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THE MISSIONARY RECORD

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CHRIST'S AGONY IN THE GARDEN.

MATTII. 26TH, 36TH-44TH.

The garden of Gethsemane is perhaps the spot on the whole earth round which the most solemn, and the most sacred, associations gather. Calvary is hardly so awful. With the cross we are apt to associate nothing but death, suffering, ignominious dying. We see merely the body racked with pain, the external signs of torture, the symbols of justice, or at least of authority; the stages, or progress, of dissolution, and at last the solemn ensigns of death itself.— We do not see beyond these, except, when the heavens being darkened, and the rocks rending, and the graves opened, the cry was heard: "My God, my God, why hast thou forsaken me?"— If we analyse, or study, the import of that cry, we shall reach the same conclusions that the garden of Gethsemane points to. But it appears to us there is something still more awful, something still more significant, in the garden, in what is called Christ's passion there, in the degree of agony endured in Gethsemane, or in the prolonged extent, at least, of that agony, than in all the sufferings upon the accursed tree. Undoubtedly, the climax of Christ's sufferings was when he cried: "Eli, Eli, lamasa-tachthani?" That was, perhaps, the most excruciating moment of Christ's sufferings—while, undoubtedly, the death of Christ was the expiatory part of his work. The shedding his blood was the direct means of remission. It was the symbolical representation of the sinner's desert, of the sinner's punishment, the penalty due to sin. It was the death of

Christ instead of the death of the sinner. But Christ's *agony of soul* was the real offering for sin: "When thou shalt make his soul an offering for sin:" or, as it is in the margin: "When his soul shall make an offering for sin." Christ's soul could be an offering for sin only by his enduring the wrath of God. And it was in the garden particularly that we see that wrath endured. It was suffered upon the cross. It was it which prompted or elicited the cry: "My God, my God, why hast thou forsaken me?" But we see the struggle more in Gethsemane. We see the contest more there under the wrath of God. There are more external indications of it—more expressive marks of it—the cries and tears and prayers; so much so, that we do not speak of Christ's passion upon the cross, although there was his passion there, but in the garden. One may well be afraid to tread within the garden—to disturb its awful precincts—to intrude upon the mysterious sufferer—to listen to those bursts of agony, and attempt to catch their meaning—to give a language to that sweat that breaks from every pore, and in great drops of blood falls down to the ground. But here a lesson is to be learned if any where: here there was a meaning if ever there was a meaning in any thing that was transacted on this earth: this was not an empty meaningless event: no voice was heard but God's here: this was the event for which all previous events were transacted—for which the world was suffered to exist—the key-stone of time: this was the spot on which centuries waited: it was God's great scene of action: this was the time and the scene of occurrences on which the world's history was suspended, and

in which God's glory was concerned, and man's destinies were involved.

Let us enter with Christ and his disciples into the garden. Let us contemplate the scene there. And, first, who was the sufferer? It was the Son of God.

Do you ask, why the incarnation of the Son of God? Why this mystery? We point you to this scene. We bid you read the explanation there. We bid you look at that agony. There we have the explanation—there we have the solution. That is the Son of God who enters with the three beloved disciples into the garden, at night—the moon casting her silver beams upon the landscape. You perceive he is sadly perplexed: he is sorely amazed: he is well nigh overwhelmed. He took Peter and James and John, and began to be sorrowful and very heavy. He said unto them: "My soul is exceeding sorrowful, even unto death." He retired from them a few paces, and fell on his face, and prayed, saying: "O my father, if it be possible, let this cup pass from me, nevertheless, not as I will but as thou wilt." He went away a second time, and prayed, saying, "O my father, if this cup may not pass away from me except I drink it, thy will be done." A third time he did the same, and prayed, saying the same words. In Luke we are informed, that "there appeared an angel from heaven strengthening him," and that "being in an agony he prayed more earnestly: and his sweat was, as it were, great drops of blood falling down to the ground." Whence all this agony? Why those bitter tears, those strong cries—that prayer—that bloody sweat? Was there any external cause of such suffering? We can perceive none—there was none. Was it *boldly* anguish? It was not. "My soul," says he, "is exceeding sorrowful, even unto death." Agony is the suffering of the soul, not of the body. What then was the cause of this agony? Was it the fear of death? He knew he was to die—to die upon the cross—to die as a malefactor. He knew the severity of the death he was to suffer. He knew all its lingering torture. He knew its ignominy. "He had a full and clear prospect of all the sufferings that were before him," says Henry: "He foresaw the treachery of Judas, the unkindness of Peter, the malice of the Jews, and their base ingratitude. He knew that he should now in a few hours be scourged,

spit upon, crowned with thorns, nailed to the cross; death in its most dreadful appearances, death in pomp, attended with all its terrors, looked him in the face." But this was not enough to produce the agony here indicated. The fear of death is so overwhelming only to the guilty—Christ was not guilty: he was holy and harmless. He had done no sin—neither was guile found in his mouth. He was separate from sinners. The Prince of this world came, and had nothing in him. Why then should he fear death? What was terrible in it to him? Was it the *kind* of death? Was it the fearfulness and the ignominy of that death? Was it its public, its shameful, and excruciating character? Neither need this have so overwhelmed him. Martyrs have exulted at the stake—they have counted it all honour to suffer in a good cause—they have rejoiced, they have gloried, in what might be deemed by some their shame. Have not patriots and heroes bled? And why, then, the peculiar agony of Christ?—Was he less heroic in spirit? Was he suffering on his own account? Could any evil be laid to his charge? Had he less equanimity, less fortitude, less self-devotion than heroes and martyrs? Was he less prepared to die? Was he less forward in the cause of truth and of God? The cause is found in none of these. Christ had already shown more courage than ever a hero or a martyr,—more self-devotion—more blamelessness of life—more spotlessness of character—more readiness to suffer—even to die. He had done what no martyr ever did: he had come up voluntarily to lay down his life. He put himself into the hands of his enemies. He was in Gethsemane, the scene where he was betrayed, of his own accord. He did not need to come there. His own determination to suffer brought him to Jerusalem. Even when the traitor came out with the band of soldiers, with swords and with staves, to take him, he could have rescued himself out of their hands: a word made them go backward, and fall to the ground; and the same word could have made them dead men. It was not necessary, then, that he should suffer, but as he chose. There was, indeed, a necessity; but not such a necessity as to take from his death the character of devotedness, willingness, readiness to lay down his life. He was more self-devoted than any martyr. He did not fear death for itself. He had in-

deed the feelings of humanity, and to these death is necessarily abhorrent.— But the believer can triumph over that fear, and surely Christ had no need to be more appalled than the believer, whose victory, after all, is obtained, in consequence of Christ having conquered death, and him that had the power of death. Look not then to such a quarter for the cause of Christ's agony.

