. The sorrows through which he passed on

his way to Calvary, and the agonies which he endured there, were not only intense, but had a peculiar bitterness in them as involving a curse. He was made a curse for us. Recollecting therefore the agonizing cry, "My God, my God, why hast thou forsaken me?" Mary's answer to the question Why weepst thou? might not inappropriately have been, I weep at the remembrance of what was endured by him in whom was fulfilled the mysterious announcement, "Awake, O sword, against the man that is my fellow" I weep at the remembrance of the sufferings of him in whose agonies I now see a meaning which I never before apprehended in the words of the prophet, "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.

Now, we do not say that no thoughts of this kind were giving poignancy to the sorrows of Mary Magdalene; and, particularly, we do not say that her mind was at this time unaffected by the recollection of the sufferings which she had so lately witnessed; but it is evident that the prevailing feeling of the moment was that of distress at not finding the body of Jesus in the grave. When the angels proposed to her the question "Woman, why weepst thou?" her answer was, "Because they have taken away my Lord, and I know not where they have laid him." And again, when Jesus himself proposed the same question, "she, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Yet how bitter and hopeless indeed would the tears of Mary have eventually been had the body still remained where she expected to find it! Then, indeed, might the chief priests and pharisees have triumphed over him whom they called a deceiver, and of whom they at least recollected, altho' Mary had forgotten, that he had said, while he was yet alive. After three days I will rise again. Then, indeed, must the hopes of his followers have perished for ever; for, if Christ had not risen, faith would be vain, believers would be still in their sins. But Christ had risen. He was even then no indifferent spectator of Mary's distress. He knew the sincerity of the affection which kept her lingering there; and he asks her why she weeps, because he is about to give her convinc-

ing evidence that she has rather cause for joy. He discovers to her, not the dead body which she intended to embalm, but the risen, the living, the life-giving Saviour. He discovers to her himself, as having arisen the first fruits of them that slept.

Now, however, that Mary's sorrow has been turned into joy, she must not confine the joy to her own heart—she must go and tell his brethren that Jesus ascends unto the Father. Other mourners need to be comforted, and she is to comfort them by the comfort wherewith she herself has been comforted of God. And this is a duty which Christ lays upon all his disciples. His word, indeed, marks a distinction as to the way in which this duty is to be discharged by those who are officially appointed to preach the gospel, and by private Christians; but it declares that all ought to feel a concern in this, and that, whether it be in actually preaching the gospel themselves, or in providing the means that the gospel may be preached by others, and in praying for a blessing on these means, they are to exert themselves in endeavouring to spread the joyful tidings that Christ is risen.

Let those therefore who profess to rejoice in knowing that Christ is risen, justify this profession by their concern to make known the blessed truth to others. The true children of God cannot but be concerned about those who are still dead in trespasses and sins, they sigh for the abominations which are committed against a holy God, they are filled with a godly sorrow for those sins for which they themselves have obtained forgiveness through the blood of the cross, and, while their affection leads them to sympathize with the Saviour in his sufferings, their desire is that he may see of the travail of his soul, and be satisfied. Let not those therefore who profess to be such, grudge the appropriation of a part of their worldly substance, let them not grudge any effort or any sacrifice to which in the providence of God they may be called, in order to bring near to perishing sinners, in a preached gospel, the Saviour whom they need, in order to uphold those ordinances in the enjoyment of which they themselves and others may experience more abundantly the power of that grace which is dispensed by him who, having ascended up on high leading captivity captive, hath obtained gifts for men even for the rebellious, that God the Lord might dwell among them.

FREE SYNOD OF NOVA SCOTIA.

This court met at New Glasgow on Thursday the 24th ult. After an excellent discourse had been delivered by the Rev. Murdoch Stewart of St. George's Channel, the retiring Moderator, the Synod was constituted, and proceeded to the election of a Moderator. The Rev. Hugh McLeod of Sydney, Cape Breton, was unanimously elected. The thanks of the Synod were given to Mr Stewart for his valuable discourse, with a request that he would place it in the hands of the Editor of the Missionary Record, for insertion in that periodical. To this Mr Stewart consented.

The first business that was taken up, after the usual matters of routine, was a reference from the Presbytery of Pictou, in the case of Mr. Campbell of Lochaber, who had accepted of a call to Scotch Settlement in Prince Edward's Island. The urgency of the people of his charge to retain him, and the efforts which they had made to provide some means for his support, presented the question of duty in a different light from that in which it had formerly appeared to Mr Campbell; and induced him to withdraw his acceptance of the call. On this ground, the Synod continued him in his former charge—Sympathising with the people of Scotch settlement in the repeated disappointments with which they had been tried, they subsequently appointed Mr. Sutherland of Earlton to labour amongst them for about six weeks.

The Synod allowed the Presbytery of Halifax to take Mr George Sutherland and Mr John Alexander Koss, Students in divinity, on public trials for license.

A considerable portion of time was occupied in hearing from the different ministers reports as to the state of religion in their respective localities; and many particulars were stated showing a great amount of spiritual destitution, and the necessity of increased efforts to meet the wants of numerous districts, the families of which are at present constrained to spend many silent Sabbaths.

The Committee on the sustentation of the ministry having been unable to prepare a Report, in consequence of not having received from any of the Presbyteries, before the actual meeting of the Synod, answers to the Queries which they had circulated, the subject was taken up in a Committee of the whole Synod. Upon the Report of this Committee, the Synod enjoined the Presbyteries to visit the

various congregations under their charge, and to bring before them the necessity of attending to the duty which God has laid upon them of providing for the due maintenance of divine ordinances.

In taking up the Report of the College and Academy Board, the Synod had their attention directed to the serious injury which had been done to the Professorial Fund, in consequence of a notion which had been taken up in some quarters that a dollar a year was all that was expected from subscribers, and that the Fund was to terminate at the end of four years, what ever might be the amount actually collected. The Fund at present amounts to upwards of £2400; but as this is far short of the sum contemplated, it was agreed that the subscription cards be issued as usual, and that the Presbyteries, at the meetings which they are appointed to hold in reference to the sustentation of the ministry, should also see to the organization of a machinery for the carrying on the work in behalf of the Professorial Fund. The Synod also agreed to the purchase of St. John's Church, Halifax, on the terms on which it was offered by the Trustees; and authorized the Board to have the premises fitted up for the accommodation both of College and Academy, with all due regard to economy.—There was a wish on the part of some to have had the College transferred to New Glasgow, but, on a division, Halifax was preferred by 12 to 2.

On receiving the Report of the Committee on the Missionary Record, the Synod recommended that ministers especially should endeavour to extend its circulation among their people, and should bear their part in the burden also of furnishing information and articles.

The Synod appointed their next meeting to be held at Halifax, on the last Thursday of June, 1853.

UNION OF THE FREE CHURCH AND THE ORIGINAL SECEDERS.

