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# THE MISSIONARY RECORD

OF THE

## Free Church of Nova Scotia.

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### THE LAW, OBLIGATIONS, AND PRIVILEGES OF THE SABBATH.

Let us attend to the purpose and duties of the Sabbath

The purpose of the Sabbath has respect both to God and man, and the duties of the Sabbath, accordingly, have the same twofold character: they have either God for their object, or the temporal or eternal well-being of man himself.

We may view the Sabbath, in the first place, as having God for its object. And viewed in this light, it is intimately associated with his glory. Look at it in this light, and say if it was not most natural and proper in God to require one whole day, at regular returning periods, to be devoted to his service, and to be especially connected with his honour? What could piety more naturally appoint for itself than a whole day at certain intervals, to remember God, and to be spent in his service? Viewed in relation to God, the Sabbath is a day especially set apart for his honour, on which we are to meditate upon his character and works, and offer to him our homage and worship. God accordingly challenges it for himself—To keep anything holy is to regard it as God's, and as dedicated to his use. And the commandment is: "Remember the Sabbath day, to keep it holy" And "the Lord blessed the Sabbath day, and hallowed it." In the words of Isaiah, it is: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him." The Sabbath, therefore, is a holy day: it is God's day: it is devoted to his service. If so, as a necessary consequence, we must rest from our

own employment on that day; for to engage in our own avocations on that day, would be to take it from God, and appropriate it to ourselves. It would be to make that our own which we have seen is God's. Accordingly, it is said: "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." That this is necessary to the character of the day, and is enjoined by God, will be seen by a reference to many passages of Scripture. Look to the commandment itself. Exod. xx. 8, 9, 10, 11, Deut. v. 12, 13. We find the same thing proved by the conduct of Nehemiah, as recorded in the book of Nehemiah, xiii. 15, 22. Read also Jer. xvii. 21, 22. We are, then, on the Sabbath day, to abstain from our own employments, from such things as may be lawful on other days. Exceptions can be made only in cases of necessity and mercy. With respect to these God could never make a law which would exclude them on any day. To do so would be equivalent to his withdrawal of a right of grant to his creatures to life itself. If life is given to us to possess, then those things can never be remitted, which are necessary to its maintenance. If the inferior creatures are put under our dominion, and intended to be subservient to our use, then they as well as ourselves must have all necessary care and attention. It is here that the principle of our Lord comes in: "The Sabbath was made for man, and not man for the Sabbath." The Sabbath was made for man's good equally as for God's glory: it was given him as a day which he might improve to the good of his soul; but to oblige him on that day to omit those offices or acts which necessity or mercy would dictate or require, would be to in-

jure him, it may be, in those very respects in which the Sabbath was given to him to improve himself, or at least to set aside some principles of our nature for the sake of others, a thing which would never be consistent with the arrangements or appointments of a wise and beneficent God. But before the exception can be made; before we can allow ourselves in any work, it must clearly come within the case either of necessity or mercy. Every other work must be remitted. All ordinary employments either of business or amusement must be given up.—The exception in the instance of the miracle wrought by our Lord, and the cases which he supposed, proves the rule.—If action only in such or similar cases could be justified, then it could be justified in no other. And although “the Sabbath was made for man, and not man for the Sabbath;” still, it is the Sabbath, and while works of necessity and mercy are not reached by the law of the Sabbath, that law excludes every other work, and hence the very name Sabbath, or day of rest. A conscience scrupulous for God’s glory, and for the integrity and honor of his commands, will, in general, not find much difficulty in deciding what are works of necessity and mercy, and what are those which are to be regarded as excluded or forbidden by the law of the Sabbath. Let any man have a proper jealousy for God’s glory, and a regard to his authority, and that will for the most part keep him right: Let him but remember the authority of the law, its solemn sanctions, and its weighty penalties, and he will not regard as a trifle what God has pronounced to be sinful, or the law has represented as a transgression. The words of the prophet include not only our actions but our words, but much more our actions, if they are not such as are consistent with the character of God’s day: “not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.” And if our ordinary avocations and speech are inconsistent with that day, oh, how inconsistent must all unhallowed speech and behaviour be! How inconsistent must be all trafficking or trade, in which man is presumptuously employing time which God has claimed for himself for his own gains! The noise of any worldly occupation in that day is like a defiance to the creator, the Lord of the Sabbath: it is like an insult to the serenity of the heavens, or the peacefulness of the landscape, which God seems hushing into quiet, that

the day may appear, as it is, a holy day, a day of rest! How fearfully selfish appears the conduct of man, which will not remit on one day in seven the prosecution of his own objects, but must endeavor, on God’s day as well as employ the other six for his own purposes! No one would say to the sailor at sea, put down your sails, and let your ship rest upon the waters. That were gross folly. The mariner must obey the winds and the waves, and guide his vessel according to the laws of his art, as long as he is at sea, and he may ask God to send the winds which will be favourable, and to preserve him amid the billows, till the destined haven is reached. But must we have not merely the ship wooing the favourable breeze, and speeding her course over a measureless tract of ocean, laden with God’s bounties, and preserved by His goodness, but must we have our journeys by land, which no law or necessity demands, or principle can justify, and employ in these the mightiest discoveries for man’s convenience and prosperity ever allowed to science—must we seek our own pleasure, and do our own ways, regardless both of the Sabbath, and of the Lord of the Sabbath! Let such selfishness, and such sin become universally prevalent: let the principle in one case be carried out in all: let every man act for himself, and do his own ways, and find his own pleasure, and it requires no great spiritual discernment to see what this or any land so guilty would deserve, if it did not receive the swift judgments of the Almighty.

But pleasure, and vain and worldly conversation, form the most common profanation of the Lord’s day, and mode in which it is perverted from its proper character and purpose. And how many are involved in this guilt! Alas, here, who will say, “I am pure from my sin”?—How many vain words! What idle conversation! Our own ways, our own pleasures, our own words: these are all opposed to the character of God’s day, and the exercise suitable to his worship and his services.

But view the Sabbath now as having respect to man himself, having his improvement for its object: we refer, of course, to his spiritual improvement. Regarded as an institute for man, and intended for his benefit, the duties are the same as before—the worship of God, meditation upon his character and ways, all those exercises by which religion may be promoted in the soul. The Sabbath was given for these exercises, and these alone are con-

sistent with its hallowed character. By these we serve and honour God, and by these we promote our own spiritual improvement. Attendance upon the public sanctuary is especially a duty on that day. This seems to be implied in the close juxtaposition between these two things, keeping the Sabbath and reverencing the sanctuary, in the exhortation: "Ye shall keep my Sabbaths, and reverence my sanctuary, saith the Lord." It is taught us in the example of the early church. For "on the first day of the week, when the disciples came together to break bread," we are told, "Paul preached unto them" We have here the assembling of the disciples for the purpose of observing the ordinance of the Supper, and we have Paul preaching unto them; both on the first day of the week. It was upon the first day of the week that the disciples were exhorted to lay by them in store, as God had prospered them. David went up with the multitude to the house of God, with the voice of joy and praise, with the multitude that kept holy day. He says, "I will pay my vows unto the Lord now, in the presence of all his people." And in the 118 Psalm, from the 19th verse, we find these beautiful words in reference to the sanctuary, prophetic of Christ, and ascriptive of praise to God,— "Open to me the gates of righteousness: I will go into them, and I will praise the Lord: This gate of the Lord, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.— God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee: thou art my God, I will exalt thee. O give thanks unto the Lord; for he is good: for his mercy endureth for ever." "I was glad," says he in the 122nd. psalm, "when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."— And it is prophesied of the happy and millennial state of the church, Is. lxxvi. 22, "And it shall come to pass, that from