Some have found the reason in the contemplation, the appalling view which Christ then had, of the sins of the world for which he was about to lay down his life. Then, it is supposed, these all crowded upon his view at that moment, and overwhelmed him with agony. Hence his soul was exceeding sorrowful, even unto death. But the same cause might have been in operation at any other period. Why should the contemplation of the sins of the world have been confined to this moment? Undoubtedly he was never deserted by a sense of the object for which he was to suffer and die. We can conceive of that object pressing more directly and heavily upon his mind at this time than at any other; but not to such an extent more directly and heavily as to produce all the agony of which Gethsemane was the scene.— The sight borne in upon his soul of the sins of the world for which he was about to die, could not have produced all this additional suffering in the soul of Christ. There must have been many occasions when the sense of the world's guilt was peculiarly present to his mind; and yet we nowhere read of him being in such sorrow as is here described. He wept over lost Jerusalem; and could such a capacious mind as his, such a comprehensive view as he was capable of taking, and at one glance, have failed to include the world itself in that survey which more especially embraced the doomed city in its regards? The very object for which he was on the earth, his very presence there at all, his incarnation; these must have reminded him of the sins for which he was to die, in all their aggregate amount, not one sin, not the sins of one individual, of one nation or age, but the sins of every individual, in whose behalf he was to suffer, of every nation, and of every age and period of the world's history. Why, then, was such agony reserved for this moment? *There was something peculiar in that agony.* We look not too closely into the nature of Christ's work. We question not too rigidly either the character or the amount of Christ's suffer-

ings. We look at the great fact that the Son of God died for our sins, and that he endured sufferings in degree and in extent far beyond what we can conceive, *and these were on account of sin.* If it was merely the contemplation of sin that occasioned his sufferings, does not the Divine mind contemplate sin, and possess a full comprehension of it, every moment? Must not Christ have possessed that during all his sojourn on earth, and if that was what overwhelmed his soul in Gethsemane and on the cross, could he ever have been without the agony here evinced? *That agony was on account of sin, was no doubt penal, was suffered on account of the sins of the world.*— Christ could not otherwise have suffered for sin. To make it merely suffering from the contemplation of sin, or the painful sight of it which Christ had—the aggregate sins of the world being at that moment before his view—it must be obvious, is to make it something else than suffering FOR sin. The idea of the atonement is infinitely lowered by such a view of Christ's sufferings. Take away the idea of their penal character—take away the fact that he was enduring the wrath of God on account of sin—that he was under the infliction of the Divine wrath, and we know not where to look for an atonement. Christ's sufferings, otherwise, are an arbitrary expedient for declaring God's hatred of sin, and asserting that he will punish it. But he might have declared this in any other way. Such a declaration alone, however public, and however striking, is not atonement. Suffering alone is not an atonement for sin. We cannot see that Christ's suffering *any how, by any means, or in any way,* would have been an atonement for sin. It was not merely the fact of Christ's suffering: it was not the dignity of the sufferer: it was not these together that made the atonement. It was the suffering *the divine wrath* on account of sin. That, it appears to us, was the atonement; and all scripture seems to confirm us in this view. We look especially to the agony in the garden: we mark the strong crying and tears: we think on the exclamation on the cross: we see the heavens darkened, and the portents all betokening the wrath of God; and unless we are prepared to resolve all these appearances, the words of Christ, and the agony in the garden, into mere ordinary occurrences, and into but special interpositions of God's power for the accomplish-

ment of an arbitrary purpose, we must believe that there was the real wrath of God poured out upon Christ as the substitute of sinners, as suffering on account of sin. We think it of importance to take this view of Christ's propitiatory work. It is necessary, we think, to admit the element of God's wrath. If we do not, Christ's sufferings appear to us greatly lowered; while it seems this which can alone explain the agony of the garden. It is this scene in the garden, it appears to us, which determines the peculiar character of Christ's work, of his sufferings. That work was expiatory: these sufferings were under the wrath of God, and the wrath of God formed the principal element in them,—first in the garden, and then upon the cross. Other ingredients, no doubt, mingled in that cup which was given to Christ to drink. Christ's agony had more than one element in it. It was the hour and power of darkness. There was a solemn conflict with the powers of darkness. We are given to understand that these all set upon him, to tempt his soul, and to trouble his spirit, at this moment; and he had to encounter all their machinations, to sustain all their influence. Satan was still determined to have the victory. He had left Christ in the desert, only to assail him with renewed power, and with more vigorous effort. All the powers of darkness combined in the attack. Christ had to resist them all unaided and alone. We see not the contest. We see only the battle ground. We see not the assailants: we see only the assailed. We mark his strong cries and tears under the awful struggle. We behold the bloody sweat. And the contest must have been a fearful one of which such were the results—such were the effects even upon the Son of God. The view of his people's sins must also have been at that moment present to his mind, and it must have been sad and overwhelming. No view of a lazar house—a plague-infected hospital—could be more full of heart sickening sights to a healthy eye, than was such a view of all the sins even of a world for which he died to the mind of Christ. But still the grand element of Christ's sufferings—of his agony in the garden—was the wrath of God.—Otherwise, Christ's sufferings were not substitutionary—Christ's work could in no sense be propitiatory. Let us rise to right conceptions of Christ's work. Why did Christ suffer? It was for sin. What

constitutes the bitter element in Christ's suffering? It was the wrath of God on account of sin. Let us see, then, the impossibility of escaping God's wrath, if we believe not in Christ. What must be the heinousness of sin, when nothing but the sufferings of God's own Son could expiate it! Let us never forget the agony of Christ in the garden. Let us frequently repair to Gethsemane—and see the sufferings of the Son of God there. Let these impress our minds: let these affect our hearts: and above all, let us trust in them as the proper atonement for sin; and see what claims Christ has upon our love and gratitude. O let us never forget that the Son of God suffered the wrath of his father, on our account. Let us see the extreme preciousness of salvation in the value of the price paid for it, and let what Christ endured be at once a motive for repentance, and a stimulus to future obedience.