Amidst the varied matters of deep interest presented in the proceedings of the General Assembly of the Free Church of Scotland, lately held at Edinburgh, the union which was effected betwixt the Original Seceders and the Free Church claims particular notice. A mere coming together of parties who still hold conflicting principles, cannot, in any proper sense of the word, be called a union. Nor can that union, however cordially

the parties may concur in it, which is effected through a compromise of principle, and a yielding up of truths which God's word requires us to maintain, be regarded with complacency by any rightly constituted mind. The union to which we now refer stands out prominently as a union to be admired, because it has not been effected by any "coming and going"—any "giving and taking"—on either side. The parties held by a common testimony. They recognise each other's principles; and they find that, in the good providence of God, they are one. The "Remarks on the Reply of the Presbyterian Synod," which have been occupying so many of our pages, may enable some who otherwise might have had but little acquaintance with the history of the Church of Scotland, and the relation in which the Secession Church stood to it, to understand the principles of this union; and we would request special attention, not merely to the fact that a union has been effected, but to the ground on which it has been brought about. This may serve, on the one hand, to illustrate the correctness of the views on which the Free Synod acted in declining a union on the terms proposed by the Presbyterian Synod; while, on the other hand, it shows the beauty of a union which has its basis in truth, and the strength of that position which is presented for such a union in an adherence to the unmutated standards of the Westminster Assembly.

On Friday, May 21, a deputation from the Original Secession, which consisted of Dr. McCrie, Dr. Shaw of Whitburn, Mr. White of Haddington, and Mr. Paxton of Glasgow, presented to the General Assembly of the Free Church the following

REPRESENTATION AND APPEAL.

To the Reverend the General Assembly of the Free Church of Scotland, to meet at Edinburgh, May 20th, 1852

The United Synod of Original Seceders wish grace, and mercy, and peace, from God the Father, and the Lord Jesus Christ

REVEREND FATHERS AND BROTHERS,—As the representatives of the Original Seceders from the Church of Scotland in the year 1733, deeply impressed with the duty of "endeavouring to keep the unity of the Spirit in the bond of peace," and more especially with our duty to unite with all the friends of the Reformation, and recognising in you the representatives of that Church from the prevailing party in whose judicatories our fathers declared a secession, we

consider ourselves called upon in the adorable providence of God, to seek re-union with the Church of our fathers. In thus redeeming the pledge which they gave to return to the communion of the mother Church, by appealing to "the first free, faithful, and reforming Assembly of the Church of Scotland," we trust you will bear with us, while we state, as briefly as possible, in this our Representation and Appeal, the reasons which have induced us to adopt this step, and the terms on which we would be willing to accede to your communion.

Our fathers did not leave the communion of the National Church from any dissatisfaction either with her standards or her reformed constitution. On the contrary, their avowed design was to maintain these standards in all their original entrenchment; and their main quarrel with the prevailing party was, that, in their administration, they were guilty of a practical defection from the principles of the Reformed Church of Scotland. This charge they advanced while in communion with the Established Church; and they might have continued to testify for these principles within its pale, had they not been driven, by the tyrannical procedure of the Church Courts at that time, into a state of secession. The reasons which they assigned for their being compelled to take this step, were briefly these:—"That the prevailing party in the Assembly were breaking down our beautiful Presbyterian constitution;—that they were pursuing such measures as corrupted, or had a tendency to corrupt, the doctrine contained in our excellent Confession of Faith;—that they were imposing new terms of ministerial communion, by restraining ministerial freedom and faithfulness in testifying against those sinful and soul-ruining courses, and all this contrary to the solemn engagements they had come under at their ordination to the holy ministry; that these corrupt courses were carried on with a high hand, notwithstanding that the ordinary means had been used to reclaim them, and to stop the current of their defection;—and that at length matters were come to such a height, that they were excluded from keeping up a standing testimony against their backslidings and defections in the way of ministerial communion with them."

Thus providentially brought into the position, not of dissent from the principles, but of secession from the judicatories, of the National Church, our fathers, seeing no prospect of being allowed to keep up a standing testimony within the pale of the Establishment, resolved to constitute themselves in a judicial capacity, and to testify in a state of separation. With this view, they passed a judicial deed in 1736, entitled, "Act, Declaration, and Testimony, for the doctrine, worship, discipline, and government of the Church of Scotland, agreeable to the Word of God, the Confession of Faith, the Nati-

onal Covenant of Scotland, and the Solemn League and Covenant of the three nations; and against several steps of defection from the same, both in former and present times."

To the leading principles of that testimony we, with our more immediate fathers, have steadily adhered, notwithstanding the various changes which have occurred in the Secession. Our present Testimony, though it comes down to later times, and embraces various questions which have since arisen, is substantially the same with the Judicial Act and Testimony of 1736, and reduplicates upon it. It was enacted May 18, 1827, and is entitled, "A Testimony to the Truths of Christ, agreeably to the Westminster Standards, as received by the Reformed Church of Scotland; and in opposition to defections from the Reformation sworn to in Britain and Ireland." A brief view of the leading and characteristic principles of this Testimony may suffice to show their identity with those of the Free Church.

We hold no peculiar principles different from those which were held by the Church of Scotland in former times, but consider ourselves identical in principle with the Church of the First and Second Reformation, and bound to maintain and prosecute, in suitability to present circumstances, the whole work of Reformation which our fathers, by the good hand of God upon them, were enabled to attain.

In particular, we adhere to that constitution which the Church of Scotland framed for herself, in the exercise of her own free and independent jurisdiction, and are opposed to all encroachments made upon it by the Erastianism of the State, and the sinful submissions of the Church in former or more recent times.

While we regard the Revolution as a glorious work of God, effecting a blessed deliverance for this Church and country, and while we sympathise with the good men who acquiesced in the settlement of the Church then made, as the best that could be obtained at the time, we lament the defects of that settlement; particularly its leaving the Second Reformation to be dishonoured under the infamous Act Reciprocity, and going back for the model of its constitution to the year 1592, thus overlooking many of the attainments of the Second Reformation.

While we believe the Word of God to be the sole and supreme standard in all matters of faith and practice, we receive the Westminster formularies, viz, the Confession of Faith, Catechisms, Larger and Shorter, Directory for Worship, and Form of Presbyterian Church Government, as these were originally received by the Acts of the General Assembly of the Church of Scotland, in 1645 and subsequent years.

We lament the defections that have been made from these standards, in doctrine, worship, discipline, and government, and par-

ticularly all Socinian, Arminian, or Pelagian tenets; and testify against the many acts of tyrannical government by the judicatories of the Church, in the restraint of due ministerial freedom, and in the intrusion of ministers upon reclaiming congregations.

We look upon lay patronage as contrary to the Word of God, to the headship of Christ, to the independence of the Church, to the liberties of His redeemed people, and as being fraught with danger to ministerial efficiency and the interests of vital godliness.

We believe that the Lord Jesus Christ is the sole King and Head of his own Church, and that no law, institution, or ceremony, can bind the conscience, unless it bear on it the stamp of His authority. And we regard this head of testimony as of the first importance—as the vital element which pervades and dignifies every other, and which, therefore, ought to be maintained at whatever cost of sacrifice and suffering.