one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."— But while the sanctuary is more especially intended for the worship of God and the other exercises of religion, it is not to be thought that these are over when the sanctuary is closed. Some have openly advocated the opinion, that the public worship of God is all that is required of religious and sacred duty, on the Sabbath, and that after it is at an end, the Sabbath may be spent in any way, or that nothing more can then be required of us than rest from our worldly avocations and employments. But this is keeping not a day holy unto the Lord, but a few hours, and employing the rest of the day for our own secular or selfish purposes. Is such an opinion consistent with the words of the commandment, "Remember the Sabbath day, to keep it holy." Till it can be shown that that commandment is not binding upon us, we must maintain that it is a whole day and not a part merely that is to be consecrated to God and to religious duty.

And what we are to do ourselves on that day, we must allow others to do also. What is a duty incumbent upon us, is equally a duty incumbent upon them, and we must throw no obstacle in the way of their performing it. What is necessary for us, is equally necessary for them— Their improvement and salvation are as much an object with God as our own, and we must throw no hindrances in the way. Ah! did we remember that it is the eternal well-being of our souls we have to care for, that it is not merely certain duties we have to perform, but this object that has to be gained!— we should both be more anxious ourselves to improve the Sabbath and to keep it holy, and to allow others to do the same. We should see that our domestics attended to the duties of the Sabbath as well as ourselves; and we should promote the sanctification of the Sabbath, God's holy day, in our neighbourhoods, and in the world at large. Yes, it is nothing less than salvation that is to be gained: this is the object that is to be promoted or secured. In Heaven there is an eternal Sabbath; there is no temple there, for all Heaven is a temple, and its inhabitants are ceaselessly occupied with the services of Jehovah. And here it would be all *praise* and *service* too, were this not an apostate world, and were not the *salvation of the soul* a grand and a chief concern. Ah! the Sabbath is given us

for this object particularly, and how concerned should we be to improve it! It is a day for seeking God—a day for waiting for salvation—a day for coming to the pool of ordinances for the healing of our souls—a day for resting from our worldly avocations that the spirit of God may rest upon us, or may take possession of us, and abide with us. And then our song of praise should be even louder and sweeter than that of the Angels, for it would be to Him that hath loved us and washed us from our sins in His blood, to Him be glory and dominion for ever and ever!

Let us attend to the privilege and advantages of the Sabbath. That it is a privilege is implied in the words: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a *Delight*"; and it must be a privilege, and fraught with the most important benefits; for God promises if we keep it, that then "we shall delight ourselves in Him, and he will cause us to ride on the high places of the earth, and feed us with the heritage of Jacob"; all which is guaranteed to us, "for the mouth of the Lord hath spoken it." The Sabbath is a privilege both in a temporal and spiritual point of view. Must it not be a privilege to cease from the wearisome routine of daily business or employment, to rest our faculties of body or soul, to withdraw our attention from the distracting cares of life, and have one day to think of the spiritual part within us, and direct our views to an unseen and eternal world! What a delight do they deny themselves who still, on that day, take up with the world and the world's avocations, who say in respect to the proper engagements of that day, "What a weariness is it!" and who have no relish for any thing like heavenly meditation? To those who have to toil every day, and from early till late, for their earthly subsistence, it must be especially a privilege to rest upon the Sabbath from worldly employments. Hence the poet chiefly regards it as the poor man's day:

Hail Sabbath! thee I hail, the poor man's day!

And if they are spiritually minded, and have a relish for heavenly things, it must be doubly dear. Precious will it be to them as giving an opportunity, so little enjoyed, of attending to their spiritual and eternal interests. Much may be done in this matter even in the midst of worldly business, but when we consider the power of external things over us, and

the advantage of leisure and quiet for the prosecution of our religious duties it must appear how precious the Sabbath must be to the laborious and the poor. O! what a boon and blessing is the Sabbath, so little thought of! Is the business of the world on that day suspended? Is there intercourse on that day between earth and heaven? Do the Earth and the Heavens seem blended for a period in one delightful occupation, or folded in one loving embrace? Is every house of the religious occupant for the time a Bethel, a little sanctuary? Does peace "with dove-like wing brood over all"?—And is there then let down in a peculiar manner a ladder from the sanctuary above, to the sanctuary below? And then, is Christ in the midst of the assemblies of his people? Surely, the Sabbath is a delight, and a privilege!

It is fraught with the most important advantages. And these also divide themselves into temporal and spiritual. Look at it in a temporal point of view. It is a curious fact that when the Sabbath was abolished at the Revolution in France, as an encumbrance, and a restraint upon business and upon liberty, it had to be restored. Man's overtaxed powers were inadequate to the incessant demands of labour; and even the tenth day which was substituted in place of the seventh, was found not to be the proper proportion of time, and the seventh had to be recurred to, as imperatively demanded by the physical constitution of man! This is a very instructive fact. It appears then that God had regard, after all, to our temporal welfare, as well as our spiritual benefit, in the institution of the Sabbath. And how had he regard to the meanest, to all, in that institution: "thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates," "that thy man servant, and thy maid servant, may rest as well as thou." Some men would pretend to know our nature and our wants better than God: they would make changes on the laws of God: they would at least abridge them so far, lessen them in the extent of their application; but disturb any of the laws of God, and you inevitably introduce disorder and evil. The physical advantages of a seventh day's rest are demonstrable. More may be an advantage in many respects, but less is a decided encroachment, to the extent that it is made, on our physical capabilities.

But the faithful observance of the Sab-

bath has the promise of temporal prosperity connected with it: "thou shalt ride on the high places of the earth." This is resolvable just into the axiom—"Godliness is profitable unto all things, having the promise of this life, and the life that is to come." Instances have been noted in which individuals doing business on the Sabbath day, have only involved themselves in ruin: while those in the same line of life who respected the Sabbath have been distinguished by prosperity. And what may be said of individuals, may be said of nations or communities. They shall perish if they do not serve God; and if they profane his Sabbaths they will not be likely to serve him in any other way. Therefore it is that we should be peculiarly jealous of the Sabbath. It is intimately connected with God's glory, and the observance or neglect of it must be intimately connected with a nation's well-being, or otherwise. We shall ride on the high places of the earth if we respect the Sabbath; and if our nation were to respect God's Sabbaths we should yet see it maintaining a high pre-eminence among the nations of the earth, and greater prosperity would be extended to us, in all the departments of our commerce and our trade. There is nothing, we repeat, of which God is more jealous than his Sabbaths, and if we neglect these, and do our own ways, and find our own pleasure, we may expect the judgments of the Almighty; but if we respect them, thereby also promoting that righteousness which exalteth a nation, we shall enjoy the smiles of God, and He will pour upon us the choicest of his blessings. Read the blessing and cursing connected with this subject in Jer. xvii. 24-27.