(To be continued.)

SUSTENTATION OF THE MINISTRY.

It is quite possible that some may endeavour to evade the application of the remarks made on the subject of the Sustentation of the ministry in the preceding number, by telling us that it is not at all necessary that the minister should depend for his support on the people to whom he dispenses the ordinances of religion. They may remind us that the Apostle Paul, when at Corinth, occupied himself in the business of tentmaking. They may direct our attention to the twentieth chapter of Acts, in the thirty-third and thirty-fourth verses of which he says to the elders of Ephesus, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." They may have cases also not a few, to which they may readily refer, of ministers engaging in secular pursuits, by the profits of which they may be rendered independent of any support from their people, or at least may be able to supplement what may have been lacking in their contributions; and they may be disposed to ask, Why a people whose means may be very scanty, as in the case of the great bulk of those who form our congregations, should be so much burdened for the support of men who might by the cultivation of a farm, or the erec-

tion of a mill, or the opening of a store, provide for themselves in such a way as would relieve their congregations from a burden which they are ill able to bear? Let us consider this in all candour, and in the light of Scripture.

It is very obvious that in the case of those who labour to spread the gospel among a people who have not yet been brought to any sense of its value, they must draw their support either from their own means, or from other Christians who, although, it may be, at a great distance, feel it to be their duty to lay out of their substance to make known the grace of the Saviour to perishing sinners. A heathen, or Mahomedan, or Jewish population are not to be expected to exercise self-denial, or to make sacrifices, in order to provide means for the support of those whom they view as the enemies of their faith—as the subverters of the religion which they profess; and when others, such as organized Churches, or Societies, may not furnish the necessary means, the self-denied heralds of the cross may show their devotedness to the cause in which they are engaged by labouring with their own hands for support, while they endeavour to make known the unsearchable riches of Chr st. But besides all this, the Scriptures represent the Apostle Paul as so situated, in various quarters where he laboured, that he had peculiar reasons for exerting himself that he might preach the gospel without being a burden to those who enjoyed the benefit of his services. For instance, as the cause of the gospel prospered, there were those who were willing to preach it for the sake of the worldly advantages which they might thereby secure to themselves, and there were opponents of the Apostle who were desirous of misrepresenting him as one who was making worldly gain of his professed godliness. At Corinth, particularly, he was opposed by intruders, whom he styles false apostles, who were endeavouring to make the gospel a means of worldly gain. Referring to such as these, he says, (2 Cor. xi. 20), "For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face." From these, therefore, as he states at the twelfth verse of the same chapter, he would cut off that occasion which they sought against him, while they wished that he might be found so acting as that in their lordly assumption of pre-

rogative, and eager pursuit of wealth, they might have it to say that they were doing nothing more than he himself was doing. Let his support come from what quarter it might, he was resolved that he would not receive it from a church in which such men, and their adherents would make his doing so an argument for impairing his ministerial usefulness—for undermining his apostolical authority. He says to them (2 Cor. xi. 8, 9.) "I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied; and in all things I have kept myself from being burdensome unto you, and so will I keep myself" In the church of Thessalonica, again, numbers seem, upon the reception of the gospel, to have neglected the duties of their worldly callings, and to have fallen into disorderly practices in consequence. These disorders were subsequently increased by the error into which that church fell with respect to the doctrine of Christ's second coming. To meet the evil, the Apostle instructs them, both, by his precept and example, in the duty of being diligent in business that they might thus provide things honest in the sight of all men.—In his first epistle to them (chap. iv. vv. 11, 12,) his exhortation is, "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing" In his second epistles, chapter third, verses sixth, seventh, and eighth, he says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you" But while, under the influence of these and similar considerations, the Apostle declined to receive his support from particular churches, and chose rather to provide for his wants by the labour of his own hands, he takes care to show that in doing this he was foregoing what nevertheless was his right. He says to

the Corinthians (1 Cor. ix. 13-15.) "Do ye not know, that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel;" although he adds "But I have used none of these things; neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void." In like manner, when he says to the Thessalonians, "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you;" he adds, "Not because we have not power, but to make ourselves an ensample to you to follow us."

The miraculous endowments of the Apostle gave him a peculiar advantage, where the interests of religion required it, for laying out a considerable portion of his time in thus working with his hands, without being thereby unprepared for the delivery of his message. It was not in words which man's wisdom taught him that he preached. His message was communicated to him by inspiration—he spake the words of the Holy Ghost. But although enabled thus to preach by a miraculous preparation with which the preachers of the gospel now are not favoured, he still felt the labours to which he was thus subjected as a matter of severe trial. Again and again does he refer to these labours, and the circumstances which rendered them necessary, as constituting an important part of his sufferings. Mark how he writes of this to the Corinthians, first epistle, iv. 11, 12, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour working with our own hands."—When, in the same epistle, chapter ninth, and verse twelfth, referring to the right which he had of obtaining a temporal provision from them, he says, "Nevertheless we have not used this power;" he immediately adds "*but suffer all things, lest we should hinder the gospel of Christ.*" Again, he asks, 2 Cor. xi. 7, "Have I committed an offence in *abasing myself* that ye might be exalted, because I have preached to you the gospel of God freely."

Nor, even in those cases in which he refused to be supported by particular

churches among whom he laboured, did the Apostle provide entirely for himself by the work of his own hands. He says to the Corinthians, in the words following those just quoted, "I robbed other churches, taking wages of them, to do you service." In doing this, it was not a consideration of the comparative wealth or poverty of the respective churches that guided him. There was much wealth in the Corinthian church. It is of the Macedonian churches that the Apostle says, "their deep poverty abounded unto the riches of their liberality;" yet it was from one of these churches, that namely at Philippi, that he seems to have received most freely; and the satisfaction with which, notwithstanding their poverty, he regarded these contributions may be learned from the warm acknowledgments which he makes: Philip iv. 15-18, "Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." The Apostles' heart was filled with love to all the churches. He could with all sincerity say to the Corinthians, "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." Who, in reading this, can help admiring the disinterested affection of Paul! But when we consider the view thus presented of these respective churches—when we hear this servant of God saying to the Corinthians, "In all things I have kept myself from being burdensome unto you, and so will I keep myself;" and then, in contrast, read his statement to the Philippians, "I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need, I can do

all things through Christ which strengtheneth me. *Notwithstanding ye have well done, that ye did communicate with my affliction;*" when we consider this aspect in which these two churches are thus presented to us, can any Christian man have any difficulty in saying with which of them he would like to have been associated?—with the Corinthians, in all their wealth, bearing no part of the Apostle's burden, or with the poverty-stricken Philippians, in presenting "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God?"