We believe that the Lord Jesus Christ, as the only King in his own spiritual kingdom, has appointed therein a government in the hands of Church office-bearers, distinct from, and not subordinate to, the civil magistrate, and that it is the imperative duty of the Church to maintain the independent jurisdiction conferred on her by Christ the Lord, and to refuse to form her internal constitution and administration in accordance with the laws of the land, where these are contrary to the laws of Christ.

We believe that nations, in their national capacity, and rulers, as rulers, are subject to His authority, and bound according to the nature of the powers bestowed on them to do what in them lies to promote His cause and glory.

We believe that the Church and the State being equally ordinances of God, equally subject to Christ's authority, and equally bound to advance His interests, ought, in accordance with the respective powers conferred on them, to support one another in promoting whatever is good, and especially that they ought to co-operate together for promoting the glory of God and the real welfare of man.

Nations and their rulers being subjects of Christ, we believe it is lawful for them to swear allegiance to Him by entering into solemn covenants or confederations to defend His cause, and that it is reasonable and dutiful to do so nationally when the religion and liberties of a nation may be in danger.

While we do not affirm that there was nothing culpable or defective in the measures adopted by our fathers in prosecuting the work of Reformation, we believe that the covenants entered into by them were in the circumstances lawful and laudable deeds, and that great injury has resulted to the interests of religion and liberty from not carrying out the ends which they contemplated,

in opposition to Popery, Prelacy, and Erastianism.

In fine, looking upon society as possessed of a permanent identity in the sight of God, and on each succeeding age as bound to implement the unexhausted obligations contracted by national oaths, we believe that the covenants of our ancestors—viz., the National Covenant of Scotland, and the Solemn League and Covenant of the three kingdoms—are still binding, and that by them we, as a nation, are laid under an additional obligation to maintain the principles and cause of the Reformation.

Holding such principles, and anxiously cherishing the hope of a return to the fellowship of the Church of Scotland as the enviable termination of all our separate contentings, it may be easily conceived that we watched, with no ordinary interest, the struggles of the reforming party in the National Church during the whole of their progress, and more especially those of the Church herself which issued in her memorable Disruption from the State of 1843. While unsatisfied with the "Act anent Calls," viewed as a settlement of the ecclesiastical question, we made all allowance for the difficulties which stood in the way of its right adjustment, so long as the law of patronage remained in force. With the "Claim, Declaration, and Protest anent the encroachments of the Court of Session," emitted in 1842, we cordially acquiesced; and when, in the May of next year, the Moderator and Commissioners of the Church of Scotland met at Canonmills, under their unanswerable protest, and signed their self-denying demission, our Synod, carried forward by deep-felt sympathy with this noble appearance in behalf of the crown rights of our common Lord and Redeemer, were prepared to welcome you as brethren, and by a deputation of their number to recognise in you the genuine representatives of the Church of our fathers. To have recognised that portion of the Church which remained in the legal Establishment as the true Church of Scotland, merely because the courts of law recognised it as such, we felt then, as we feel still, would have been virtually to homologate the Erastianism which ignored the Church of Scotland in her lawfully constituted Assembly, and would have been inconsistent with the whole spirit and principles of our fathers in former days, who always looked to the spiritual element of the truth, and not to the mere legal sanction of the State, as deciding the true character of the Church.

The essential identity of our sentiments on all the leading principles of our profession with those of the evangelical party in the National Church, developed during the struggles preceding the Disruption, was attested by that event in a manner so unequivocal that even then an honourable union was supposed to be practicable, and negoti-

ations for that purpose were attempted by the mutual appointment of committees. As it was understood, however, that overtures were to be brought before the Assembly of the Free Church, urging the propriety of her identifying herself, by some formal declaration, with the Church of the First and Second Reformation, these negotiations were discontinued; and thus, instead of discussing terms of union, which are apt to involve one or other of the parties in ambiguous statements, or in avowed concessions of truth for the sake of peace, time was allowed to the Free Church of Scotland to mature and put on record her convictions as to present truth and duty, leaving it to us to judge when we could consistently accede to her communion. Meanwhile, on every public question connected with the cause of the Reformation, the harmony of our views became more and more apparent. The "Pastoral Address" issued by the General Assembly in 1845, breathed a spirit entirely in unison with our own, and in point of public profession expressed in substance almost everything that we could desire. Many laudable Acts of Assembly have been passed, indicating at once faithful adherence to former attainments, and a desire for further reformation. The missionary efforts and other schemes of the Church, so vigorously sustained, argued her vitality, and pointed her out as "a field which the Lord had blessed." And if any doubt remained as to the principles of the Free Church, these have been removed by the late "Act and Declaration" passed by the last General Assembly, and prefixed to their authorised edition of the standards, the appearance of which we hail chiefly as serving to identify the Free Church with the Church of the First and Second Reformation; on account of its distinct avowal of all the Westminster standards as the standards of the Free Church, and its receiving these, not as done by the old formula of the Established Church, which merely recognised the Confession of Faith, and that as "ratified by law in the year 1690,"—but fully and unreservedly, as they were received by the Church of Scotland in her best and purest times, by virtue of her own authority; and on account of the explicit pledge which it contains, "to prosecute the ends contemplated from the beginning in all the acts and deeds of her reforming fathers, until the errors which they renounced shall have disappeared from the land, and the true system which they upheld shall be universally received."

This, and other Acts of the Free Church, we regard, not as grounds of union, but simply as data, from which we may judge whether the time has come when we may, with honour and consistency, drop our position of secession, and maintain our principles in communion with the Church of Scotland.

After serious and prayerful consideration, we have been led to the conclusion, that

it is no longer dutiful or desirable to maintain a separate judicial organization, but that it is at once our duty, and for the interests of the great cause which we have at heart, to propose uniting ourselves with the Free Church of Scotland. To this conclusion we have been led, by considering that the Free Church now occupies such a position, in respect of her constitution and administration, as renders it unwarrantable in us to maintain and prosecute an active and positive secession from her communion, and that she is the true representative of that Church from the prevailing party in whose judicatories our fathers declared a secession. Believing also that she not only professedly but practically adheres to the Westminster formularies, as her subordinate standards of doctrine, worship, discipline, and government, as these were ratified, with certain explanations, by divers Acts of Assembly in the year 1645, 1647, and 1648, we are fully satisfied that all the grounds of secession as originally stated have been removed, and that all the ends of that Testimony hitherto held by us in a state of separation may be now warrantably and faithfully prosecuted in communion with the Free Church of Scotland.

