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THE MISSIONARY RECORD

OF THE

Free Church of Nova Scotia.

VOL. I. HALIFAX, N. S., DECEMBER, 1851. No. 12.

THE PROMISE OF THE SPIRIT.

ISAIAH XLIV., 3.—“*I will pour water upon him that is thirsty, and floods upon the dry grounds; I will pour my Spirit upon thy seed and my blessing upon thine offspring.*”

These words are a promise to Israel, of what God was yet to do for them under what is called the dispensation of the Spirit. After Christ came, after he was glorified, the Spirit was given in larger measure than He had ever been before. He had never in any age been withheld, and it was through his influence and operation that the old Testament saints were believers in the promised Messiah, and not only looked forward to his coming, but rejoiced in his day. But the Spirit was vouchsafed in far larger measure after the ascension of Christ. We see this fact in the outpouring of the Spirit on the day of Pentecost, in the numbers converted then, and subsequently, wherever the preaching of the Apostles was accompanied with power from on high. The Spirit was then granted to the Gentiles also as well as to the Jews. When Peter preached to Cornelius and his company we are told—Acts x. 44–45—“*While Peter yet spake these words, the Holy Ghost fell on them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.*” The promise here is not limited to the Jews, to Israel and their seed, but takes in the Gentiles as well—for in Christ Jesus there is no distinction, there is neither Greek, nor Jew, Barbarian, Scythian, bond nor free.—When the dispensation of the Spirit is contemplated all distinction is forgotten,

and the promise takes a general character: “*I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring.*” And then it is added with reference to the multiplication of believers, of converts—“*And they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.*”

But let us look to the import of the promise “*I will pour water upon him that is thirsty, &c.*” The promise is constructed according to what is called the Hebrew parallelism—a mode of expression according to which the same thing is repeated in one part of a verse, which was stated or announced in a former part although under a figure it may be, or a different figure, or in different words. This was a very common mode of writing among the Jews—and it is to be met with in almost every part of their poetical compositions, in the Psalms and in the Prophets. Here, accordingly, the latter part of the promise is the same as the former, and is the literal expression of what is conveyed before in a figure. The Spirit of God, the blessing of God, are what are meant by water and the floods. This indeed is just a promise of the outpouring of the Spirit. His influences are frequently represented under the figure of water.—For example, in the 41st chapter of this Book, the 17th verse: “*When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.*” And in Ezekiel

xxxiv. and 26: "I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing." Joel iii. and 18. John vii. 37, 38, 39.

Let us look then at the promise of the Spirit under this aspect. "I will pour water upon him that is thirsty, and floods upon the dry ground."

All may be said to be thirsting after some blessing which they have not yet attained, and which they regard as desirable. The desire of happiness is the universal craving. There are none but exhibit this desire, as there are none who do not feel it. To desire misery is impossible: it were a contradiction. Accordingly, we find all mankind in pursuit of this one object. It matters not what direction they take—it may be the very opposite of what will lead to it, still it is this object they seek, this object they are in quest of. For the most part men take the wrong way to attain it. They seek it in objects which disappoint and deceive, even when they are attained. All that this world can give does not of itself impart happiness. And hence most are disappointed, even though they have got all that their hearts were set upon. They have got all but the very happiness they thought they would find. That happiness, perhaps, is as far from them as ever. Solomon, after enjoying all the wealth, and all the honours, of this world, confessed that all was "vanity and vexation of Spirit." There is a craving, a void, in the heart, which nothing belonging to this world can fill. Now, it is to any and all in these circumstances that the promise of God's word comes: "I will pour water upon him that is thirsty." The heart in such a case is like the thirsty soil. How comfortless, if we may so speak, does the earth look, does all nature appear, if the shower has been withheld for some time! How do the plants droop—how does vegetation wither!—So is it with the heart destitute of happiness, or still seeking a happiness which it cannot find. It is comfortless, it droops, it pines. What is ennui, what is lassitude, what is weariness, but the drooping of the heart when happiness is not found? Now, God promises happiness: he promises to allay the craving, the thirst, which is still felt in spite of all that this world can bestow. He promises this in the promise of the spirit. "I will pour water upon him that is thirsty." "I will pour my Spirit upon thy seed." When