OPENING OF THE COLLEGE SESSION.

As already advertised, it is expected that the session of the Free Church College here will be opened on Tuesday the second day of November. One student from the College, Mr W. G. Forbes, has already been licensed; and, if not yet settled, has been called to a ministerial charge. Two, Messrs. George Sutherland and John Alexander Ross, are in progress of their trials for license, and are, in the mean time, most usefully and acceptably engaged as Catechists. There were seven others who, last winter, attended the Theological classes for the first session; and we anticipate an increase during the ensuing winter. The church is at present enjoying a seed-time. We would ask, Is she alive to the importance of the season? Is she lifting up her cry to God, praying that he would direct those to their studies for the ministry who may be the subjects of his own grace, and who may be richly endowed with those gifts which he knows to be needed for the work of the ministry? Is she earnest in her supplications for a blessing upon the efforts of the Professors, and upon the studies of the students? All this is needed. God is willing to be pleaded with; and it becomes us to recollect that it is our duty, our privilege, and our interest, to pray the Lord of the harvest that he would send forth labourers into his harvest.

FREE CHURCH ACADEMY, HALIFAX.

This seminary which, notwithstanding a succession of discouraging events, has been gradually gaining ground under the able superintendence of Mr Munro, the present Rector, will remove from the premises which it has hitherto occupied, at the close of this month. The

dry season, which occasioned the stoppage for a time of so many mills through the Province, has thereby caused some delay in effecting the alterations which required to be made on St. John's Church, before it could be adapted for the accommodation of the College and Academy. The retardation of the work, however, has not been to any very serious extent. The progress in the work has been very rapid of late; and during the short time that may elapse betwixt the removal from the premises at present occupied, and the entering into the new premises, the Academy will be accommodated in a convenient subdivision of St. John's School-house. Situated in an airy part of the city, and having a playground attached, the new premises will be found a very great improvement on the former condition of the Academy.—The three teachers will have each his own separate apartment in which to conduct the business of his particular classes, at the same time that one of these apartments is of sufficient dimensions to contain the whole number of scholars, during the times that they may require to be assembled together.

COLLECTION FOR THE CURRENT EXPENSES OF THE COLLEGE AND ACADEMY.

The Synod has appointed that this collection, as on former occasions, be made on the first Sabbath of December; it being understood that, in congregations where there may be no public worship on that day, the collection shall be made on the first occasion thereafter on which there shall be public worship. Intimation of the collection ought to be given on the preceding Sabbath; and we would call attention to the following particulars, as showing how important it is that larger collections should be obtained for this object than have yet been contributed.

The current expenses include rent, insurance, interest, fuel, &c. The rent alone has hitherto amounted to £60 a-year. A very considerable amount of expense was incurred in fitting up the premises which up to this date have been occupied as the College; and as the collection has never yet exceeded £30 in any one of the four years in the course of which it has been made, a large debt has now been accumulated. The entire debt under this head may be stated as amounting to £400. Through the ge-

nerosity of our friends in Scotland, we are about to enter upon the possession of premises which we may now call our own; but although henceforward freed from the heavy burden of a rental of £60, there will still be incidental expenses, for meeting which we must depend upon this collection. The interest of the debt must be provided for out of the same fund, and an effort must be made for the gradual liquidation of the entire debt itself. The circumstance that such an amount of debt has been contracted in five years, shows how little the efforts of the church have as yet corresponded with the exigencies of the case. It shows how little she was prepared for the effort which it was really necessary to make. It shows also the extent of obligation under which we are laid to the Free Church of Scotland, for the aid which she has so nobly rendered to us, in the munificent gift of premises both for the College and Academy. We call upon our congregations at once to testify their gratitude, and to shew also how much they have been encouraged to make an effort still farther to help themselves, by the liberality of their contributions upon this occasion.

which foolish men have done. Very evident it is, that the things which happened have fallen out to the furtherance of the gospel. In particular, the colonies have reason to thank God that the Rev. John Bonar is convener of the Colonial committee.

List of Ministers appointed by the Free Church, since June last, for the Colonies and other places.

- Rev Allan McVean, Australia.
 " Andrew Maxwell, "
 " Donald McDonald, "
 " John McTavish, "
 " Alex. Campbell, Van Diemens Land.
 " Robert Blyth, India.
 " A B Campbell, "
 " W. R. Mitchell, "
 " Murdoch McDonald, Canada.
 " James Smith, "
 " Hugh Campbell, "
 " Walter Thorburn, Bermuda.
 " Moses Harvey, Newfoundland.
 " Robert Elder, St. John. N. B.
 " James Ross, Prince Edward Island.
 " James Stewart, Jersey
 " Robert Smith, Amsterdam.
 " Duncan Turner, Constantinople.
 Messrs. Simon Morrison and Lauchlan McLean, Teachers, for Australia.

EFFORTS OF THE FREE CHURCH OF SCOTLAND IN BEHALF OF DISTANT LANDS.

We have much pleasure in laying before our readers the following list which a friend has drawn up from a few numbers of the Home and Foreign Record of the Free Church of Scotland. It is truly a matter of rejoicing to see how God is enabling the large-hearted men who manage the affairs of that portion of his church, amid the numerous difficulties with which they have to contend in meeting the wants of their own immediate congregations, to send help to the destitute in all parts of the world. The leaven of the scriptural principles of the Free Church will be found telling for good, wherever her ministers have a door opened to them; and, however certain statesmen, who so little understood the value of the men and the principles they drove from the Establishment, feel a blush of burning shame mantling their face at every thought of the Free Church, those of that body, on the other hand, who may have suffered most from the Disruption, may well account it all joy, when they see what an amount of good God has been educing out of the evil

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

CONJEVERAM AND CHINGLEPUT

These are two towns, the former forty-two and the latter thirty-five miles south-west from Madras, at which Branch stations have long existed. The statistics of the school, for the month of April, are as follows:—

1. At Conjeveram, as reported by the head teacher, B C. Moothiasawmy—

The number on the roll in April was 331, and the actual attendance 296, viz., 210 Hindu males, 43 Hindu females, 34 Mohan-medan males, and 9 Mohammedan females

2. At Chingleput, as reported by the head teacher, P. Rangasawmy.

The daily number of its pupils is nearly 300 on a roll of 350, that is, 112 boys and young men in the English, 45 Moslem in the Hindustani, upwards of 100 boys in the Telugu, and 75 most interesting caste girls in the female department of the school.