With this view the following resolution, forming the substance of an overture for union with the Free Church, signed by nineteen of our ministers, was moved and carried at our late meeting of Synod, viz. :—

“That this Synod do now recognise the Free Church of Scotland as being constitutionally, both by Divine and human right, the Church of Scotland, to which our fathers appealed; and also, that the Synod do affectionately and respectfully propose to unite with the Free Church of Scotland on the basis of the Westminster standards, held in integrity, and suitably applied, in the way of prosecuting the ends of our National Covenants to which we are bound by our ordination vows, namely, ‘in the way of abhorring and detesting all contrary religion and doctrine, but chiefly all kinds of Popery, in general and particular heads, even as they are now condemned by the Word of God and Kirk of Scotland,’ which is the end to which we are bound by the National Covenant of Scotland; and, more particularly, that we propose to unite with them in the way of ‘endeavouring to maintain the Reformed religion in the Church of Scotland, in doctrine, worship, discipline, and government, against our common enemies—to promote the reformation of religion in the kingdoms of England and Ireland, and to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, Confession of Faith, Form of Government, Directory for Worship, and Catechisms,’ and in the way of ‘extirpating,’ that is, endeavouring to root out, ‘Popery, Prelacy, superstition, schism, profaneness, and whatever shall be found

contrary to sound doctrine and the power of godliness,—the ends which we are bound to prosecute by the Solemn League and Covenant; it being understood that these ends are to be prosecuted in a suitability to present circumstances, and only by such means as are competent for a Church of Christ to employ; it being also distinctly understood that we hold by the standards and constitution of the Church of Scotland, not only as these may have been explained in any Act or Acts of the Free Church, but also as they are stated and defended in our own Testimony. In fine, it is hereby moved, that a representation and appeal, embodying the above principles, be drawn out and signed by the Moderator and Clerk in the name of this Synod, and transmitted to the next meeting of the General Assembly of the Free Church of Scotland, intimating our readiness, on a favourable reception being given to its terms, forthwith to terminate our secession, according to the original design of our fathers.”

We have, on these grounds, agreed to propose, and we hereby most respectfully and affectionately would propose, union with our brethren of the Free Church. Our sentiments may be higher on these points than those judicially avowed by the Free Church, but they are not hostile to any of them; there may be a want of entire identity between us, but there is nothing like repugnance or incongruity; we are aiming at the same ends, guided by the same standards, and animated by the same spirit. While, therefore, we freely accede to all the principles of the Free Church as ours, we beg it to be understood that we desire to be received as adhering to the original standards and constitution of the Church of Scotland, not only as asserted and vindicated in any of the acts or declarations of the Free Church, but also as asserted and vindicated in our own Testimony, to all the principles of which we still adhere. These we have already stated in the fullest and frankest manner; and it remains now for the General Assembly of the Free Church to say, whether they are prepared to receive a body holding themselves bound by their ordination vows to these principles, and determined, through the grace of God, to maintain them in union with the Free Church, as they have hitherto done in a state of secession. We claim it as our right to be recognised as the representatives of the first Seceders, who now return to the Church of our fathers, on the understanding that she has returned to her adherence to the great cause of the Reformation, and that, in acceding to her communion, we shall continue, in our several congregations, to administer ordinances and discipline as we have hitherto done. We also request that this our Appeal may be inserted in the minutes of the General Assembly, signed by our names, in perpetual memory of the transaction.

Waiting the reply of the General Assembly to this our Representation and Appeal, and earnestly entreating for you, as for ourselves, the guidance of the Holy Spirit in this interesting crisis of our history, we remain, reverend and dear brethren, yours in the Lord.

In moving that the document be printed for the use of the members of Assembly; and that a committee be appointed to consider the document &c., Dr. Candlish is reported, amongst other things, to have said—

Another consideration, Sir, is, that this step, which I trust I may say is happily begun to-night, and which I confidently expect will issue in a right result before we separate—that this step is an extinction of the Secession in Scotland. (Hear.) This is the end of Secession in Scotland. (Hear, hear.) That bodies of men who have gone forth from the Church of Scotland on Secession principles, have been led to adopt principles inconsistent with Secession principles, must be matter of regret to all of us. (Hear and cheers.) But that circumstance—that those who went forth from the Church of Scotland holding Secession principles have been led to adopt views that implied a far wider and more hopeless separation—that circumstance does not interfere with our firm and deliberate judgment on what is the real Secession at this moment, and what is to put an end to it in the providence of God. I cannot but think that we shall be of one mind in the opinion, that if the union now proposed be fully consummated, it is the extinction of the Secession in Scotland. It puts an end to the existence of any body of Seceders, properly so called, from the Church of Scotland. We shall then have only the Erastianised Establishment, and the Free Church of Scotland free and protesting. The brethren who have been led to take up another position may perhaps, in their own view, consider it defensible; but it is not a position either of the Church of Scotland or of the Original Seceders from that Church. (Loud cheers.)

After full consideration of the subject, the Assembly, at its closing sederunt, responded to this Representation and Appeal by unanimously agreeing to the following enactment:

“Whereas, *primo*, the Synod of Original Seceders professes to represent the brethren who, upwards of a century ago, protested against the course of defection pursued, and tyrannical procedure adopted, by the party then prevailing in this Church, and seceded from the said party on the ground thereof; appealing, at the same time, against the censures pronounced upon them unto the first free, faithful, and reforming General Assembly of the Church of Scotland:—

“Whereas, *secundo*, the said Synod, fol-

lowing out the aforesaid appeal, have made a representation and appeal to this present General Assembly, with a view to re-union with this Church, on the basis of the Westminster Standards:—

“Whereas, *tertio*, the General Assembly recognise the said Synod as representing the said seceding brethren, and not only condemn and deplore the course of defection and tyrannical procedure which led to their original separation, but disapprove of and disown the censures against which they felt themselves constrained to appeal; and,

“Whereas, *quarto*, the said Representation and Appeal is in no respect inconsistent with the standards of this Church, or with the principles for which she has been honoured to contend in the purest periods of her history;—

“The General Assembly cordially agree to the proposal of re-union made in the said Representation and Appeal, and fully consent that their brethren continue free to hold the views therein set forth, and to enjoy the liberty therein claimed, in subordination to the discipline and government of this Church.

“The General Assembly, in agreeing to this proposal, feel it their duty to acknowledge the services rendered by the brethren of the Secession to the cause of evangelical religion in this land, in the capacity of witnesses for the truth as it is in Jesus, and earnest contenders for their country's hereditary faith and Church polity. And the General Assembly cannot but own the hand of God in the influence exerted by the Synod as a body, and by some of its most honoured members, in promoting the revival of a true Protestant and evangelical spirit in our Church and country, as well as in upholding the Scriptural doctrine concerning Christ's glorious and sovereign Headship, alike over the Church, and over the nations on the Church's behalf.

“In regard to the events and transactions of the First and Second Reformations, to which the Synod refer in their Representation and Appeal, the General Assembly agree with their brethren in owning the special grace of God vouchsafed to our fathers on these critical occasions; when the Lord was pleased to order His providence in a manner specially calling for faithfulness, zeal, and union; and when He enabled the Church and nation to make high attainments, and disposed them to enter into solemn vows and engagements for the advancement of His cause, and the overthrow of all that was opposed to it within these realms. The General Assembly agree also in confessing and lamenting the defection from these attainments, and the breach of these public promises and engagements.—And they fully and unreservedly acknowledge the obligation to prosecute the ends of these Covenants, in the Reformations which these Covenants were designed to advance

and perpetuate; and, in particular, to oppose Popery in all its forms, and Popish institutions, influences, and tendencies, wherever they may be found; and to aim at a Scriptural union and uniformity in doctrine, worship, and discipline among the Churches of these lands; in the use of all competent means, suitable to present circumstances, and consistent with the Word of God and the functions and spirit of a Church of Christ."