the Spirit comes what does he do? He enlightens the mind in all saving knowledge. He lets the soul see its own misery, its real wants, its real craving, what it needs, and then it shows what there is in adaptation to these wants, to that craving—it discovers Christ and the blessings of the gospel—it reveals the full supply of spiritual blessing in Christ; and when the soul, convinced of its wants, feeling its necessities, embraces Christ, it wants nothing, its happiness is complete, perfect up to the measure that it has embraced Christ. Then indeed it has a happiness which this world cannot give. It has then peace, peace with God, and a great part of the misery of our state in this world arises from the absence of this peace, even while we may have every thing else that the world can bestow.—When this peace is possessed there is happiness, even though there may be the absence of every thing else that the heart could desire. When Christ is received, embraced, believed in, by the effectual operation of the Holy Spirit—when the Spirit comes to the soul and produces faith in Christ, in addition to peace, peace with God, there is joy, joy in the Holy Ghost, the joy which results from assurance, or from the blessed hope, of salvation—the joy which results from God's favour, the joy which is experienced in His loving-kindness, the joy which the hope of immortality inspires, the joy which is unspeakable and full of glory.—This satisfies the soul: this fills its longings: this meets its desire; and it is no longer athirst, or its thirst is gratified.—This is the water which God promises to pour upon him that is thirsty—even his Spirit to convince of sin, to enlighten in the knowledge of Christ, and to enable us to embrace Christ as he is freely offered to us in the gospel. Now, the God promises to him that is thirsty. This expression—"him that is thirsty"—points out the general reference of the promise. It is to all that are thirsting after happiness; we have only therefore to feel our misery, to feel that we are destitute of true happiness, and to plead this promise—to go to God and ask him to pour out upon us his Spirit, the Spirit of wisdom and revelation in the knowledge of Christ. Without this we cannot apprehend Christ savingly. We cannot feel our need of Him, and we cannot see the application of His salvation to our state. We cannot really apprehend Christ as a Saviour. For this we must enjoy the Spirit's influences—we must be enlight-

ened by the Spirit—we must have the Spirit poured out upon us from on high. And it is when God really pours out his Spirit that the sinner is convinced of sin—that he truly embraces Christ, and is refreshed with the Divine consolations—the water of life. Then he rejoices in God his Saviour. Then the soul no longer feels that aching void which nothing in this world can fill.—Then it is filled, filled to the full, filled with the fulness of God.

But the soul is not only destitute of true happiness and comfort, but it is barren of all good—and accordingly, the promise not only is: "I will pour water upon him that is thirsty"—the Spirit, conferring peace and joy and comfort, by leading to Christ in whom all these are enjoyed—"but floods upon the dry ground." The dry ground cannot be productive: it cannot produce fruit. The plant must receive moisture before it can grow; or it is but a stunted growth where there is a lack of moisture. How poor is the vegetation, how scanty the crop, when it has been a dry season! The soul in itself without the dews and the showers of God's Spirit, of his blessing, is like the dry ground, the parched soil: it produces no fruit unto holiness: it bears no fruit unto God. In application to this state, then, God promises: "I will pour floods upon the dry ground." What is it that makes the trees, the flowers, spring, the fruits flourish, and all nature rejoice? It is the former and the latter rain—it is the floods which God pours out of his store house in the heavens. It is when he visits the earth and watereth it, when he greatly enricheth it with the river of God, which is full of water: when he watereth the ridges thereof; setteth the furrows thereof; maketh it soft with showers; blesseth the springing thereof. What is it that makes the soul naturally barren and dead, destitute of all the fruits of holiness, adorned with none of the graces of the Spirit—what is it that makes it fruitless, that covers it with the vegetation of the Spirit, that makes it green and lovely and productive: it is the Spirit of God—it is the grace of God—it is the blessing of God. It is the shower of spiritual blessing descending upon the soul. It is the Spirit's work producing faith and love and holiness—quickening, reviving, our spirits, descending in all his benign and gracious influences. When this is the case, then all the graces of the spirit will grow, all the

fruits of the spirit will flourish. The soul will abound in holiness—it will be productive of all spiritual good. It will revive as the corn, and grow as the vine, and cast forth its roots as Lebanon. Holiness to the Lord, meekness, faith, love, peace, joy, long-suffering, gentleness, goodness, temperance, will be all seen, and will all flourish.

Now, there is need for this promise else God would not have made it. In ourselves, we are destitute of all true happiness—of spiritual comfort; and nothing will confer these but the Spirit of God imparted, and applying the things of Christ to the soul. Not till we are converted by the Spirit of God can we enjoy the happiness, the comfort, which we lack. These are obtained only in and through Christ, and it is by conversion that we come to possess them, by and in Him. It is when we are effectually wrought upon by the Spirit, and when we are made to close with Christ—to believe in him for salvation—to have no confidence in ourselves—to receive pardon and peace through the blood of the cross—through the merits of Christ alone—it is then and then only that we are reconciled to God—have peace with Him, and enjoy a happiness which the world knows not of. Then God himself is our exceeding joy—our chief happiness is in his favour: we are not happy without the favour of God, but that is sufficient happiness. Then we will seek our happiness nowhere else, not in the world, not in its amusements, or pleasures, or possessions. These we shall hold as subordinate to God. And when any of these are dried up, when even friendships fail, and all earthly sources of satisfaction are removed—still God is sufficient to fill the soul, his peace to keep the heart—and we can say with the Psalmist: "Whom have I in heaven but thee, and there is none upon the earth that I desire besides thee. My heart and my flesh faint and fail, but God is the strength of my heart, and my portion for ever." The soul that has thus been brought to Christ by the effectual operation of God's Spirit shall never thirst. It has obtained the water of life. The showers of God's grace now perpetually descend. The water which Christ hath given him is in him a well of living water, springing up into everlasting life. It is not a stagnant pool, but a living well, ever fresh, ever springing, rising from the heart which is converted to God, which has His peace dwelling in it, active at all seasons, and in all cir-