Of the visit of Rajahgopaul and Venkataramiah to these two stations, referred to in Mr. Anderson's letter, we find

the following notices in the *Madras Native Herald* of 29th May:—

Conjeveram and Chingleput are not only centres of most baneful superstitions and abominations, but they are so far removed from those moral and religious influences which are set agoing in Madras for the emancipation of the Hindu mind, that we often felt a strong desire to visit our branch schools there, at least two or three times a-year, with the view of infusing fresh energy and vigour into the minds of our teachers and scholars, and of attempting to reach the consciences and hearts of adults, by conversations and addresses in their own tongues on the vital truths of the gospel. But owing to the nature of our work at Madras, which is rapidly multiplying on all hands, and on account of the afflictions and trials by which the mission has been again and again visited, this desire was never fully carried into effect. As was intimated in the last *Herald*, accompanied by eleven of our Christian catechists, teachers, and students, the native missionaries, the Rev. Messrs. Rajahgopal and Venkataramiah, started for Conjeveram on the evening of Friday, 21st May. We paid a passing visit to Ponnamallee, where we met with soldiers from different parts of the country—some of them belonging to H. M.'s 84th regt. from Barrackpoley, some from Madras, and others from Bangalore. One of them recognised us as members of the Free Church Mission, and told us that he was often refreshed and edified by ministrations in our church, and spoke most affectionately of Mr. Anderson—This was one of the pious soldiers of H. M.'s 84th regt. Another, quite of a different character, also recognised us as preachers of the gospel whom he had often heard in Fort St. George. On conversing a short time with him, we found him to be a backslider from the ways of God, in which he once rejoiced to walk, unable to bear close dealing, he left us abruptly on a false pretence.

We arrived at CONJEVERAM at 5 P.M. on Saturday. The sight of the golden city revived many recollections in our minds. Often have we passed through its long, irregular streets, sometimes in the dim twilight and sometimes in the fresh morning. Sometimes have we entered this stronghold of Satan singing the praises of Jehovah, whose name has been blasphemed and dishonoured in its streets and dwellings from time immemorial, and at other times by thinking

and conversing with one another on the omnipotent power and glorious grace of our Immanuel, who shall one day utterly abolish all its idols. The towering pagodas and the numerous smaller temples and muntapams, which caught our eyes at every turn as we passed through Coonchi, made us feel that the city, with all its busy activities, was wholly given to idolatry. The aspect of the whole place impresses every one capable of enlightened reflection with feelings of awe and distress.

All the teachers, monitors, and scholars were waiting for our arrival most anxiously. The glow of affection in their countenances, and the hearty welcome with which they received us, refreshed and made us forget for the time being all the fatigues of a tedious journey. After giving them full intimation of our purpose to spend the Sabbath and Monday among them, and after requesting them to publish our object to their friends and relatives, we retired to the bungalow.

On Sabbath, at 10 A.M., we all went down to the school-house, and began our labours by praise and prayer to Him who made heaven and earth. The hymn of praise which was then sung, was a portion of the 115th Psalm. In a city like Conjeveram this Psalm has real meaning, and tells with power on the mind and conscience. The whole number present was nearly *three hundred*. The present numerical strength of the school is most encouraging, and it is a sure indication of the onward progress of Bible education.

We spent about six hours in examining all the classes in their Scriptural studies. The main object we had in view in these examinations, was not only to reach their hearts by direct appeals of the truth; but to ascertain the actual progress of the different classes in their studies since the school was re-opened in February last.

The first class of the English school studied during the last four months, in the Old Testament, the whole of Genesis, and twenty chapters of Exodus; in the New Testament, three chapters of John's Gospel, and the whole of the Assembly's Shorter Catechism. They passed, on the whole, a fair and satisfactory examination in the Scriptures.—There are some very able and energetic lads in the first class. Their minds are thoroughly trained and imbued with the life giving truths of Christianity. The

case, the power, and the apparent relish with which they handle the doctrines of grace, is a clear demonstration that the glorious gospel of Christ has commended itself to their understandings and consciences. All that is necessary to enable these young men to come out from among the heathen, is a touch from Him whose sole prerogative it is to have mercy on whom and when he will have mercy.

Our vernacular schools of the Conjeveram branch are channels of great good to the community at large. The examination of the first class of the Tamil school on the Acts of the Apostles interested us deeply. They are taught largely in the Scriptures. Their minds are filled with Bible truths and expressions. Often have we witnessed with delight that powerful hold which the Word of God has on their minds, memories, and even on their sympathies, which their own heathen books have failed to accomplish.

The Telugu school, on account of the absence of its head teacher, did not give us that satisfaction which it would otherwise have done. Yet even there we discerned marked progress in the various classes.

For want of an able and efficient agency in the Hindustani department, the Mohammedans do not reap, to the same extent as their Hindu brethren, those advantages which the school was designed to confer on all who attend it.

Our examination on Monday was chiefly confined to secular studies. In History, Geography, Grammar, Arithmetic, and other branches of secular learning, there has been steady progress since the re-opening of the school.

On Monday, we bestowed a considerable time on the girls' school. The whole number present was *forty-seven*, of whom nine were Mohammedans. The first class was prepared to be examined on Luke's Gospel, from the 4th to the 7th chapter.