We cannot deny ourselves the pleasure of inserting the following portion of the speech of Dr Candlish in proposing the Act to the Assembly. Referring to the first five paragraphs of it, he says:

This is the substantial part of the Act; and, in framing it, we are in one sense sitting as a judicial court in judgment. We are judging a case of appeal. Our brethren have brought to us the appeal which the brethren they represent lodged with the General Assembly of the Church of Scotland upwards of a century ago. That is the attitude in which they come to us. We are, as it were, transported backwards along the stream of time for more than a century.—We recognise this night events as if they were fresh which are now matter of history more than a hundred years old. We take up this night virtually and substantially an appeal lodged with the General Assembly more than a century ago, and we dispose of that appeal. (Hear, hear.) Our brethren come to us professing to represent the brethren who then laid that appeal upon the table of the General Assembly. We receive them in that character. It is a historical transaction which is this night to be consummated. They come to us tracing their historical descent from the brethren who laid that appeal on the table of the Church. (Applause.) We receive them tracing our historical descent from the Church with which they lodged that appeal. (Renewed applause.) It was an appeal, not against the Church, but against the prevailing party in the Church. (Continued cheers.) It was an appeal against a party who were transgressing the laws, and who were compromising the principles of the Church—the Church as she should be seen and be found represented in a free, faithful, and reforming Assembly. This is the character in which our brethren come to us, and we receive them, claiming for ourselves to be, what they recognise us to be, the Church to which they appealed against a prevailing majority—the Church as represented in a free, faithful, and reforming Assembly.—(Applause.) We mutually claim, as in the sight of each other, historical descents and historical identities. They come to us claiming a historical character to themselves, and owning a historical character in us; and as they own our historical character, we have no hesitation in acknowledging

theirs. (Cheers.) And so we are now sitting, as we would have been sitting somewhat about a century ago, and are virtually and substantially taking up that appeal.—What we are doing this night in substance is, that we reverse the sentences against which they appealed—(loud cheers)—we sustain the appeal of these brethren—(renewed cheers)—we reverse the sentences of which they complained. We sustain that appeal; and, in virtue of sustaining it, absolve them of all offences, and recognise them as ministers of the Church of Scotland. (Great applause.) And when we come down to the more immediate ground of this re-union,—for a breach which has lasted for more than a century cannot well be healed without some ground of common understanding,—we not merely sustain the appeal of these brethren, reverse the sentences appealed against, and restore them to the office from which they were unrighteously deposed, or rather substantially declare the sentences to be null and void,—while we do this, we also say, that as regards the particular document upon the ground of which they propose to unite with us, we are thoroughly satisfied that this union involves no compromise whatever on their part, and no compromise at all on ours. (Hear.) It is not a union, or a re-union rather, based on compromise, but, on the contrary, in this age in which the Church is rather apt to be drawn in a line of defection towards a spurious liberality, and latitudinarianism, and indifference to great and essential truths—(hear, hear)—I hail this union or re-union as the lifting up of a standard which will rally Scottish Presbyterians again on the old ground upon which they stood and fought before. (Cheers.) I hail this union or re-union as the erecting a platform upon which we can anew, as it were, rally our ranks against all tendencies to defection.—This union or re-union, is, in my mind, very valuable as a noble testimony to great essential Christian truths. It is not merely a mutual complimenting of one another between two branches of the Church of Christ in this land. It is not merely that they acknowledge our claims, and that we acknowledge theirs, historically viewed—we unite, not merely upon historical identity, but we unite upon the identity of great principles. (Hear, hear.) We unite on the ground of being of one mind, and of one heart in holding, and maintaining, and practically carrying out, great and fundamental truths of the Word of God, which to a large extent are compromised in this age of compromise.—In particular, we unite upon the high ground of Christ's glorious and sovereign Headship over the Church, which He hath purchased with His own blood. We unite upon the ground of his sole and exclusive government of the Church, which is His body; and, more than that, we unite upon the ground of Christ's glorious and sovereign

Headship over the nations. (Hear, hear, and loud cheers.) We unite in owning Him to be King of kings, as well as king of saints. It is the noble testimony of what we have been accustomed to call the principle of national establishments of religion that is this night to be borne; and it is all the more noble, because that testimony is to be borne by those who have been wrongfully and unrighteously deprived of the benefits of the National Establishment. (Hear, hear, and applause.) It is a noble testimony borne to what I will not merely call the principle of a national establishment of religion, but it is the doctrine that Christ reigneth as King of kings and Lord of lords; that He is the Prince of the kings of the earth; that by Him kings reign, and princes decree justice; and that all who hold authority, and who wield any influence in the affairs of men, are bound to exercise that authority, and to use that influence for advancing Christ's glory and the good of His Church, and for the overthrow of all that is hostile to them. (Loud cheers.) I rejoice in this union as a union effected not upon the low ground of compromise, but upon the high ground of common principle. These are the only safe unions in days like the present,—unions effected not in giving and taking, not by word-catching and syllable-splitting—(hear, hear)—not by any expedients of that sort, but unions effected upon the ground of our agreeing upon great common principles—union all the more close, all the more endearing, all the more safe, and all the more enduring, if the principles upon the ground of which we unite be principles that the world is apt to condemn and despise, and that even Christian Churches are beginning to overlook and forget. (Hear.) To night we stand out as uniting upon the ground of opposition to Erastianism on the one hand, and Voluntaryism on the other. (Cheers)—This is, in substance—in short compass—the ground and foundation of our present union. We stand out as united together upon this common opposition to Erastianism on the one hand and Voluntaryism on the other. If we had not been opposed to Erastianism,—if we had not been practically testifying against Erastianism, our brethren would not have been prepared to join with us—(hear, hear, and cheers)—and if they had not been practically testifying against Voluntaryism, and that in circumstances of peculiar difficulty and trial, I venture to say we would not have been prepared to unite with them. (Renewed cheers.)

(From the Ecclesiastical and Missionary Record, for the Presbyterian Church of Canada.)

EXTRACTS FROM THE THIRD ANNUAL REPORT OF THE MISSION TO THE COLOURED POPULATION AT BUXTON.

While on our part there is much cause for humiliation and self-abasement, there is reason for praise and thanksgiving to God for his favour to the mission during the year.

At the commencement of the mission some doubted whether access could be had to the minds of the coloured population. Many benevolent people said, that any attempt to improve either their social or moral condition, would be only a useless waste of talent, time, and money. Hence they did nothing to aid in the work.