circumstances, and flowing over with its life-giving, its refreshing, streams. Let me seek to have this living water—the showers of God's spirit, of his grace: let me plead *this promise* if it has not yet been fulfilled in my experience—and let me still plead it, if it has. For even the believer must still depend upon God's grace, upon God's spirit, for all the happiness, the spiritual happiness and peace and comfort which he enjoys—the Spirit receiving of Christ's, and shewing it unto us. It must still be by the down-pouring of God's spirit, by new communications of God's grace, fresh supplies of life and comfort from God himself, *through Christ*.

And so, too, it is only by the outpouring of God's spirit, by the floods being poured upon the dry ground—that the soul can be fruitful, can bring forth the fruits of holiness, can live and flourish, can put forth the vigorous shoots of faith and of good works. Till that, the soul is dry and barren, and must continue so. It is God's grace that softens the heart, that acts like the shower on the soil, penetrates the cold affections, insinuates into the lifeless principles, refreshes and revives the dead feelings, and produces the healthful products of spiritual vitality. And it is the Spirit of God that maintains all these in action, keeps them alive, preserves them in vigour, or increases them in strength; never let it be forgotten that it is to the Spirit of God, sought and obtained, poured out according to God's promise: "I will pour floods upon the dry ground"—that the life of faith owes not only its being but its continuance. It was the Spirit of God that produced it—it is it which alone can maintain it. If we are to be distinguished for our faith and holiness we must have more of the Spirit of God. If the dry ground is to become a pool, and the thirsty ground springs of water—the floods must be poured out, the blessing of God must descend. And we must wait, and pray, for the showers of the Divine influence. We must pray for them, even as Elijah prayed and there was a great rain. God will fulfil his promise: "I will pour water upon him that is thirsty, and floods upon the dry ground, I will pour my Spirit upon thy seed, and my blessing upon thine offspring." That was fulfilled at the day of Pentecost, when three thousand were converted at once. It was fulfilled when multitudes were daily added to the church of such as should be saved. It was fulfilled when the word

of God grew and multiplied greatly.—It has been fulfilled in the case of multitudes since; and it will be always fulfilling till the Church of Christ is gathered in, and the world is converted unto God. Then the wilderness will become a fruitful field, and the fruitful field will be accounted for a forest. "They shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's, and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

Let us plead this promise of God in reference to ourselves, and in reference to the dry and parched places of the earth. Let us urge our suit for the fulfilment of this promise, especially in reference to ourselves—that the Spirit of God may be poured out upon us—that the shower may come down in its season—that there may be showers of blessing. It is by the fulfilment of this promise that the wilderness and solitary place shall be made glad, and the desert shall rejoice and blossom as the rose, shall blossom abundantly, and rejoice even with joy and singing. Then waters shall break out in the wilderness and streams in the desert—and the earth shall become again as the garden of the Lord.

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.

SIXTH ARTICLE.

It was stated in the Fifth Article of these Remarks that the Disruption was forced on by a *new mode of interpreting and administering the civil law*, the result of which was that the benefits of the Establishment could no longer be enjoyed but through the sacrifice of the principles of the Church of Scotland. The fashion with some has been to represent the matter in a very different light. They speak of the new pretensions put forward by those who constituted the majorities in the General Assemblies from 1834 till the period of the Disruption; but they overlook the fact that they were just the pretensions which the same parties put forth while they were the minority—that

they were the pretensions which the Church of Scotland maintained as a united body before the Moderates became "the prevailing party"—that they were the pretensions which were embodied in her Books of Discipline, and in the formularies of the Westminster Assembly—that they were pretensions in maintenance of which many of the best of her ministers and people had willingly suffered martyrdom—that, in short, they were the pretensions which she was still putting forward when, at the Revolution Settlement, she was restored to the benefits of the Establishment. William the third would gladly have had episcopacy established in Scotland. The people, however, had shewn that they would not submit to human authority in matters of religion; and it was in deference to the will of a nation convinced that the principles of the Church which had been so long persecuted were founded on the Word of God, that an erastian prince and reluctant statesmen were obliged to give way, and to guarantee the privileges of that Church as the Established Church of Scotland.