We have little space left to speak of the spiritual advantages of the Sabbath: "Then" says Jehovah, "shalt thou delight thyself in the Lord"—"I will feed thee with the heritage of Jacob thy father"—One of the direct effects of the proper observance of the Sabbath is to increase our delight in God himself, the most important benefit, surely, that could flow from any duty; for to have our happiness in God is to have a never-failing spring of happiness, a joy, a delight which can never exhaust itself, or be exhausted. The connection between the due observance of the Sabbath and this blessing, is very obvious, for the more we conform to God's precepts, we shall enjoy the more of his favour and love, and the more we learn of Him by meditating upon His word and

waiting upon His ordinances, the more we shall see to admire, and the more we shall have cause to rejoice in Him, and triumph with His inheritance. And then he will feed us with the heritage of Jacob: he will give us spiritual bread, *meat to eat which the world knows not of*. Our souls will be satisfied as with marrow and fatness. Those blessings which the world covets not, but which the believer enjoys, will be ours. Peace as solid as it will be abundant, joy as permanent as it will be divine, and hopes, which only trust in God and faith in Christ, can inspire, will fill and occupy our hearts. The mouth of the Lord hath spoken it. All this is as true as it has been spoken by God

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### REMARKS

ON THE

*"Reply of the Synod of the Presbyterian Church of Nova Scotia, to the Letter of the Free Church Synod declining the Union."*

BY THE REV. PROFESSOR KING.

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### NINTH ARTICLE

How desirous soever the brethren of the Presbyterian Synod may be to represent the Free Synod as refusing to unite with them because they are opposed to persecuting principles, it is nevertheless true that the Free Synod, and as steadfastly adhering to the doctrines of the Westminster Standards, are themselves opposed to such principles. It was as maintaining the doctrines of these Standards in all their fulness that the Associate Presbytery, in 1743, "fearlessly denounced" "the dangerous extreme of espousing principles in favor of propagating religion by offensive arms." In that denunciation on all genuine Seceders cordially concur, so that Mr. Trotter says nothing at all to the purpose, when he quotes such a declaration, in order to show that the adherents to the New Light have not departed from the principles of their "fathers of the Secession." He knows little indeed of Secession principles, if he has yet to learn that the Seceders who in 1743 issued that denunciation, did so in the full conviction that it was agreeable to the word of God, to the Westminster Confession of Faith, and to the obligations of the Covenants, in connexion with the contemplated renewal of which it was that the act which he has quoted was passed. But whatever may be the amount of Mr. Trotter's informa-

tion on the subject, it is not unworthy of notice that the mode adopted by him and his brethren of stating the grounds of difference betwixt the two Synods, is ingeniously fitted at once to create an unjust prejudice against the Free Church, as if they held persecuting principles, and to divert attention from the matters with respect to which those who have embraced the New Light have departed from the principles of those whom, with little regard to truth, they persist in calling their "fathers of the Secession." It is on the ground of this departure from principles formerly held; that the Free Church cannot, in consistency with her obligation whereto she had already attained to walk by the same rule, to mind the same thing, enter into a union with such; and it is to the fact that there has been such a departure from principles formerly professed that attention must now be directed.

There is perhaps no one element of Bible doctrine on which the sentiments of the original Seceders stand out in bolder relief, than that which regards the duties which the Civil Magistrate is bound to discharge in behalf of the true religion. The general principles of this doctrine are stated in the following terms, by one who had thoroughly imbibed the spirit of the original Seceders, and who, although involved in the charge of holding persecuting principles which has been so audaciously brought against the adherents to the Old Light, was one of the most enlightened expounders of the rights of conscience and of the true principles of civil and religious liberty with which the last generation was blessed. The late Dr. McCrie, in his "Statement of the Difference," Pp. 78-81, says, "That more special concern which certain persons have with religion, particularly in consequence of their being placed, according to divine institution, in offices properly religious and ecclesiastical, in which the immediate administration of religious ordinances is committed unto them, and unto which they are to 'give themselves wholly,' does not set aside the more general concern which other persons have with it as connected with their office and station, and those powers and duties which are founded in nature and more clearly unfolded by revelation.— When masters and parents employ their authority for promoting religion, they do not interfere with the office of ministers of the gospel, nor does their power thereby become ecclesiastical, but still remains

herile and parental. In like manner, when civil rulers employ their authority for the same purpose, they do not encroach upon the proper business of church courts; their power remains civil and political, and does not become ecclesiastical or spiritual, although it be exercised about objects religious and ecclesiastical. To set aside or deny the powers belonging unto any of these, because we may not be able exactly to define their limits, or because they may interfere with, and encroach upon one another (which, in real life, and among erring and corrupt men, may be expected), would be unreasonable and absurd. In large and extensive societies, in particular, which are co-ordinate, such as a Kingdom, and a church of equal or nearly equal extent, and consisting chiefly of the same individuals, there must be more danger of such interferences, with the jealousies consequent upon them; yet as these do not arise from any formal or particular alliance [witness the interference of the Court of Session with the United Secession, in the Falkirk case referred to in the seventh Article], but from circumstances resulting from their co-existence and acting, so far from being an objection against every connection and alliance, they, on the contrary, demonstrate the propriety of agreeing to and establishing such rules as may bid fairest for preventing these evils, and for conducting matters so as that both societies may gain their ends more fully to their mutual benefit."

Having referred to the necessary distinction between church and state, and the independence of the former upon the latter in all her intrinsic jurisdiction and administration, he proceeds to say in his own name and in the name of the brethren who were associated with him in protesting against the deed of the Antiburgher Synod in favor of the New Light— "But, in full consistency with these principles, they think they can maintain, that civil authority may be lawfully and beneficially employed in the advancement of religion and the Kingdom of Christ.— The care of religion, in the general view of it (in which respect the consideration of it is previous to that of the form which it assumes in consequence of supernatural revelation and the erection of a church state), belongs to the magistrate's office; and it is his duty to watch over its external interests, and to exert himself in his station to preserve upon the minds of his subjects an impression of its obligations and sanctions, and to suppress irreligion,