On a review of the whole proceedings we are convinced that, with the exception of certain deficiencies in some of its departments, the school continues to sustain its high character, and is every way deserving of those commendations which have been bestowed on it by Christian gentlemen who have visited it from time to time. This school has been in existence for about thirteen years. Hundreds of the youth of Conjeveram, of every caste and grade of

society, have received the benefits of a substantial, sound, Bible education. Several of them are now filling respectable situations under Government. Others of them are engaged in different avocations of life. It has been to us a most advantageous centre for spreading light and truth. There is scarcely a mission station in all South India where so many respectable and intelligent Brahmans have heard, to the same extent, the direct preaching of the gospel in their own tongues, as those of Conjeveram have done, almost every time we visited it during the last *thirteen years*. And although we have not had as yet a single conversion from this school, and to the eye of sense all seems to be lost, and idolatry and superstition stands as firm as ever, we believe that the Word of Jehovah, which has been so largely sown there, shall not return unto him void. Our faith of this result is strengthened every time we have seen that Word falling with power and impression on the minds of aged, intelligent, and bigoted men. Every private interview and searching conversation we have had with our monitors and advanced pupils, only assures us that the day is not distant when the Lord Jesus shall descend on this city of idols with his glorious arm of salvation, and give such a manifestation of the power of his sovereign grace and boundless compassion in the salvation of souls, that every idolater in it shall know that there is a Mighty One exalted at God's right hand, as a Prince and a Saviour, to give repentance and the remission of sins; and that when His day of power cometh, a nation shall be born in a day.

We left Conjeveram on the evening of the 24th, and reached Chingiepat next morning early at three. Before ten, at the summoning of the bell, the school-house was crowded with our young friends, boys and girls, happy and cheerful, to welcome us as their friends and benefactors.

On the second day, which was the day of our public examination, we spent about six hours in examining the classes before the friends and parents of the pupils; and it gives us great pleasure to say, that they all passed a most satisfactory examination. The school at present consists of four departments:—the English where there were 83 present, girls 58; Telugu, 94; and the Hindustani, 37; that is, on the roll of 417, there were present 262.

The studies pursued are the same as in former years;—the Scriptures of the Old and New Testaments, History, Brief Survey (first and second parts), Geography, Grammar, Arithmetic, Writing, &c. Though the school was quite unprepared for our visit, and the examination was strict and searching, there was not a single failure in the English department—the portions they had studied were thoroughly gotten, and they were able to answer every question put to them.

We will state, as the result of our last visit to Chingleput, that perhaps the school was never in such a healthy state as at present. The boys are fresh and active—regular attendance is secured by the strict enforcing of discipline—the different classes are under the vigilant superintendance of the head teacher. The main cause of the present state of life and vigour of this school is, that the agency now employed, both in the English and vernacular schools, have all been trained, with the exception of two, one a Mohammedan and another a Hindu, in our English school, and into whatever they teach, they infuse the life which they have drunk.

Our private dealings with the pupils this time shewed us that the truth is not only treasured up in their memories, but gradually leavening their souls, and acquiring every day that influence and authority which it is the prerogative of God's Word to have.

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

INDIA. FURRUKHABAD MISSION.

THE OPPOSITION OF THE HINDUS TO THE CHRISTIAN RELIGION AND ITS CAUSES:

BY THE REV. J. L. SCOTT.

It cannot be doubted that the inhabitants of Hindustan generally entertain a peculiar, and most virulent dislike to the Christian religion. This dislike is natural to fallen man, and no doubt exists in all countries, and in the hearts of all ungodly men; for "the carnal heart is enmity against God," and cannot but hate the things of God. But there seems to be something beyond this in Hindustan. It is not merely that Christianity is an embodiment of the purity of God that it is abhorred by the Hindus. There are other causes at work, and it is proper that Christians at home should know what these are, in order that they may understand the difficulties with which we have to contend, and pray the more earnestly for our success. Let the truth be told. It will always, in the end, be beneficial.

[The feeling of dislike to Christianity has been strongly displayed in Calcutta by events of no remote date. Public meetings were held, and violent resolutions adopted, to secure the repeal of the law by which those who renounce caste should no longer be subject to the loss of property. A leading inducement to these measures was the apprehension that many might become Christians.] In most other places besides Calcutta—and I speak especially of the north-west—the dislike to Christianity is not less real; but it is not so well organized, and partakes more largely of the elements of ignorance and prejudice. The great mass of the people know but very little of what it is. Their idea of a Christian I believe is about this: that he is one who wears English clothes, drinks brandy, and eats beef and all kinds of abominable things. They see us pay no attention to external forms and ceremonies, on which they place so much reliance, and they think that we have very little regard to religion of any kind. We are in a religious point of view, *the unclean*. Even the Mohammedans, though beef eaters, and thoroughly hated as religionists, have a regard to what is clean and unclean, and have far more external religion than we have. The term Christian (Christian) is a term of reproach, or at least it conveys so unpleasant an idea, that if a Hindu wishes to be respectful he will not use it. It is applied by the people entirely to native Christians, and I believe the idea generally conveyed by it, is that of a worthless vagabond, who from motives of gain has renounced the religion of his fathers, and who is now at liberty to do all kinds of abominable things. Those who have had more intercourse with the world, of course have their ideas somewhat modified, but they are not mitigated. It is not dislike to us as foreigners. We, as belonging to the ruling class, are generally respected, and treated with a high degree of deference. It is considered natural and proper that we should be Christians.—If they find us just, kind, generous, and religious after our own way; if they see us earnestly engaged in efforts for their good, they will only respect us the more. They generally listen to our preaching with deference. When we urge the moral doctrines of the gospel, they approve with apparent cordiality. For the cross of Christ they have no relish, but they will generally listen, and admit that Jesus Christ was as true an incarnation as their own Ram or Krishna. It is only when you ask them to renounce Hinduism and become Christians, that their whole soul revolts at the idea. It implies so much that is abhorrent to their feelings, and wakes up such a train of revolting images, that they turn from it with disgust.

Whence this exceeding dislike?

Much might be said in answer to this

question. I shall only mention those causes which I conceive to be in some measure peculiar to Hindustan.