It is a matter of well authenticated history, that the Church of Scotland exercised her own free and independent judgment in ascertaining what the law of Christ is, as set forth in his own word, for regulating the affairs of his own house. It is also a very obvious truth, that she holds up to the world in her subordinate standards the views which she entertains of the principles as to doctrine, worship, discipline, and church-government which are authoritatively set forth in God's Word, and according to which she engages to regulate her teaching and her practice. Notwithstanding the assertions of some that she consented to forego her liberty in becoming an Established Church, it is not less evident from history that it was as holding these principles, and as having shewn her determination to maintain them even to the death, that she was established in the year 1690.—That establishment was the result, not of any submission on her part, but of the renunciation, on the part of the state, of that power in ecclesiastical affairs which it had formerly usurped.

As a preliminary towards compliance with the earnest desire of the nation for the establishment of that Church which had maintained its freedom amid the persecutions of Charles II. and James VII., the Scottish parliament passed the following Act (1690, chap. i.) "Our So-

vereign Lord and Lady, the King and Queen's Majesties, taking into their consideration, that by the Second Article of the Grievances presented to their Majesties, by the Estates of this kingdom; it is declared, That the first Act of the second parliament of King Charles the second, Intituled, Act asserting his Majesty's Supremacy over all persons, and in all causes ecclesiastical, is inconsistent with the establishment of the Church Government now desired, and ought to be abrogate. Therefore, their Majesties, with advice and consent of the Estates of Parliament, do hereby abrogate, rescind and annul the foresaid Act, and declares the same in the whole heads, articles, and clauses thereof, to be of no force or effect in all time coming." The usurpation of supremacy in causes ecclesiastical having been renounced, another Act was passed (1690, chap. 2.), in the following terms: "Forasmuch, as by an Act of this present Parliament, relative to, and in prosecution of the Claim of Right, Prelacy and the superiority of church-officers above Presbyters, is abolished: and that many ministers of the Presbyterian persuasion, since the first of January, one thousand six hundred and sixty one, have been deprived of their churches, or banished for not conforming to Prelacy, and not complying with the courses of the time [that is, according to the phraseology lately employed, they would not "obey the law of the land"]: Therefore, their Majesties, with advice and consent of the Estates of Parliament, ordain and appoint, that all these Presbyterian ministers yet alive, who were thrust from their charges since the first day of January, one thousand six hundred sixty one, or banished for not conforming to Prelacy, and not complying with the courses of the time, have forthwith free access to their churches, that they may presently exercise the ministry in these parishes, without any new call thereto;" &c. The establishment of the Church was at length fully effected by the Act (1690, chap. 5.) "Ratifying the Confession of Faith, and settling Presbyterian church-government." In this Act, their Majesties and the Estates of Parliament, "conceiving it to be their bound duty, at or the great deliverance wrought for this church and kingdom, in the first place, to settle and secure therein the true Protestant Religion, according to the truth of God's word, as it hath of a long time been professed within this land: as also the government of Christ's

Church within this Nation, agreeable to the word of God, and most conducive to the advancement of true piety and Godliness, and the establishing of peace and tranquillity within this realm;" do not pretend to prescribe a Confession of Faith, or a form of church-government, to be submitted to by the church, but, after reading and approving of the Westminster Confession of Faith, which the church had adopted in 1647, and had continued since to maintain, ratify and establish this Confession, "as the public and avowed Confession of this Church." They also establish, ratify and confirm the Presbyterian church-government and Discipline, "allowing and declaring, that the church-government, be established in the hands of, and exercised by these Presbyterian ministers, who were ousted since the first of January 1661, for non-conformity to Prelacy, or not complying with the courses of the times; and are now restored by the late Act of Parliament, and such Ministers and Elders only as they have admitted or received, or shall hereafter admit, or receive: and also, that all the said Presbyterian ministers have, and shall have right to the maintenance, rights, and other privileges, by law provided to the ministers of Christ's Church within this kingdom, as they are or shall be legally admitted to particular churches." Even the Act which restored patronage in 1712, did not trench upon the freedom of the church: although it curtailed that extent of privilege which had been conferred upon her in the Revolution Settlement, and had been guaranteed by the Act of Security. She was free to insist upon such qualifications as she deemed requisite for the ministry and to judge for herself as to the possession of these requisite qualifications in the case of every individual whom she would settle as minister of a parish. Patronage restricted the enjoyment of the stipend to those ministers, not merely who were inducted by the church, but who also had a presentation from the legal patron. The law of patronage restricted the benefit of the endowment; but to whatever extent the endowment might or might not be enjoyed, the Established Church was, in those days, the *Free Church of Scotland*.