To change public sentiment on this subject will require more than reason.—Nothing short of successful experiment will do it. It is not necessary to answer every possible objection that may be urged against the religious improvement of the coloured people before we begin. It is enough for every one who feels an interest in the extension of Christ's kingdom, to know, that there are upwards of thirty thousand coloured persons in the Province who are perishing for lack of knowledge, and who are willing to receive that Gospel which we are commanded "to preach to every creature," in order to make an immediate effort to supply them with that knowledge "which maketh wise unto salvation."

In prosecuting the work during the past year, nothing has occurred to mar the harmony of our proceedings. We have been endeavouring silently to perfect the plan of our operations. Since last report a number of families have moved into the settlement, increasing both the attendance at church and day school. There are at present in the settlement about ninety families, containing between three and four hundred souls. Some of these are from the United States, but many of them have moved in from different parts of the Province.

There is a growing desire in the coloured race, especially those who have been living for some time in Canada, to obtain a good education for their children. And as prejudice in many places excludes them from the common schools, many who can sell their property without a sacrifice, do so, and move into the Elgin settlement, with the view of getting

the benefit of our school. From this cause the population is composed more of families who have resided some time in Canada, than of fugitives from the United States; the latter class generally remain in the frontier towns. At present there are not more than three thousand fugitives in the Province, while the resident coloured population cannot be less than thirty thousand. These mostly reside in the West, and are endeavouring to support themselves by their own industry. Such as are steady and economical, will, in a short time, provide themselves with comfortable homes.

At Buxton, we endeavoured, as far as possible, to prevent drunkenness and Sabbath desecration. Although no Temperance Society has been formed, yet the total abstinence principle has been rigidly observed; no intoxicating drinks are used at any of their gatherings, nor has there been seen, during the past two years, a single case of drunkenness in the settlement. Although all do not attend Church regularly, yet, nearly all attend to the outward observance of the Lord's day. In September last, the Lord's Supper was dispensed, for the first time at the Mission, by Dr. Willis, who preached and presided on the occasion; Mr. King, the missionary, acting as elder. It was a time of refreshing to all. Eight members belonging to the settlement, besides a number from the churches in Tilbury and Chatham, sat down at the Lord's table. For want of room in the house, the services were conducted in a grove adjoining the Mission premises. It was delightful to see the settlers gathering from the bush on the Sabbath morn; and refreshing to hear the voice of prayer and praise ascend from the forest, where, a few years ago, all was stillness and solitude.

The attendance at church depends much on the state of the weather, varying from one hundred to one hundred and forty. There appears to be among all a growing desire for the word and ordinances, but more particularly in the Bible Class, which is composed of those who are regular in their attendance at church. The Sabbath School has increased considerably during the past year; there are, at present, fifty-three enrolled, and their numbers are increasing.

Mr. John Straith, from Knox's College, Toronto, who has charge at present of the day-school, and who superintends the Sabbath School, has succeeded in obtaining a number of male and female teach-

ers from the young people in the neighbourhood, who have kindly consented to take classes in the school. A want of teachers in this department is a difficulty which has been hitherto felt, there being but one, and at most only two teachers to at end to all the classes. This want has now been supplied, and the result is, an increased attendance at the school.— The attendance at the day-school is also steady and on the increase; the number on the roll is seventy-three, about twenty of these are the children of white parents, who send to the Mission school, there being no other school in the neighbourhood.

With the view of carrying out one of the objects of the Mission, the training up of a native agency, a Latin class was formed last November, consisting of six African youths, who have made considerable progress, and appear to be no way deficient in point of intellect, in acquiring the language. The hope is entertained, with the blessing of God, to have some of these youths prepared for the college, and, we trust, that the school will be one of the fountains that will send forth healing waters to Africa. The Treasurer will report on the financial state of the Mission, which will require to be placed on a more efficient and permanent basis.

In November last, Mr. King visited the United States, with the view of awakening an interest in the Mission, and, if possible, obtaining co-operation in aiding to support it. His object was not so much to collect funds, as to form Associations that would act permanently in future.— As the season was too far advanced for travelling, he was only able to visit a few places in Michigan, and one in Illinois. All the members of the Association formed in Chicago, feel a lively interest in our operations. The coloured inhabitants of that city, presented a complete set of Mitchell's Outline Maps, for the day school, also a beautiful map of Palestine for the Sabbath School.

In reviewing the past, grateful thanks are due to God for his goodness vouchsafed. The health of the station has, in general, been good, and the progress in all departments gradual and steady.

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

INDIA: LODIANA MISSION.
AN EVENING AT JWALA MUKHI.
Sights among the Heathen.

The Rev. J. H. Orbison is the writer

of the following paper. No one who begins to read it will leave it unfinished. Our missionary friends help us to see the heathen as they are.

Omitting an account of the journey from Lohiana, and many other details, let me present some of the scenes witnessed one evening at the Mela of Jwalamukhi last year. The city of Jwalamukhi is in the eastern part of the Panjab, situated at the foot of one of the ranges of the grand Himalaya chain of mountains. The city takes its name from the shrine, and the shrine is called Jwala-mukh—Mouth of Flame—from the fact that thin, lambent flames of burning gas issue from the mountain side. The Hindus say and believe that these flames are but the manifestation of one of their most popular goddesses. Here they have built a temple enclosing the Devi, and here millions present their offerings. It is given out by the Priests, and believed by the people, that no combustible material will burn in this flame. But this is wisely accompanied with a proviso that the material must be brought in contact with the flame *involuntarily, undesignedly*.—Countless numbers of absurd and contradictory stories about this manifestation of gas receive full credence by this poor, deluded people.

The scenes of one evening are sufficient to show how much the gospel is needed to humanize, elevate, enlighten and save. Other means have all brought forth miserable fruits. Imagine the multitudes gathered here, thickly covering a vast area, swaying to and fro, a living sea of humanity, and the noise of mingled murmuring and roaring, like the noise of many waters. As the day draws to a close the shadows come down from the mountains and the darkness gathers around the multitudes. Then here and there and everywhere throughout the vast assemblage the Fakirs light their little lamps in imitation of Jwala Ji, ring their bells and gather their circles of deluded followers. It might seem that such a vast multitude of human beings in various costume, with the robed priest's twinkling lamps, tinkling bells, and devout circles, would appear grand, but all other feelings are lost except sadness and disgust. The folly and blasphemous wickedness is so very, very palpable!—Approaching one of the lights we see a Fakir in a long robe, with a bell in his hand, which he rings as he sings and gesticulates, ever and anon bowing to the lamp which represents, or rather is, (through

the miraculous power of the priests) the goddess. The people sitting around in a circle, bow and chime in with a chorus. A poor, wretched-looking votary who has just joined the circle presents a few pice to the flame of the lamp, placing them upon the lamp-stand, from which they are conveyed to the Fakir's pocket. The Fakir mumbles over a prayer for the benefit of the offerer, at the close of which all the circle shout "Victory to Devi," and bow their foreheads to the ground.