impiety, profanity, and blasphemy. It is also the duty of civil rulers, and must be their interest, to exert themselves to introduce the gospel into their dominions when it may be but partially enjoyed; and by salutary laws and encouragements to provide them with the means of instruction, and a settled dispensation of ordinances; especially in poor and desolate, or in ignorant and irreligious parts of the country;—all which they may do without propagating Christianity by the sword, or forcing a profession of religion on their subjects by penal laws. When religion has become corrupt, after it has been received and established in a nation, and has degenerated into a system of falsehood, superstition, idolatry, and tyranny, carried on by churchmen, aided by the civil powers; and where various abuses of this kind are interwoven with the civil constitution and administration, —an eminent exercise of civil authority is requisite for the reformation of these; not by the abolition of all laws respecting religion, as a matter which civil government has no concern with, and by leaving every thing to individual exertion or voluntary associations, which would breed anarchy and endless disorder; but by magistrates taking an active part in prosecuting a public reformation, removing external hindrances, correcting public and established abuses, allowing, and in some cases calling together and supporting ecclesiastical assemblies for settling the internal affairs of the church and of religion, ‘that unity and peace may be preserved,’ &c; as was done by the rulers of different countries at the period of the Reformation from Popery, and in Britain at the time of the Westminster Assembly. In an ordinary state of matters, they also judge, that it is the duty of civil rulers to maintain and support the interests of religion, and the Kingdom of Christ, by publicly recognizing and countenancing its institutions, giving the legal sanction to a public profession, or confession of its faith, a particular form of worship and ecclesiastical discipline, which are ratified as national; and by making public and permanent provision for the religious instruction of their subjects and the maintenance of divine ordinances among them. These, with other things of a similar kind, agreeable to the principles of presbyterians, civil rulers may do in the exercise of their authority, without encroaching upon the office or business of the church and its officer-bearers, without compelling

their subjects to believe or practise what they do not believe or judge sinful, and without punishing persons who may conscientiously dissent from the authorised and established religion, or depriving them of their natural rights on this ground; while at the same time, by using their authority in this way, magistrates do act for the honour of him by whom they rule, for the promotion of religion, the advancement of the Kingdom of Christ, and the public good of their subjects.”

The doctrine which Dr. McCrie thus shortly expounded had been maintained by the Church of Scotland from the days of the Reformation, it formed a pervading element in the National Covenant, and in that Solemn League and Covenant under the obligation of which the Westminster Assembly of Divines carried on their deliberations, it is stated with much accuracy in the Confession of Faith which they agreed upon, and it is a doctrine not merely which the “fathers of the Secession” did not renounce on becoming Seceders, but to which they most stedfastly adhered: and to which they attached great importance. Let the following evidences of this be carefully considered.

1. In 1735, the four brethren who were the original Seceders emitted a statement of Reasons why, after some concessions had been made by the General Assembly 1734, they had not acceded to the judicatories of the established Church. After a full exposition of these reasons, which may be seen in the Re-exhibition of the Testimony, pp. 231–254, and in which there is no objection stated on the ground that the Church enjoyed the countenance of the State, they add, “And, as these are the reasons of our continuing still in Secession from the judicatories of the church; so if the following things were done, our difficulties would be removed out of the way.” Five of the particulars referred to may be considered as ecclesiastical. The sixth, which is the last, has a bearing upon the nation, and is stated in the following terms: 6 to, In regard the just grounds and causes of the Lord’s controversy with this land, have not been particularly acknowledged for many years past, and the lamentable steps of defection and backsliding, which have lately come to a great height, have not been confessed, to the glory of God, by the Commission of the last Assembly, in their grounds of fasting: That therefore, in the grounds of a national fast, for



which there seems to be as weighty reasons as ever, there be an acknowledgment of the great guilt of this land, in having gone on into such a course of backsliding contrary to the word of God, and the obligations these lands are under to promote reformation, by our covenants national and solemn league; and that they make a full and particular enumeration of the steps of defection that have been made in our day, according to the pattern of reformation in the word, and the example of our ancestors, in reforming periods of this church; particularly in the years 1638, 1646, and 1648."

2. The 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 National Covenant of Scotland, and the Solemn League and Covenant of the three Nations, was agreed to by the Associate Presbytery in December 1736. In the approving part of that Testimony, they "with thankful hearts acknowledge and bear record unto the wonderful power, grace and goodness of God" in his many great and wonderful appearances in behalf of the church and land. Among the various particulars which they refer to with so much thankfulness to God, the following may be noticed as distinctly involving the idea of national actings in behalf of religion: "that in the year 1570, the Pope's authority was abolished in Scotland: And the first Confession of Faith (directed mainly against the errors and abominations of the Church of Rome, the great point against which the testimony of the Lord's witnesses was then stated.) was ratified and approved by the Parliament."—"And all the pieces of the reformation then attained unto, were ratified and approved by the Parliament anno 1592: excepting that patronage, which was expressly condemned in the Second Book of Discipline, was approved by the said act of Parliament.—In grateful acknowledgment of which rare and singular mercies, and for their own mutual strength and support against the common enemy, the national covenant, having been first subscribed by the King and his household in the year 1580, was subscribed by persons of all ranks, anno 1581; and again by all ranks of persons in the year 1590. This covenant, relating to the reformed religion then professed in Scotland, and more particularly expressed in the Large Confession of Faith, was sworn with much cheerfulness and glad-

ness of heart; the whole land rejoiced at the oath of God. And by this solemn oath and Covenant, this Kingdom made a national surrender of themselves to the Lord; and bound and obliged, both themselves and their posterity, to cleave to the truths of God, and to the observation of his laws, ordinances, and institutions."

... "And, though the determination of this Assembly [at Glasgow, 1638], were much opposed by a popish and prelatic party; yet through the good hand of God upon his servants and people, the Reformation then begun and carried on was ratified and confirmed by the second Parliament of King Charles I. anno 1640; the last session of which Parliament was countenanced by the King's presence, anno 1641. And from this time till the year 1650, the building of the House of God went on prosperously and successfully."

3. A few years before the Secession occurred, Mr. Glass, Minister at Tealing, having been propagating some peculiar tenets that he had embraced, was brought under the discipline of the church, and deposed from the office of the ministry. Application was subsequently made for a relaxation of the censure that had been inflicted upon him, and the General Assembly, in 1739, passed an act "taking off the sentence of deposition from the office of the ministry passed, by the Commission of the General Assembly the 12th March, 1730, against Mr. John Glass, late minister of Tealing, on account of some principles not inconsistent with his being a minister, and restoring him to the character of a minister of the gospel of Christ, but declaring notwithstanding, that he is not to be esteemed a minister of the Established Church of Scotland, or capable to be called and settled therein, until he shall renounce the principles embraced by him, that are inconsistent with the constitution of this Church." When the Seceders of the Burgher connexion, in 1778, published their Re-exhibition of the Testimony, they extended their testimony to several heads of grievances which had occurred since the first Secession, in order to show that grounds of secession from the judicatories of the Establishment were even stronger and more extensive than they had been in 1733.—The second head of grievances is, "The General Assemblies of this church have persevered in dismissing from the bar, without an adequate censure, such of their members as were impeached of palpable and gross errors;" and the first in-

stance of this which they mention is the case of Mr. Glass. They say, "1. Mr. John Glass, at that time minister of the gospel at Tealing, was brought under a process, first before the Presbytery to which he belonged, and afterwards before the Provincial Synod of Angus and Mearns, for teaching and publicly asserting: 'That the Kingdom of Israel was of an ecclesiastical nature. That both the church and commonwealth of Israel were merely typical: *That our covenants, national and solemn league, were an unwarrantable confounding and blending of church and state with one another:* That no Confessions of Faith, or creeds ought to be used as tests of orthodoxy in the church: *That the civil magistrate hath no more power, in ecclesiastical affairs, than the meanest private Christian:* And that Jesus Christ hath appointed no jurisdiction in his church superior to that of a particular congregation.' So that among what the Synod describe as the palpable and gross errors which were inadequately censured in the person of Mr. Glass, when, although still excluded from being a minister of the Church of Scotland, he was permitted to hold his standing as a minister of the gospel, are here enumerated his teaching and publicly asserting "that our covenants, national and solemn league, were an unwarrantable confounding and blending of church and state with one another;" and "that the civil magistrate hath no more power, in ecclesiastical affairs, than the meanest private Christian."