At the time of the Secession, and downwards till the recent decision in the well known Auchterarder case, the recognised law, even in reference to the operation of patronage, was, that while the pre-

sentation was that which secured to the presentee, upon his being settled, a right to the stipend, it gave him no other right; and that while the civil courts, the proper judges in civil matters, had a right to consider the proceedings of presbyteries in the settlement of ministers, so far as to be able to decide who had a title to the stipend, they had no further jurisdiction in the case. The right of Call belonged to the Church. Her courts could not be interfered with in the moderation of a Call. It was admitted that they had a right to exercise their own judgments and to satisfy themselves as to what they would sustain as a Call; so that, where ministers were intruded upon an unwilling people, it was not because the law of patronage rendered it necessary, but because the Moderates would have it so. Various cases occurred where these points were tried, and where the law was understood to be fully interpreted and applied. For instance, in a case respecting the parish of Dunse, which occurred in 1749, the patron, while insisting upon his civil rights before the civil court, admits that the Presbytery, if they choose, were entitled to refuse to try the presentee at all. He says, "If they please they may, without giving him any trial, settle another, but then that other will have no right to the stipend"—When, in the same case, application was made to the Court of Session to discharge the Presbytery from proceeding to the moderation of a Call at large (that is, a Call in which the people were not restricted to the presentee, but might call any one they pleased), and to restrain them from settling any other man than the presentee; the Court would not meddle in the matter, "because that was interfering with the power of ordination, or the internal policy of the church, with which the Lords thought they had nothing to do." Lord Kames, accordingly, in his *Law Tracts*, treating of the jurisdiction of "Courts," says of the Ecclesiastical Courts, "The person authorised by their sentence, even in opposition to the presentee, is, *de facto*, minister of the parish, and as such is entitled to perform every ministerial function. One would imagine that this should entitle him to the benefice or stipend, for the person invested in any office is, of course, entitled to the emoluments. And yet the Court of Session, without pretending to deprive the minister of his office, will bar him from the stipend, if the ecclesiastical court have proceeded illegally [that is,

without regard to the presentation], in the settlement." It was on account of this understood liberty of the Church, that the Seceders were so careful to make it known that they did not secede from the Church, but from the Moderates; and it was on that ground, too, that men holding the same principles with the Seceders, felt that they could still remain in the Establishment.

Now, however, there is no such scruple about interfering with the internal policy of the Church. The Established Church, being a free Church antecedently to 1843, would not be coerced into the position of trampling upon the rights of the parishioners of Auchterarder, by settling Mr. Young as their pastor, upon the call of Peter Clark and Michael Tod, in the face of an expressed disapproval subscribed by 287 heads of families, heritors, elders and others, standing upon the roll of communicants. Rather than do this, she was not only willing to forego the stipend, which was all that the law of patronage as hitherto administered required, but she would pay the £10,000, which Mr. Young claimed in shape of damages, and which the new mode of interpreting the law put it in the power of a jury to award him. Determined to maintain her freedom, as the Free Church of Scotland separate from the Establishment, she did pay the sums that were awarded in that and in similar cases. But the body which is now upheld as the Ecclesiastical Establishment of Scotland is treated as the mere "creature of the state;" and it submits to be so dealt with. Even the decision of the House of Lords in the Auchterarder case seem'd still to leave the matter involved in some degree of doubt. It was still possible that subsequent cases might bring those Acts of the Scottish Parliament which had been so strangely interpreted, before other judges who might look at them in a different light. Lord Aberdeen's Bill, therefore, with which Mr. Trotter is so much pleased, was introduced for the professed purpose of removing all doubts upon the subject; and it has so completely succeeded in its object, that no one now can doubt the fact, that the Establishment is not at liberty to follow out those principles which her subordinate standards declare to be of scriptural authority. That Bill having been passed into an Act, lays down rules to be observed by Presbyteries even in that matter of a Call which the old constitutional Judges of Scotland used to consider as of a character so sa-

cred that they had nothing to do with it. The principle is now established, that the will of the people is not an element to be considered by church courts, in proceeding to settle a pastor over them.—The church courts are not now left to the alternative, which formerly they might have chosen, of forfeiting the benefit of the stipend rather than force a man upon an unwilling people. They must go through with their slavish task, though it should be the settlement of a presbytery to "the bare walls" of a church: they must go through with it also in such circumstances that it is not now the mere doing of a majority of Moderates, carrying it with a high hand over the principles of the church. The Establishment as a corporation enjoys its temporalities on the distinct understanding, that the "statutory duty" which Parliament has prescribed in a way that admits of no misunderstanding, shall be faithfully performed. Both office-bearers and private individuals who choose to connect themselves with such a system, become part and parcel of it, and are necessarily involved in the guilt which it may contract in the prosecution of those courses to which it is bound, by the avowed terms on which the benefits of the Establishment are now enjoyed.