1. The influence of *caste*. It is not in the power of language to portray the full evil of this dreadful system. Imagine society cut up into numerous divisions, all the parts closely united in the bonds of brotherhood; depending upon each other for most of the enjoyments and amenities of life; forbidden to eat or drink with any one not in their own circle; unable to marry or give their children in marriage out of the prescribed bounds; and above all, the conduct of every member subjected to the scrutiny of an eldership of their own; and it will not be hard to perceive the strength of the chain which binds them. The Hindu is a slave; a *willing* slave to his caste. If he offend his brethren or break the rules of caste, they meet and punish him. Most likely he is interdicted from eating and drinking with them, until he restore himself by giving them a feast; a contingency which a poor man will avoid as he would an adder. If this crime should be of a nature not to be forgiven, he is irretrievably *cast out*; and who can tell the horror of that event? Father, mother, brother, sister, wife, child, friend, companion, he has none. No one to pity him, no one to sympathize with him, no one to help him. He sinks down into the dregs of society—drags out a weary life, and becomes a miserable *outcast*. Christianity is a direct antagonist of caste. Christians all eat and drink together at the Lord's supper. To a Hindu the very first idea of Christianity is the giving up of caste. These societies therefore guard themselves and their members against the danger of contamination. If any one is disposed to listen to our instructions, he must be careful that he does not go too far, lest he should bring down upon himself the wrath of the council. Thus, caste is a lion guarding the way to the tree of life, and ready to spring upon the too daring adventurer. Unless a man is already a vagabond, and so has nothing to lose, or unless he can satisfy his brethren that he has some other object in view, or unless perchance he be a sincere inquirer, and ready to hazard every thing, he dare not come too frequently to us for instruction. The consequence of all this is that a man must not inquire; he must not open his mind to the light; he must remain ignorant and prejudiced, and look upon Christianity as a deadly evil to be avoided and detested.

2. The peculiar prejudices of the country in reference to the sacredness of animal life, and especially that of the cow, is another cause of the dislike of the Hindus to Christianity. Many of the Hindus kill various kinds of animals, and eat them too, but no one ever dares to lay violent hands upon the cow; and it is more holy to abstain

from all animal food, and protect all animal life. The idea is that in killing an animal you may perhaps be killing your own father or mother, for they all believe in the doctrine of transmigration, and make no difference between the soul of a man and that of an animal. The cow is sacred, and is exceedingly dear to a Hindu's heart.—She understands his language. I have heard a cow-herd talking to his cow as if she were a reasonable being, and he seemed to think she understood every thing he said, only she did not answer. *Gow-hatya*, cow-murder, as the killing of the cow is called, is the very summit of crime, a murder infinitely more heinous than that of a human being. In this respect we outrage their prejudices dreadfully. We kill, and eat every day, our religion allows us to do so; but it must be a bad religion in the estimation of the ignorant and prejudiced Hindu, that will grant such an unholy and detestable indulgence. They cannot think of it without abhorrence.

On this point their prejudices are aroused sooner than in any other way. There was a wicked native Christian in Futehgurh, supported for a time as a catechist by an officer in the army, but who did every thing he could to hinder us in our work.—There was a village close by, where we were in the habit of going to preach, and where the people listened to us with much respect. This emissary of Satan, when he learnt how it was, followed us up. Collecting the people together, he said that he had something very important to tell them. Do the Sahibs come here to preach? Yes.—Well then let me warn you. Listen to them ten times, and they will get an order from the Governor-General, and make you all Christians. *They will make you eat beef*. So it was with me. They made me drunk, put a piece of beef into my mouth, and I became a Christian. I have had my tail cut off, but I do not, like the fox, wish to see you in the same plight, I have therefore come to you as a friend to warn you. This was enough. The next time one of our number went to the village he was pelted with stones, and for a long time the people were afraid to listen to us.

3. Another cause of this dislike is, that Christianity in this country has been sadly betrayed, misrepresented, and shorn of her beauty by her professed friends. Among the English, formerly there was scarcely any sign of religion, not even the external appearance of it. Things are much better now. There is, here and there, a goodly number of pious people. But the great majority still know nothing of the spirit of Christianity, and do not recommend it in their lives. Among the native Christians, on whom much more depends in this case, we hope there are many of God's people, but it cannot be denied that many of them are also exceedingly weak, and th...

can bring disgrace upon the cause of Christ. There is especially a pretty large class—most of them Roman Catholics, who go about through the country as beggars. These men are utterly ignorant of Christianity, and are a deeply degraded class. Many of them dress themselves up in old cast-off European clothes, and dirty, and ragged, they go about committing all kinds of crimes, and wallowing in all kinds of impurity. They present a picture at which respectable Hindus shudder, and no doubt the thought often crosses their minds.—How would we be, if we were to become Christians.

4. I can only mention one more cause:—the influence of government. The officers at the head of affairs are nominally Christians, and some of them, no doubt, truly so. But the government is scarcely worthy of the name of a Christian government, though it is gradually coming round. Formerly idolatry was countenanced in several ways, and even yet, in the southern part of India, the connexion is not entirely dissolved.—But the course which government adopted at former times, in reference to the schools and colleges for native education, has not been changed, and is most deplorable. We would not ask them directly to patronize Christianity, for that would hardly be done: all we ask is that it should not be proscribed and forbidden, as in the case at present. A teacher in a government school should not open his lips on the subject of Christianity. The Bible must not be brought into the walls of the building. A boy, though he be ever so desirous, must not say anything about God and heaven. The consequence is, that the natives consider the government as opposed to Christianity on their side. No serious Christian will take a place as teacher in these institutions. The situations are filled by worldly-minded men—often by infidels. The boys who are instructed in these schools come out of them thorough infidels, both as regards Hinduism and Christianity, knowing nothing of the Bible, but often armed with the arguments of Paine and Volney.

What I have said above is not to discourage. The gospel can triumph over all these, and much, much more. "Who art thou O mountain? before Zerubbabel thou shalt become a plain." Let us not be discouraged, but only arm ourselves more fully in the conflict. Let the missionary be zealous and laborious, let the church be more instant and earnest in prayer, and India will be vanquished. Her gods will be forsaken, and her temples will be swept down to the dust, or converted into temples for the worship of Jehovah.

THE IMPORTANCE OF EARLY RELIGIOUS EDUCATION OF CHILDREN.