At another place we find a large company gathered around a Fakir who has a large lamp in each hand. Hideous music is kept up by some musicians. The Fakir dances, whirls around on one foot, balances the lamps on his fingers, waves them to and fro, and singing, applies the flame to a sheet stretched over head without burning it. The people murmur inwardly "Is it not a god?"—and they are robbed of their pice by imposture.

A little distance further on, a Fakir is dressing and ornamenting a boy like a girl. Having completed all the arrangements, the music strikes up, a burning lamp is placed in the hand of another boy no disguise—and the newly-made girl begins to dance and bow and twist about. Then the boy with the lamp moves around the dancing one, presenting the flame to his face as gracefully as possible; and the simple people sitting by gaze with stupid, superstitious wonder at the pantomimic representation of some of the deeds of the gods.

Ascending some steps to a kind of platform on the side of the mountain, we behold a kind of shrine. Before it is a burning lamp, on one side sit the musicians, ringing bells, striking cymbals and singing. Two Fakirs profess to be filled with the spirit of the Devi and to have the power of divination and giving oracles. One had been overpowered by the spirit of Devi and now stood motionless with his hands bound. Coming to himself a little, his hands were loosed. He then took his long iron tongs, with short bits of iron like lashes at one end, and beat himself terribly over the back until he wrought himself into a high state of fervour, then bowing before the flame, gazed at it for some time with a fixed, stupid stare, until suddenly he gave a shriek and a jump, and he was dispossessed of the Devi. The surrounding multitude cried, "Victory to Devi." The other, who had long, matted, dirty hair, and his almost naked body smeared with some kind of mixture, had placed him-

self on all-fours between the legs of the first during the time of his iron-bearing, where he twisted himself about most awfully. Then he rolled himself in contortions upon the hard stony ground. Rising upon his hands and knees he crawled towards the lamp; and gazing at the miniature Jwala as if to drink in some supernatural influence, he began to shake his head rapidly and fiercely, and twist his body like a serpent. In this state he was prepared to utter oracles for the benefit of any who wished information.— One person from the crowd asked if there was any person at the Mela who owed the Devi anything. The dirty, but sagacious oracle still shaking his head mumbled forth "Yes, there are many, but some *will nay to-morrow.*" Another question put was, "My wife will not speak to me; what is the reason?" In the mids of the noise I could not catch the broken answer. The poor fellow, after crawling about again, and after some more contortions, returned and gazed at the flame. Then wringing his neck almost off, he gave a loud shriek and the spirit of the Devi had left him. The stupid people immediately shouted, "Victory to Devi."

Such are a few of the scenes witnessed one evening. Similar scenes, and perhaps more revolting, were at the same time being enacted at all of the other hundreds of twinkling lights.

Contributions to the Professional Fund.

Donation from Wm. Parks, Esq.,
St. John, N. B., £5 0 0

Barney's River.

Mrs. Francis W. McKenzie, col.	
Rev. Duncan B. Blair	1 0 0
John Bishop	1 3
John Mein	1 3
J. J. Fraser	1 3
A Friend	1 3
Alex. McKeen	1 3
John Wilkey	1 3
J. G. McKay	2 6
Thomas Graham	5 2½
A Friend	1 3
George Grant	1 3
A Stranger	2 6
A Traveller	1 3
David Sutherland	1 3
Francis W. McKenzie	5 0
Alex. Robertson	2 6
Mr. Alex. Robertson	2 6
General Squebbs	1 3
Tom Bowen	1 6
Mrs. Arch. McPherson	1 3

John D. McKenzie	1 0
E. H. Harrington	1 3
Arch. McDonald	1 3
A fair Friend	1 3
Donald McKenzie	1 2
Mrs. Francis W. McKenzie	1 3

<hr/>	
John Bannerman, col.	£3 3 10½
Gordon Bannerman	5 0
Angus McDarmid	5 0
John Bannerman	1 3
Mrs. J. Bannerman	5 0
Mrs. J. Bannerman	2 6
James Smith	1 3
James Bannerman	1 3
Mr. and Mrs. Donald Bannerman	1 3
John McKay	5 6
James Kavanach	2 6
Mrs. G. Bannerman	1 3
Ann Bannerman	1 3
Mrs. John McKay	1 3
Duncan Stewart	7½
Duncan Morison	1 3

<hr/>	
Mrs. Andrew Hunter, col.	£1 17 4½
Andrew Hunter	2 6
Adam McKenzie	2 8½
Mrs. Adam McKenzie	5 0
Betty Ann McKenzie	3 9
	1 3

<hr/>	
Miss Mary Cameron, col.	£0 15 2½
John McDonald Wier	2 6
George Sutherland	5 2½
George Bruce	1 3
John McDonald	5 0
	2 6

<hr/>	
Mrs. Forbes, col.	£0 16 5½
Miss G. McDiarmid	2 6
Miss D. McDiarmid	2 6
Miss E. Stuart	1 3
	4 0

<hr/>	
	£0 10 3
<hr/>	
Total	£7 3 2

Cornwallis.

Miss Mary S. Struthers, col.	
Rev. George Struthers	2 10 0
Mrs. Eliza Struthers	5 0
John Struthers	7½
Miss — Ross	5 0
Henry B. Webster, Esq.	5 0
Miss — Kildston	5 0
Hon. John Morton	10 0
Mrs. C. Tobin	5 0
Miss McHefsey	2 6
<hr/>	
Miss Sarah A. Ferry, col.	£4 13 1½
Mr. Fern R. Ferry	5 0
Obadiah Newcomb	2 0 0
Daniel Cogswell, Jr.	1 0 0
Joel Cogswell	1 3
Obadiah Newcomb, Jr.	5 0
Mrs. Abigail Newcomb	1 0 0
	12 6