At the time of the Secession, and down to these Disruption decisions, it was recognised and established as a fundamental principle of the constitution of the kingdom, "that the jurisdiction of the church in matters of heresy, excommunication, collation, or deprivation of ministers, or any such like essential censures, grounded and having warrant of the word of God," was "given by God" to the office-bearers thereof, and was exclusive, and free from coercion by any tribunals holding power or authority from the state or supreme civil magistrate. By an Act of Parliament also which still retains its place in the statute book, it was recommended to the Lords of the Privy Council "to take some effectual course for stopping and hindering those ministers who are, or shall be hereafter deposed by the Judicatories of this present established church, from preaching or exercising any act of their ministerial function, which they cannot do after they are deposed, without a high contempt of the authority of the church, and of the laws of the Kingdom establishing the same."—Now, however, proceedings of the Court of Session supporting parties in what is thus described as a high contempt of the

authority of the church, and of the laws of the Kingdom, have been acquiesced in by the State, and submitted to by the Establishment. That Court has pretended by its civil authority exercised in the name of the Queen, to restore to their spiritual functions men who have been deprived of them by the General Assembly sitting and acting in the name of the Lord Jesus Christ; and the body which permits such men, as ministers of the gospel, to administer her spiritual affairs, still professes to hold by that Confession of Faith which declares that "The Lord Jesus, as King and head of his church, hath therein appointed a government in the hand of church-officers, distinct from the civil magistrate."

At the time of the Secession, and down to the Disruption proceedings, it was the recognised right, as it was the unquestionable duty, of the church, according as she had the means of meeting the wants of her people, to erect congregations, to settle ministers over them, and to give these ministers their proper standing in the church, for the exercise of the functions both of preaching and of ruling which belong to their office. The duty was not attended to so fully as might have been desirable; but still, the cases are sufficiently numerous to shew that the right was fully acknowledged. Thus the Lord President of the Court of Session, in a case which came before him in 1836, referring to the Act of Assembly 1833, which gave to the ministers of what were called the Parliamentary Churches the full powers of parish ministers, says, "This was a matter within the proper province of the Assembly. They had the power to pass such an Act, and they exercised that power. And I see no conflict between the provisions of this Act and those of the statute. The Parliament, on the one hand, and the Assembly on the other, *each being supreme in its own province*, passed their respective enactments both tending towards the same end, and the last being in supplement of the first. The Assembly made no disjunction of the parishes *quoad civilia*, but it declared the ministers to be members of all church courts: and it also declared them to possess all the privileges of the parish ministers of Scotland, and that the Assembly alone could do — I don't think the Assembly exercised a new power in declaring a minister to be possessed of such privileges. I conceive the same power to have been exercised in analogous cases, such as when second

ministers were appointed, or in any of the numerous instances where new ministers were appointed in Scotland." So late as in 1833, in a case before the Teind-court, the Lord Justice Clerk declared, "I have never seen cause to dispute the power of the church to disjoin or erect parishes *quoad sacra*." This right also is fully recognised in the Act of the 4th and 5th of William IV., which provides, that where any church, chapel, &c. "built, or acquired, or endowed by voluntary contribution, shall, according to the provisions of the existing law, be erected into a parochial church, either as an additional church &c., or as the church of a separate parish to be erected out of a part or parts of any existing parish or parishes, whether the same be established and erected merely *quoad spiritualia* by the authority of the church courts of the Established Church of Scotland, or also *quoad temporalia* by authority of the Commissioners of Teinds:" neither the King nor any private patron shall have any claim to the patronage of such newly erected church. Now, however, the Scottish Establishment, in abject submission to the Court of Session, has allowed itself to be denuded of the power to obey Christ's command, "Feed the flock of God which is among you," by appointing ministers with full pastoral authority to watch over them, even where the people are willing by their own efforts to provide means of support for such ministers. At the bidding of that court, they have even gone the length of depriving of their pastoral authority somewhere about three hundred ministers, and breaking up as many Kirk-Sessions, who had been solemnly appointed in the name of the Lord Jesus Christ, and by the proper office-bearers of his church, to watch over the respective portions of the flock which had been entrusted to their care.

The novelty of the views which have led to these decisions, and the extent to which the Establishment, in what may be regarded as its proper spiritual functions, is now under the control of the Court of Session, may be further seen by attending to the remarks of some of the Judges, in delivering their opinions.

Lord Cuninghame, one of the Judges in the majority, in a Note (a curiosity in its way but too long for insertion) appended to a finding of his as Lord Ordinary, 6th December, 1842, in one of the stages of the Auchterarder case, contemplates the superseding of the Presbytery, and the authorising of a minority of their