Children are capable of receiving religi-

ous impressions at a very early age. They are then much more readily brought under religious influence than in after years, when their habits are confirmed, and hearts hardened by contact with an evil world. Every husbandman and zoologist is familiar with this principle and turns it to profit. When the husbandman would train a vine, he does not select the rugged growth of years, but would rather choose the tender scion, and transfer it to his vineyard, while its fibres are flexible and its tendrils delicate. With such a choice he finds but little resistance in shaping its growth. When the zoologist would domesticate a wild animal he would not choose one with fully developed frame and ferocity, matured by the exercise of its native habits, but rather select the young, ere its fierce nature has been matured.—Then his task is easy. From these observations we should learn a lesson in reference to our children. Multitudes, who become the subjects of grace in advanced age, in their fierce struggles against early habits, are led to deplore the deprivation of early religious instruction.

(From the Canada Record.)

SCRAPS CULLED FOR THE RECORD.

1. Satan drives his victims from presumption to despair.
2. We cannot think too ill of sin, if we do not think it unpardonable.
3. It evinces great hardness to be more concerned about our sufferings than our sins.
4. Impenitent sinners are often not reclaimed by God's rebukes, because they think themselves wronged by them.
5. Unpardoned sin fills the heart with constant terror.
6. God has wise and holy ends in protecting and prolonging the lives even of very wicked men.
7. Rash anger is a species of murder, not indeed of the hands, but the heart.
8. To those who die in Christ, death is not only innocent and inoffensive, but also honourable and glorious.
9. The wickedness of the wicked curses all they do and have.
10. When Christ began to preach, he preached humility—he preached it by example. (Matt. iii. 13.)
11. Those who would rise high must begin low.
12. Christ's condescensions are so great as to appear almost incredible to the strongest believer.
13. God more and more honours those who continue lowly, when their reputation rises.
14. They have much of the spirit of God who feel and see that they have need of more.
15. The purest souls are most sensible.

William Sinclair	1 10½
Mrs. Livingston	7½
A Friend	1 3
A Friend	1 3
Mrs. Cameron	1 3
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	4 0 6
Charles Ross, col.	5 2½
William Munro	5 2½
Alexander Calder	5 2½
Malcolm Ferguson	5 2½
Angus McLean	5 2½
Donald McInnes	5 2½
John McIntosh	5 2½
John Morrison	5 2½
Hugh Matheson	1 3
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	2 2 11
Alexander Campbell, col.	5 2½
Alexander Fraser	5 2½
Donald Ross	5 2½
James Davison	2 6
Alexander Campbell	5 2½
Mrs. Alex. Campbell	5 2½
Mrs. Alex. Campbell, junior	2 6
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	1 11 0½
John Fraser, col.	5 0
William Dunbar	5 0
A. Forrest	10 0
Donald Ross	1 1 0
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	2 1 0
Angus Colquhoun, col.	5 2½
John Grant	5 0
Adam Stewart	2 0
Angus McQueen	5 0
George Rankine	5 2½
John Grant	2 0
John C. Colquhoun	2 5
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	1 6 5
William McDonald, col.	5 0
Mrs. William McDonald	2 6
Thos. McDonald	5 0
Mrs. T. McDonald	2 6
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Miss Catherine McKay, col.	2 6
Marion McKay	2 0
Elizabeth McKay	1 3
Christian McKay	1 3
Catherine McQueen	2 6
William McQueen	5 0
Mrs. McKay	2 0
Mrs. William Austin	7½
Isabella Rankine	1 3
John Rankine	1 3
Mrs. Rankine	4 3
Daniel Rankine	1 3
James McRae	2 6
Donald Rankine	1 10½

Alexander McGregor	2 2
John McBeth	2 6
Daniel McKay	1 10½
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Total	21 11 9
A. FORREST, Treasurer.	

Catalone.

John McDonald, col.	
Widow McLean	5 1½
Widow McPhail	2 1½
Mrs. Philip McLean	5 7½
Ewen McIntyre	3 9
Allan McDonald	5 0
Alex. Matheson	3 0
Donald McDonald	2 2
Rory McLean	7 2
Philip McLean	1 6
John Ferguson	1 10
Niel McIsaac	2 6
Rory McDonald	3 9
Donald Duff, Mainadieu	1 3
Norman McRury	2 3½
Hugh McIntyre	2 6
Malcolm McDonald	3 ½
Niel McPherson	2 1½
Alex. McPherson	2 1½
Norman Ferguson	7 10½
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PRINCE EDWARD'S ISLAND, AND
NEWFOUNDLAND.

THE session of this College will be opened, God willing, on **TUESDAY**, the second of November, when the Rev. William Lyall, Professor of Mental and Moral Philosophy, will deliver an Introductory Address, in Chalmers' Church, at seven o'clock in the evening.

Students will be enrolled for the different classes immediately after the Introductory Address is concluded.

Theology, Church History, and Hebrew,
REV. PROFESSOR KING.

Mental and Moral Philosophy, with General and Classical Literature,
REV. PROFESSOR LYALL.

Halifax, Sept. 27th., 1852.

Free Church Academy.

TEACHERS:

MR. GEORGE MUNRO, Rector,
MR. JAMES FOWLER,
MR. NEIL MCKAY.

THIS INSTITUTION WILL BE re-opened on **WEDNESDAY**, the 1st of September.

The mode of instruction followed out in it, has acquired for it a high standing as a Seminary of Education, and the favorable anticipations which were entertained respecting efficiency, both in instruction and discipline, have been fully realized.

While the Academy Board intends that the course should secure a thorough English Education, they provide especially for the instruction of those who might be desirous of following out the study of the Classics and Mathematics. They therefore feel confident in recommending it as an Institution well fitted for giving a solid English Education, as well as admirably adapted for preparing for a higher Collegiate Course.

BRANCHES TAUGHT.

Mathematics, Natural Philosophy, &c., Mr. Munro.

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

Initiatory Department, Mr. McKay.

JAMES H. LIDDELL.

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SCHEMES OF THE CHURCH.

The following collections have been received:

	SYNOD-FUND.	
Gulf Shore	£1	0 0
Wallace	6	2
Cove	4	2

W. S. STIRLING, Treasurer.

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IN terms of the Act of the Free Synod of Nova Scotia, ancient public Collections, the Collection for the Current Expenses of the College and Academy (that is, the rent, and other expenses incident to the occupation of the premises), is to be made in all the Churches and Preaching Stations of the Free Church, on the first Sabbath of **DECEMBER**; and it is expected therefore that Ministers, Probationers, and Catechists, will give due intimation thereof on the Sabbath immediately preceding.

Halifax, October 26th., 1852.

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