4. While the Burgher Synod made it a matter of charge against the Establishment that they had not dealt more stringently with the errors of Mr. Glass, the Antiburgher Synod were not less decided in their opposition to what, according to the principles which they had hitherto professed, they too could not but regard as "palpable and gross errors." They did not merely indicate what they thought other bodies should do, were any of their ministers found to be infected with such errors, and endeavouring to propagate them. Having found some of their own ministers in this very predicament, they employed the legitimate means for arresting the progress of the evil, and they themselves applied the rod of discipline. Dr. McCrie, in his Statement of the Difference, p. 195, mentions that "In particular, Mr. Scott of Dundee and Mr. Arthur of Dumbarrow, for standing and refusing to retract a paper of objections, chiefly directed against the covenants as na-

tional, and against the magistrate's power about religion, were suspended from the ministry; and for persisting in the maintenance of this cause, Mr. Scott was afterwards deposed by the Synod." Mr. Scott published an Account of the Difference between him and the Antiburgher Seceders, from which Dr. McCrie, in a note, gives some extracts. The following may be taken as a specimen: "I came to conceive a dislike of, at least to be diffcult about, the state of covenanting as national properly so called, or as a taking in the nation in its national capacity; apprehending that to have a native tendency to an undue blending of the kingdom of Christ and the kingdoms of this world. and the peculiar interests of the one and the other, as is evidently the case in the national covenants of these lands, upon which Seceders have taken up their standing. When, therefore, I had occasion to speak of that matter, I took it off the national plan, and viewed it as belonging to the churches of the saints, and members thereof as such and as distinct from the civil state. But I soon came to learn, that this view of it would not satisfy those I was connected with, at least the leading men among them." "The difference which took place between the Seceders and me, or the prosecutions which they came to carry on against me,—did not, properly speaking, turn upon any one point of doctrine (if you except that of the civil magistrate's power circa sacra, and speculations and points therewith connected), or of church discipline and government; but upon matters, for the most part, somewhat political, wherein either the faith and holiness of the gospel, or the appointed discipline of Christ's church, has no manner of concern."

5 The principles of Glass on the subject of the covenants and the magistrate's power about religion, continued, notwithstanding, to spread their influence, and constituted in fact the New Light which now penetrated into both of the bodies into which the Secession Church had been divided; although it had no recognised footing in either of them. The Rev. Adam Gib, who may be considered the father of the Antiburgher portion of the Secession, in his Display of the Secession Testimony, enters into a special examination of the principles of a pamphlet which had been published by one of the Burgher connexion so early as 1771, under the title of "An impartial Survey of the controversy so long agitated in the Secession, relative to the religious clause

of some Burgess oaths." The writer of the pamphlet advocates the new views; and whereas, in the four preceding paragraphs, some evidence has been presented of what really was the mind entertained on these subjects by the original Seceders as a body, as exhibited in the case first, of the four brethren, secondly, of the Associate Presbytery, thirdly, of the Burgher Synod, and fourthly, of the Anti-burgher Synod, so it may be useful, still further, to show what Gib had to say to this New Light, in his Remarks on the Survey. The Remarks are given at considerable length in portions of both volumes of his Display: but it may be sufficient for the present object to lay before the reader the following extract from McCrie's Statement of the Difference, pp. 95, 96. "Mr. Adam Gib of Edinburgh, in his Examination of a late Survey, vindicates the Confession of Faith, Chap. xxiii § 3 As to the charge of *Erastianism* brought against it by the Surveyor, he says, 'he might as well have charged' it 'with *Mahometanism*;' and his allegation that it is inconsistent with itself, he asserts, 'he will never be able' to prove. 'For clearing the principles of the Associate Synod, and of all the reformed churches, with regard to *civil establishments* of religion,' Mr. Gib lays down a number of propositions, in which he guards, on the one hand, the natural rights of men, and the independence of the church, in respect of all her peculiar and intrinsic concerns, and on the other, the propriety of an established profession of religion, with public provision for the officers and ordinances of the church.—'Is there no difference (says he) between these two; an establishing a national profession of religion, and a compelling all the subjects to embrace it by the terror of civil penalties?—The establishment now spoken of is to be considered as a bestowing of additional privileges upon some; not as a detracting from the natural and common privileges of any.—And though the bestowing of temporal encouragements or advantages upon the church, has been carried too far—unto a corrupting of her officers and ordinances; yet this says nothing against such a measure thereof, as is truly serviceable to the interests of religion: While the civil power can also refuse or withdraw these, as they appear undeserved; without any encroachment on their natural privileges.'—'The wicked import and effect of this scheme—is to be considered. And, 1. It means an abolishing of all scripture pre-

cepts, promises, and prophecies, about the state of the gospel-church with regard to civil powers. For, according to this scheme, *kings are not to be wise now*, nor are the *judges of the earth* to be instructed, that they should serve the Lord, the King upon the holy hill of Zion! No *kings*, in their *kingly* state, should *fall down before him*; no *nations*, in their *national* state, should *serve him*! It is to be of no consequence to the church, that the Lord hath said, *Kings shall be thy nursing fathers, and their queens thy nursing mothers*; nor is it to be admitted of, according to any intelligible use of the words, that *the kingdoms of this world should become the kingdoms of our Lord and his Christ!* 2. This new scheme is to: abolishing all obligations upon Christians to manage their secular callings and advantages in a way of homage to the Lord Christ. Whatever opportunity and power any Christian man has, from his civil station—for favouring or promoting the interests of Christ in the gospel-church, so as may be still agreeable to her nature, he should reckon it his *chief* business thus to improve the same; in opposition to a *heathenish* way of managing the concerns of that station; and this must be principally incumbent on civil rulers, from the principal measure of their opportunity and power. To imagine that civil rulers, professing religion, should not use their power and influence in behalf of the religion which they profess—or that they can otherwise put a due value upon it, and be truly in earnest about it, this is one of the Surveyor's chimerical notions—which never can be, nor ought to be exemplified in the world."