number, who were willing to take their orders from that court, to go on to the settlement of Mr. Young. He says, "We (that is, the Court of Session) neither try the qualification of the presentee ourselves, nor perform the ceremony of the collation; but WE GIVE SPECIAL AUTHORITY to ministers of unexceptionable character and station in the church, who are willing to discharge the duty under the obligation implied in their oath of allegiance, so as to complete in due form the admission of the presentee to his benefice." His Lordship refers to the plea that the jurisdiction of the supreme civil court could only reach the temporalities of the benefices, which the church admitted might be separated by the civil court from the spiritualities. He says, "There appears to be little doubt, that at a certain period in the last century, when ecclesiastical questions first were the subject of discussion in our courts, an opinion was entertained by lawyers of learning and reputation, such as Lord Prestongrange, Mr. Crosbie and others, that such a separation was in certain cases legitimate and competent, and admitted of no remedy in this court. But able as the persons were, they had not the benefit of the anxious and elaborate arguments which the questions have undergone in modern times, and which have thrown a light on cases of this nature that writers at no former period enjoyed." This is a remarkable admission from such a quarter. It might have been more ample; for it was not the mere opinion of individual lawyers, however eminent, such as "Lord Prestongrange, Mr. Crosbie and others," that was now to be set aside, but the principles upon which the law had been administered for nearly a century and a half. His Lordship, however, admits that it was a new light which guided the majority of the Judges in the Court of Session to those decisions which forced on the Disruption.

The case in which Lord Cunningham delivered the Note above referred to came under the consideration of the other Judges. Lord Ivory closes the statement of his opinion in the following terms: "It is indeed lamentable to look upon the shape which these questions are now assuming. Step by step it has come to this, that there is absolutely no one proceeding, however exclusively ecclesiastical in its own character it used to be considered, in which the civil court is not asked to interfere. It has been called upon to interdict church censures,—

to prevent the execution of sentences of suspension and deprivation,—in Me-Queen's, and other cases, interference, more or less direct, has been sought in regard to excommunication, and refusal of tokens for admission to the sacrament,—and now it is asked that the court shall suspend the majority of a Presbytery from the exercise of their whole ecclesiastical functions, and set up the minority to perform these functions in their stead. If this be within the power of the court, I really see no reason why it should not take upon itself at once, and directly, to adjudicate upon the collation and deprivation of ministers, as in any ordinary civil matter.

(Signed) "J. IVORY."

Lord Cockburn, in the same case, says, "I concur with Lord Ivory. What the pursuers demand is, in substance, either that the court of session shall give a new constitution to a Presbytery, or that it shall supersede the majority of the members, or that, though the majority may attend, it can only act in a way directed by the court which may dictate the proceedings, votes, and speeches of each individual. My only difficulty is in believing that the pursuers are serious.

(Signed) "H. COCKBURN."

Still in the same case, Lord Moncreiff says, "I entirely concur in Lord Ivory's opinion. And as the case of ordination to the pastoral office, and collation, is ruled by the statutes in terms equally express and imperative with that of the deprivation or deposition of ministers, I must apply to the case here raised upon that subject the same additional observations which I have made in my opinion in the case of Strathbogie. I must confess that I am altogether unable to understand the principle on which it can be thought possible for this court to sanction the demand made by the pursuers in their summons in this action. It in reality amounts, in the first instance, to a sentence of deposition or suspension from the spiritual functions of the ministry, to be pronounced by the Court of Session on the majority of the ministers and elders of the Presbytery of the Church, who have not been disfranchised by any legal process; and to the farther assumption, in the second place, by this court, of the power of ordaining to the holy ministry through the intervention of persons who, by the very showing of the demand itself, DO NOT CONSTITUTE A PRESBYTERY AT ALL. If this be competent, I know not what is incompetent, or

what shred of spiritual independence is left in the courts of the Established Church of Scotland. And I must own, that the cause which leads to this extraordinary measure, giving all the weight which is due to the decisions of this court and the House of Lords, does not at all affect my opinion of the illegality and total incompetency of the course which it is now proposed that this court should adopt.—According to any knowledge which I possess, either of ecclesiastical or of civil law, it appears to me to be impossible that any lawful ordination to the office of the ministry can be thus obtained.

(Signed) "J. W. MONCREIFF."

This was all in vain. A tide had set in which was not to be restrained by the barriers which former occupants of the Judicial Bench had respected. By a majority of eight to five Judges, this civil court pretended to grant the spiritual authority that was applied for: and, in doing so, assumed a supremacy in causes ecclesiastical which, according to the statute quoted in an early part of this Article, the Sovereign herself does not possess in Scotland. But the Free Church, against which as at that time the Established Church of Scotland these assaults were directed, would not allow the ignominious fetters to be fastened upon her. She left the Court of Session to find their compliant tools where they might; and, renouncing temporalities which were now to be enjoyed only on the condition of servitude, her ministers were willing a second time to become "outed ministers", that they might be free to obey Christ. The Establishment that now is thinks it better to comply with "the courses of the times."

POSTSCRIPT.