Lydia Newcomb	1 3	A Friend	1 5
A Friend	5 0	A Friend	1 3
		A Friend	1 3
	£6 10 0	A Friend	3 1½
Miss Mary A. McKetrick, col.	2 6	Three Friends, 1s. 3d. each	3 9
Mr. William McKetrick	1 0 0	Dr. Borden	2 6
John McKetrick	5 0	John E. Forsyth	10 0
Timothy Barnaby	5 0		
James McKetrick	5 0		£12 0 9
James Cogswell	1 3	David Ells, Esq., col.	10 0
William H. Eaton	2 6	Mr. Hugh Kerr	15 0
Thomas Lochart	1 3	John Burgess	7 6
Mrs. Agnes McKetrick	5 0	Nathan Ells	7 6
Abigail McKetrick	5 0		
Stevens	1 3		£2 0 0
Richard Moore	2 6	Miss Elizabeth Bowles, col.	
A. Schofield	1 3	(the names not sent)	1 10 0
Miss Eliza Gilmore	2 6		
	£3 0 0	Total,	£30 17 7½
		BURGESS NEWCOMB, <i>Treasurer.</i>	
Mr. J. Leander Burgess, col.	5 9		
William F. Burgess	5 0	Back Settlement, Lochaber.	
Stephen Burgess	5 0	Mrs. J. McMillan, col.	8 8
Levi Eaton	1 3	A. Cameron	4 7½
Miss Esther Burgess	5 0	Widow Polson	2 11½
Ellen M. Burgess	7½	Miss McFarlan	2 6
Mrs. Rachel R. Burgess	1 3		
Master G. A. Burgess	7½		
	£1 3 9	Widow McMillan, col.	18 9
Miss Abigail Morton & Miss Sabra E. Newcomb, col. 5s. each	10 0	McNeill	4 10
Mr. William Burbidge	1 0 0	Mrs. Dugald McMillan	3 3
Edwin G. Morton	1 0 0	A. McIntosh	6 6
James H. Cox	4 2	H. McNeill	3 9½
Thomas E. Barnaby	10 0		4 4
Nicholas Quin	5 0		£1 2 8
William Mully	2 6	Miss Catherine Gunn, col.	
Allan Barnaby	1 3	D. McInnes	1 1
John Burbidge	10 0	D. Gunn	2 2
William H. Newcomb	2 6	J. Sutherland	1 1
Thomas Elder	7½	Catherine Sutherland	1 1
George Pinio	2 6	J. McLean	1 1
Jedediah E. Newcomb	2 6	W. Mitchell	1 1
Leonard Newcomb	5 0	Elizabeth Cirk	1 1
Joseph Kinsman, Jr.	2 6	Mary C. Cirk	1 1
Albert Chase	5 0	McKenzie	1 1
John S. Newcomb	1 0 0		
Burgess Newcomb	17 6		£0 10 10
Leonard Newcomb, Jr.	2 6	Mrs. D. Cameron, col.	2 6
Ebenezer Kinsman	5 0	Grant, Ohio	3 3
Albert Beckwith	5 0	J. Stewart	2 3
Elisha Barnaby	2 6	Stewart	2 0
Cyrus Quin	2 6	Holobert	1 6
Stephen Belcher	2 6		
Henry Ferry	1 3		£0 11 6
James Rockwell	1 4	Mrs. Dunbar, col.	1 7½
William G. Burbidge	2 6	John Cameron	1 1
Benjamin Woodworth	10 0	— Cameron	1 1
Miss Jerusha Kinsman	2 6	Alexander Fraser	1 1
Rebecca A. Morton	1 3	Alexander Sutherland	1 1
Rebecca Pinio	1 4	Donald Gunn	1 1
Clarissa Morton	5 0	Neil Gunn	1 7½
Sarah E. Morton	1 3	Angus Gunn	1 7½
Sarah Pinio	1 3	John Cameron	1 1
Mrs. Rebecca Burbidge	1 0 0	Alexander Cameron	2 2
Catherine A. Burbidge	2 6	Hugh Fraser	1 1
A Friend	1 3	Donald Cameron	1 7½
		James Cameron	1 7½

Angus McMillan	2	3
Mr. D. McKinnon	1	1½
	£1	0 1½
	£4	5 0

CONTENTS.	Page
Collection for the Synod Fund	289
"Woman, Why Weepest thou?"	289
Free Synod of Nova Scotia	292
Union of the Free Church and the Original Seceders	292
<i>Extract from the Canada Record</i>	
Extracts from the Third Annual Report of the Mission to the Coloured Population at Buxton	299
<i>Extract from the Home and Foreign Record of the Presbyterian Church in the U.S.</i>	
India: Ludiana Mission	370
Contributions to the Professorial Fund	302
Advertisements, &c.	304

The Treasurer for the Schemes of the Church has received the following collections:—

I. SYNOD FUND.

Earltown	£1	1	6
West Branch, River John		13	4
Roger's Hill		15	0
Carriboo River		19	4½
Buddeck		16	11
Middle River		11	5
Lake Ainslie	1	6	2½
Indian Rear		2	9
Brown's Creek, £23s. 9d. P.E.I. cy. N. S. cy.		1	15 10
West Branch, East River		14	4½

II. CURRENT EXPENSES OF COLLEGE AND ACADEMY.

St. George's Channel	£1	2	0
Middle River		9	1
Buddeck		6	8½
Lake Ainslie		10	8
Indian Rear		4	2
Earltown		9	0
West Branch, River John		9	3
Roger's Hill		12	0
Carriboo River		10	0

W. S. STIRLING, Treasurer

COLLEGE LIBRARY.

Dr. Forrest of New Glasgow has, in addition to his former valuable donations, presented the following works to the library of the Free Church College, Halifax:

- Socinianismi Confutatio, auctore Johanne Hornbeck, three volumes.
 Hydra Socinianismi expugnata: auctore Samuele Maresio.
 Cocceius de Focdere Dei.
 Heydelbergensis Catechesis explicata a Johanne Cocceo.
 Buxtorffii Thesaurus Grammaticus.
 Martini Grammatica Ebraea.
 Chronicon Carionis Expositum a Philippo Melanthane et Casparo Peucero.
 Halifax, 16th July, 1852.

FREE CHURCH ACADEMY.

THIS INSTITUTION has just commenced a New quarter. Mr. Mackintosh who came out from Scotland last fall, having been constrained to resign in consequence of the state of his health, Mr. GEORGE MUNRO, whose efficient Superintendence of the Academy last summer, had already secured to him the confidence of the Academy Board and of the public, has been appointed Rector. He has two assistants, so that the Institution is now under the charge of three qualified and efficient Teachers.

The following are the branches taught:

Reading, Writing, English Grammar, Composition, Geography, Arithmetic, History, Latin, Greek, French, Mathematics including Algebra, Geometry, &c., and Elements of Natural Philosophy. A class will also be opened very shortly in Agricultural Chemistry.

FEES—From 15 shillings to £1 5s. according to the branches to be studied. Further information can be received by application to Mr. Munro at the Academy, Argyle Street.

JAMES H. LIDDELL,

Sec'y to Academy Board.

Halifax, 20th April, 1852.

No 16 Granville St. Halifax, N.S.

A. & W. MACKINLAY,

WHOLESALE AND RETAIL

Booksellers & Stationers,

HAVE constantly on hand a choice and extensive assortment of BOOKS AND STATIONARY of every description, amongst which are, Day Books, Journals, Ledgers, and Memoranda Books; Pot, Post, Foolscap, and every description of writing papers, Note paper, Drawing paper, Drawing and Common Pencils, Bristol Board, Nories Navigation, Thompson's Lunar Tables, Mathematical Instruments, Charts in great variety, Dilworth's, Universal, Mavour's, Murray's, and Carpenter's Spellings, Murray's Reader and Introduction, Lennies Grammar, Chamber's Educational Course, Chamber's Journal, Chamber's Papers for the People, Bibles, Testaments, Prayer Books, Slates & Pencils, Ink, and Inkpowders, Framed Engravings.—Also—an assortment of Salmon & Trout Flies, Rods, Reels & Lines.

Morison's Universal Medicine

Sold in Halifax, only by

A. & W. MACKINLAY,

General Agents for Nova Scotia

Printed for the Committee, by JAMES BARNES, Halifax, N. S.