These "chimerical notions," however, were embraced by an increasing number of ministers in the Secession; and as they were not possessed of that kind of perspicacity which has enabled Mr. Trotter to see how a man could "adhere with perfect honesty to the entire doctrine of the Confession of Faith, and be, notwithstanding, an out and out voluntary," those who did embrace these views began to show symptoms of dissatisfaction with their position. They had no person enlightened enough to tell them how Alexander Henderson, who had died in 1646, by his dextrous management of affairs in the Assembly of 1647, had succeeded in getting an act passed which, while it seemed to approve of the entire Confession of Faith, really put an extinguisher on the whole of its doctrine concerning the magistrate's power about religion. Ignorant

of all this, they believed that their views were inconsistent with the principles of the body with which they were connected, and with the professions which they themselves had made. Whatever reluctance, on personal grounds, might be manifested to interfere with them, they knew that they were liable to church censure, as acting unfaithfully as to the discharge of those duties to which, on receiving ordination, they had become bound. Impressed with this conviction, they sought relief, not in retiring from a station which they should have felt they could no longer honestly occupy, but in endeavouring to get the profession of the body altered, so as to suit the change which had come over themselves. The Rev. John Frazer of Auchtermuchty was the individual who had the courage to make the first public movement towards the accomplishment of this object, by the presentation of the following most extraordinary Petition, addressed to the Burgher Synod:

"To the reverend the Moderator, and remanent Members of the Associate Synod, to meet at Edinburgh the 12th day of May, 1795, the Representation and Petition of the Subscriber,

"Humbly Sheweth,

"That a concern for the interests of pure and undiluted religion, and for the prosperity of the ecclesiastical society with which he stands connected, prompts him to trouble this reverend Court with a declaration of his mind concerning some of our religious sentiments, and to solicit a necessary reform. It is a great mercy the gospel is hitherto preserved among us in its purity. The doctrine of grace, reigning through the righteousness of Jesus Christ to the eternal life of men, in connexion with all other fundamental truths revealed in the oracles of God, is, I hope, a doctrine cordially believed and explicitly preached by all the ministers belonging to this Synod; and, to their great honour, no Socinian, Arminian, or Neonomian errors repugnant to it have ever been tolerated by them. But we profess adherence not only to fundamental truths, but also to many other doctrines of inferior importance. Among these, are the power of the civil magistrate in regard to religion, and the perpetual obligation of our public national Covenants upon posterity. The former is expressly asserted in the 23rd chapter of the Westminster Confession of Faith; and the 2nd question of our Formula, I apprehend, allows us not to differ from that Confession in the smallest jot or tittle of doctrine contained in it; for the words of it are, 'Do you sincerely own and believe the whole doctrine contained in the Confession of Faith—and do you acknowledge the said Confession as the confession of your faith?' &c. The obligation of our covenants is also the subject of the

fourth question of said Formula; the words of which are, 'Do you own, and acknowledge the perpetual obligation of the National Covenant—and of the Solemn League and Covenant?' &c. At our license and ordination we solemnly professed to hold these principles, and this profession is renewed as oft as we concern in licensing and ordaining others: for we demand their assent to the questions of the Formula, as a test of their orthodoxy, and of their holding the same principles with ourselves.

"But it is a fact well known to us all, that, many years ago, a pamphlet was published against the Antiburghers, bearing the name of a late respectable member of this Court, and containing the following doctrines: 'That all legal establishments of religion are improper and unwarrantable, and that our covenants are obligatory upon posterity, materially considered, but have no obligation upon us entirely of the same nature with their obligation upon our fathers, who swore them.' Since the publication of that pamphlet, it has been read by many of us; and there is reason to think that its principles have been adopted, not only by private Christians in our communion, but also by some members of Synod, which I mention not to the discredit of any of them; for it is possible they imbibed such opinions without adverting to their inconsistency with our Confession of Faith and Formula. I know that some young brethren, sensible of this inconsistency, have acted so honestly, as to refuse an unlimited assent to the questions of the Formula, declaring themselves to be of these sentiments. The Synod also, with all the Presbyteries and members composing it, have always borne with such brethren, and we live in the closest fellowship with them, without making any distinction between them and other brethren, which tolerant spirit I do not absolutely condemn.—But since we are disposed to exercise such forbearance, and since we all seem now sensible, that the above mentioned pamphlet accords not with our Confession of Faith and Formula, I think it highly necessary that the Formula be altered, and rendered more consistent with the sentiments of all our ministers, elders, probationers, and students. What pity is it that the smallest contrariety should exist between the sentiments of any of us, and our solemn profession, when our principles and profession are in the main so consonant to the unerring Standard of Truth. Doubtless the profession of a church ought perfectly to harmonize with her real principles, and nothing either essential or circumstantial should be professed which is not fully believed.

"May it therefore please this reverend Synod to apply a proper remedy against the present corruption, and by that means relieve me and other brethren from the perplexity and uneasiness it gives us. *Tha he who holdeth the seven stars in his right hand;*

and walketh in the midst of the seven golden candlesticks, may be graciously present with this reverend Court, to direct them in this momentous affair, and that truth and peace may ever prevail among the members of this Synod, is the prayer of their affectionate brother, and humble servant.

JOHN FRAZER.

In his Letter which appeared in the Halifax Guardian, Sept. 21st, 1849, Mr. Trotter wrote to the members of the Free Synod in the following terms: "Had you been more general I should have supposed you to refer to the voluntary movement, which is comparatively recent, but as it would be ungenerous to impute to you such palpable ignorance as this would take for granted, I must believe you refer to the New Light controversy, which is more than fifty years old, and was terminated before the commencement of this century; and if so, the duties of the magistrate to which you refer, namely, those of roasting the living bodies of men for the benefit of souls, and of enlightening their consciences by crushing their bones, will hardly find abettors in any other body than your own." The reader may have little difficulty in perceiving that, notwithstanding this great display both of knowledge and generosity on the part of Mr. Trotter, the remark of Dr. McCrie in the Life of his Father, P. 87, with respect to the doctrines which split the Antiburgher body in the beginning of this century, is strictly applicable to those which split the Burgher body a few years earlier: "they were materially the points at issue in the present voluntary controversy." It is presumed he will have as little difficulty in seeing that the doctrines of this New Light are utterly irreconcilable with genuine Secession views of the Confession of Faith, and of the Covenants, National and Solemn League. Although he may be ready to admit a kind of honesty in the young men referred to in the foregoing petition, who would not enter into a body, either as licentiates or ministers, without making it known that they did not hold the principles of that body; he may perhaps have some difficulty in discerning either the honour or the honesty of the men, who, when placed under the obligations lying upon every office-bearer of the Secession Church, could, in such circumstances, admit them.

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#### SYNOD'S HOME MISSION SCHEME.

It will be seen, from the advertisement, that Sabbath the 2nd of May, is the day fixed by the Synod for the Annual Collection on behalf of this Scheme; and as the demand upon its funds is every year becoming greater, so it is hoped the Collection will be encouragingly liberal.

The object of this fund, as is well known, is to endeavour to provide an occasional supply of religious ordinances to the adherents of the Free Church, residing in scattered and

destitute localities, by assisting in defraying the travelling expenses of Ordained Ministers, or in supporting Missionaries or Catechists labouring more steadily amongst them. Every one who is at all acquainted with the religious condition of these Provinces, must admit that there exists in many districts, where the great majority of the population adhere to the Free Church, an appalling amount of the want of the means of divine grace; several large congregations in Cape Breton and elsewhere receiving not more than two or three visits from a Minister during the course of a year. And this amount of destitution is, from the report of the Ministers at last meeting of Synod, rapidly increasing,—several additional stations earnestly soliciting the services of the Free Church. But there is another circumstance which shows the vast importance of this fund, and the necessity of redoubled zeal in its support.—we refer to the supply of Licentiates that may ere long be expected from the Free Church College, Halifax. One of the Students, who had finished his Theological Studies at that Seminary, was licensed to preach the Gospel last Summer, and has since then been labouring as a Probationer within the bounds of the Presbytery of Cape Breton—One or two more of these Students may receive license during the course of the ensuing summer, and so on encasingly every year. Now, it is plain that some provision must be made by the Church at large for the support of these Licentiates, so long as they remain without a fixed charge, inasmuch as they may oftentimes be called to labour in districts unable of themselves to raise a competency for their maintenance. And this is the fund that will naturally be regarded as charged with such a responsibility. Taking these and similar matters into consideration, the claims of this Scheme upon the liberality of the friends of the Free Church in these Provinces, must appear obvious, and it is hoped that these claims will be duly weighed before the approaching collection take place. It hath pleased an All-wise and Merciful Providence to withdraw the judgments wherewith, for a succession of years, he hath visited these lands, and to send a plentiful supply of the precious fruits of the earth, both for man and for beast. And in what way are the recipients of these mercies to testify the profit they have derived from these recent chastisements? Plainly, by presenting as an offering unto the Lord, the first-fruits of their substance. Thus will they acknowledge their absolute dependence upon God, as the Sovereign Proprietor of all, and show forth their gratitude to Him for present favours. But there are far higher considerations than these that may be urged in support of this Missionary scheme. Who can calculate the amount of good that may result from the visit of the faithful Minister of Christ to some destitute, some wilderness locality? By such a visit that seed may be

rown which will erewhile yield an abundant harvest, and cause that moral wilderness to rejoice and blossom as the rose. And every one contributed in the name of the Lord, with the view of enabling the Herald of the Truth to visit these localities, shall in no wise lose its reward.

Subjoined is a statement of the Receipts and Expenditures of this Fund for the past year.

RECEIPTS.

PRESBYTERY OF HALIFAX.	
Chalmers' Church	£6 0 0
Cornwallis	4 0 0
Dartmouth	1 4 4
Goodwood, (Station)	13 9½
Lunenburg	3 13 2
St. John's, Newfoundland	10 6 2
Bermuda	6 5 0
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	£32 2 5½

PRESBYTERY OF PICTOU.

New Glasgow Female Missionary Association:—	
Miss Ann Cameron	£4 8 6
Miss Helen Fraser	3 2 7
Miss Ann Rankin	10 0
Mrs. Roche	2 13 8½
Miss Ann Grant	1 11 11
New Glasgow Collection	3 0 0
Wallace	10 1
Gulf Shore	1 14 0
Cove	6 4
Earltown	2 13 0
Rogers Hill	1 7 0
Back Shore	11 0
Pictou	1 11 3
Gairloch	12 0
New London, P.E.I.	1 1 10
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	£25 13 2½

PRESBYTERY OF CAPE BRETON.

Cow Bay, Mira, and Catalone	£2 5 0
Middle River	1 0 0
Lake Ainslie	7 6
Big Baddeck	3 4
Little Baddeck	7 9½
Sydney Mines	2 15 6
St. Georges Channel	1 5 6
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	£8 4 7½

SUM TOTAL.

Presbytery of Halifax	£32 2 5½
Presbytery of Pictou	25 13 2½
Presbytery of Cape Breton	8 4 7½
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	£66 0 3½

EXPENDITURE.

Mr. Gow, Catechist, Lunenburg	£20 0 0
Rev. A. Munro, travelling expenses from New Brunswick to Prince Edward's Island	5 0 0
Rev. A. Sutherland, travelling expenses	5 8 0
Rev. J. Munro, travelling ex-	

penses	4 10 0
Messrs. Malcolm McLeod, and Angus Bethune, arrears for previous year	2 0 0
Printing Circulars, &c	2 0 0
Rev. Mr. Forbes, Missionary	20 0 0
Mr. D. Ross, Catechist, Cow Bay, C.B.	6 0 0
Balance on hand	1 2 3½
	<hr/>
	£66 0 3½

ALEXANDER FORRESTER.

Convener.

FREE PRESBYTERY OF HALIFAX.

This Court met here on the 3rd. current. A letter was read from the Rev. Adam S. Muir declining the Call to the congregation at St. John's, Newfoundland.

A letter was read from Messrs. Duncan McColl and Samuel S. F. Frith, on behalf of the Congregation at Bermuda, intimating that it was expected that Mr. Adam would leave that charge for Britain about the end of March or the beginning of April, in the expectation of being absent for about six months; and expressing an earnest desire that the Presbytery would send supply in time to reach Bermuda before Mr. Adam's departure. In the absence of Messrs. Romans and Duff, the Presbytery found themselves unable to grant supply for the present: but agreed to hold an early meeting, in order to come to some definite conclusion on the subject.

Professor King, as interim Moderator of the Kirk-Session of Dartmouth, laid before the Presbytery the annual statement of the financial affairs of that congregation.

The Presbytery appointed that the financial Statements from the other congregations and Stations within the bounds should be given in at next meeting.

After having appointed supplies for the two intermediate Sabbaths, and a committee to confer with parties connected with the Stations to the east of Dartmouth; the Presbytery adjourned to the 17th current.

The Presbytery met again on the 17th. agreeably to adjournment.

A communication was read from the Rev. James Adam intimating that the Colonial Committee of the Free Church of Scotland had engaged to send out the Rev. Mr. McLaren for the supply of Bermuda; and that it was expected he might arrive there early in May. Mr. Adam, however, still thought that it would be useful if a minister were sent from Halifax to Bermuda for a month or six weeks. He intimated also that if Mr. Forrester were sent, he himself would take charge of Chalmers' Church in exchange.—Mr. Forrester, in consequence, was appointed to proceed to Bermuda.

It was agreed that, after the close of the current session of College, Mr. George Sutherland, student in divinity, should for som,

months stately labour in the districts of Musquodoboit Harbour and Lawrencetown, giving some supply also to Lake Porter.

The following supplies were appointed:—

- March 21.—Dartmouth, Mr. King,  
 “ St. John’s Church, Mr. Lyall,  
 “ Chalmers’ Church, Mr. Lyall,  
 forenoon; Mr. King, evening,  
 “ 28.—Dartmouth, Mr. Lyall,  
 “ St. John’s Church, Mr. King,  
 “ Chalmers’ Church, Mr. King,  
 forenoon; Mr. Lyall, evening,  
 “ Musquodoboit Harbour, Mr. G.  
 Sutherland,  
 April 4th.—Dartmouth, Mr. King,  
 “ St. John’s Church, vacant in  
 consequence of the Lord’s Sup-  
 per being dispensed in Chal-  
 mers’ Church,  
 “ Goodwood, Mr. Sutherland,  
 “ 11.—Dartmouth, Mr. Lyall,  
 “ St. John’s Church, Mr. King,  
 “ Lawrencetown, Mr. Sutherland,  
 “ 18.—Dartmouth, Mr. King,  
 “ St. John’s Church, Mr. King,  
 “ Sackville, Mr. Lyall,  
 “ 25.—Dartmouth, Mr. King,  
 “ St. John’s Church, Mr. Lyall,  
 “ Musquodoboit Harbour, Mr. G.  
 Sutherland,

- May 2.—Dartmouth, Mr. Lyall,  
 “ St. John’s Church, Mr. Adam,  
 “ Goodwood, Mr. King,  
 “ Lawrencetown, Mr. Sutherland,

Financial statements from Cornwallis, and Chalmers’ Church were given in.

Professor King having called the attention of the Presbytery, to the progress which the two senior students, Messrs. Geo. Sutherland and John Alexander Ross, had now made through the classes, the Moderator, Mr. Duff, and the officiating minister at Chalmers’ Church, the Moderator being Convener, were appointed a committee to examine these students on the progress which they had made in their studies, for the purpose of ascertaining whether application might not be made to the Synod for leave to take them on public trials for license.

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

The Austrian government, under the instigation of the Jesuits, have broken up the Free Church Mission to the Jews in Hungary and Gallicia. Mr. Edwards had been stationed at Lemberg the capital of Gallicia, and Messrs. Wingate and Smith at Pesth in Hungary. The following extract from the Home and Foreign Record of the Free Church, refers to the

#### EXPULSION OF THE REV. MESSRS WINGATE AND SMITH FROM HUNGARY.

STATEMENT BY THE MISSIONARIES.

Amidst the deep pain caused by the re-

cent blow, by which relations of the closest and most endearing nature were suddenly and violently rent asunder, we enjoyed one consolation which the rude hand of opposition could not reach or destroy. It consisted in this, that however the wrath of man was allowed to rage against us, the stroke with which we were visited did not proceed from the anger of God. Never, perhaps, in the whole history of the mission, had a more evident blessing rested on the work, than for some months previous to our expulsion.—The meetings were attended so largely, that frequently no sitting-room was to be found. But the blessing was still more manifest in the quality than in the number of the hearers—in the kind of hearing which they exhibited—in their close and sometimes breathless and riveted attention—and in the effects produced both on the Church and the unconverted. A spirit of love and mutual confidence reigned among the brethren. This had been interrupted latterly only by one breach between two of the converts, which was healed by their seeking for each other after one of the public services, confessing their faults on both sides, and taking advantage of the opportunity which they providentially enjoyed next day, when most of the brethren were assembled for another purpose, of publicly acknowledging their sin, and, with affection beaming on their countenances, pledging anew their fraternal love. On reckoning up the number of cases where good had been done among the unconverted, we find that, during the six weeks or two months preceding our departure, no less than seven or eight persons had, as we hope, cast in their lot with the people of God. One Jewess, wife of a corn merchant, had died calling on the Lord Jesus. We were debarred admittance to her death-bed, though she ardently desired it; but He could not be excluded for whose sake she wished our presence. Two other Jewesses, long since nominal Christians, gave tokens of ardent love and zeal for the Saviour. Of the others, we have no time to speak at present. In fact, we were not aware of the extent at least in which the Lord was blessing our labours, till during the very last days of our ministry in Pesth, when some of the cases came to light in the most touching way, as if the Lord meant to cheer us in our depression, and sweeten the bitter cup which Satan had mingled for us to drink.

On returning home on Sabbath afternoon from the house of prayer, we found a summons waiting us from one of the heads of the police (who are a very different body, and clothed with very different powers in Austria from what we are accustomed to in our own happy country), to appear before him next day. We speedily communicated with each other, and finding that both had been cited at the same time, and that the object could not, therefore, be to obtain information from us, but to make an announce-

ment to us, we immediately anticipated the worst. On appearing at the time appointed, we were simply informed that an imperial order had arrived, to the effect that we should leave the country without delay. We demanded the reason of such summary proceedings against us. The councillor of police said, that, so far as he knew, the government had nothing against us personally, but that the nature of our functions was disliked by them. We remonstrated on the ground of the rights of conscience, and that divine and eternal truth which we had made known; on that of our right as British subjects ministering to our fellow-countrymen; and on the ground of the privileges which, by the ancient and hospitable laws of Hungary, we had acquired by a ten years' residence in the country. Farther, we pointed to the serious loss in property which we should sustain, and still more to the cruelty of expelling us, with our young and tender families, at an inclement season of the year, which, from the sickly state of some of their number, we offered to prove, would be attended with danger to life. We may mention that extreme winter cold, which may set in at any time, ranges in that country from zero to ten or twelve degrees Fahrenheit below it; and, when a railway train is impeded by a snow-storm, the passengers must walk great distances on foot among piercing winds and drifting snows, and seek accommodation in the peasants' huts. Had not God tempered the winds to our shorn lambs, such would have been the fate of our little ones also, so far as the clemency of the Austrian government tended to prevent it.

The councillor of police, who behaved throughout with the greatest courtsey, said that he was the mere organ of the government, and had no discretion whatever in the matter but offered to lay our representations before the ministry, and communicate to us the result. We immediately adopted the most efficient means of bringing the subject before our own ambassador and the central government, and intended ourselves proceeding to Vienna in a few days if an unfavourable answer should arrive. On the third day we were again cited to appear.—We were informed that the government, as the only answer they could give to our remonstrances, had sent a more stringent order than before; that we should leave the country immediately; that we must take our departure on the following Thursday; and that, if we did not keep the time appointed, force would be employed. The history of those few days it would be vain attempting to depict. The sorrow and love marked on every countenance—the outpourings of these in every form in which they could find utterance—our own utter exhaustion of body, mind, and feeling—the heart-rending scenes of last farewells again and again repeated by those who, having once left us, returned to perform anew that act

which was lacerating their own and our bosoms;—all this, and much besides, forms a picture which it is impossible to describe, as it ever will be to efface it from our memories. Our beloved Pesth, where we had laboured for ten long years, often under much discouragement, but, by the Lord's blessing, with much success—that city, where almost the whole period of our ministerial course had been spent—where many people of the Lord now dwell, to whom we were knit soul to soul—where we had enjoyed a Christian fellowship, in a degree seldom found on earth, free from jealousies and suspicions, in the full open-hearted generous flow of love—we were now leaving, and perhaps, for ever. Lord, lay it not to the charge of those who have thus rudely trode on the tenderest divine and human affections!

We took our departure on the morning of the 15th of January, amidst the tears of our much-loved brethren. On the same evening we reached Vienna. From the manner in which the British ambassador had received Mr. Edwards, and our own first application through an influential member of our English congregation, we entertained but little hope from his interference in the matter. The result justified our anticipations. We cannot forbear from mentioning the extreme kindness which we received from the American minister, who not only accorded to us his fullest sympathy, but offered every assistance which he could render within the limit of his functions, and generously put his purse at our disposal—a kindness which we did not require to avail ourselves of. The Lord watched over us during our homeward journey, and, though with some warnings of what might have happened without His special protection, has disappointed our fears, and brought us to the end of our journey in peace. May the spirit of prayer be given to our friends in Scotland for those we have left behind.

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The remainder of this List will appear in our nex: No.

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