It is high time now to deal with Mr. Trotter about his gross misrepresentations of the conduct of the Westminster Assembly of Divines, in reference to the Confession of Faith. He says, "The clerical members of the Westminster Assembly were generally speaking men of the highest character and attainments, and admirably qualified for the work entrusted to them, had they been left entirely to their own judgments. But they derived their authority from and were under the controul of the Long Parliament"—This remark is made in order to prepare the way for the exposition of a theory of his, to the effect that the Assembly was controlled by a prevailing influence of

Erastianism, and that, however well qualified the generality of the clerical members were for the work entrusted to them, we have not, in the Confession, the expression of their own free judgment; and particularly that the Articles of the Confession on the extent of the magistrate's power in reference to ecclesiastical affairs, was all that could be got through, not all that was wanted. Mr. Trotter tells us, "In a constitutional monarchy like that of Britain, the king is a fiction, and acts only through and by his constitutional agents. Though the government is administered in his name, it is by his Executive Council. The country is defended in his name by his fleets and armies, and were he to appear in person on a field of battle, he could not lawfully or constitutionally interfere with the arrangements of the General. Justice is administered in his name by his civil courts, and the Church is governed in his name by his spiritual representatives. This was the theory of the Long Parliament, and what is meant in Confession of Faith chap. xxiii. 3. is that the magistrate shall exercise the power assigned to him, by and through the agency of Synods assembled by his authority, and acting in his name." That is, the Assembly of Divines, who were summoned (but not as an ecclesiastical court) by the English Parliament to give their advice in circumstances of great difficulty—the Assembly who were commissioned in the ordinance calling them together, "to confer and treat among themselves of such matters and things touching and concerning the Liturgy, discipline, and government of the Church of England, or the vindicating and clearing of the doctrine of the same from all false aspersions and misconstructions, as shall be proposed to them by both or either of the said Houses of Parliament, and no other, and to deliver their opinions and advices of or touching the matters aforesaid, as shall be most agreeable to the Word of God,"—that Assembly, every member of which, on taking his seat, came under a solemn vow "not to maintain any thing but what he believes to be truth in sincerity, when discovered to him,"—that Assembly who left not an inch of ground for Erastianism to stand upon, when they proclaimed, in the thirtieth chapter of the Confession, "The Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church-officers, distinct from the civil magistrate;" such an Assembly as that

allowed themselves to be censured, falsified their vows, stultified themselves, and blazoned their shame before the world, by placing, according to this view of the twenty-third chapter of the Confession, all church government in the hands of the king, with this constitutional proviso, that he shall "exercise the power assigned to him, by and through the agency of Synods assembled by his authority, and acting in his name." Still further, Mr. Trotter tells us that the General Assembly of the Church of Scotland, seeing how ill it had fared with the interests of the truth in the Westminster Assembly, put every thing right, not by an open and honest rejection of the unsound doctrine—for they allow that article to stand without exception—but by a remark applied to a different part of the Confession; thereby, as Mr. Trotter would have us believe, "denying to the magistrate the power of calling Synods by which only the Westminster Assembly authorized him to rule the church." In other words, in the twenty-third chapter, they announce it as an article of their faith that, according to the light of God's word, a particular power belongs to the civil magistrate; and, by the remark which they have applied to the thirty first chapter, they have craftily deprived him of the means of exercising the power which they had previously said belongs to him of divine right. An ingenious man is Mr. Trotter; and wonderfully disposed to practise on the credulity of his readers.

This theory is evidently contemplated with so much complacency by Mr. Trotter, that he may have succeeded in persuading himself of its truth; but if he would for a time leave the regions of fiction, and look at facts as history records them, he would see a picture very different from that which his fancy has drawn. His theory requires him to maintain that there was a real disagreement between the Scottish Commissioners "and the ruling party in the Westminster Assembly;" and he relates a well known anecdote concerning George Gillespie, in order to show this. But the anecdote does not show this. Every intelligent reader must see that what the anecdote shows is, that the learned Selden was so completely answered that he himself acknowledged a defeat. If, in saying that Gillespie "convinced many by his unanswerable arguments," Mr. Trotter wishes it to be understood that it was only some that were convinced, and that still a "ruling party"

carried the point against the learning and argument of the Scottish Commissioner, he is misrepresenting the case altogether. The decision of the Assembly was in accordance with the argument of Gillespie; and the views of the Scottish Commissioners were the views entertained by the "ruling party" in the Westminster Assembly.

Of the entire number of those who were summoned to the Westminster Assembly, there were from sixty to eighty in ordinary attendance. Some Episcopalians attended at first, but these soon withdrew.—The remainder were Presbyterians, Independents, and Erastians; the distinctive principle of this last class being, that church-government and discipline are to be regulated by the will of the civil magistrate. There were only about ten or twelve Independents; and it was the anxiety of the majority to carry them along with them in the various conclusions which were come to, that occasioned the most protracted discussions in which they were engaged. The Erastians were still fewer than the Independents.—Coleman was the only minister who was an out and out Erastian, although Lightfoot occasionally advocated the same views. These were supported by the learning of Selden, the tact of Whitelock, who was also a member of Parliament, and by what legal knowledge might have been possessed by Oliver St. John, a Solicitor. Principal Baillie, one of the Commissioners from Scotland, writing to Mr. Dickson, March 17th, 1646, and referring to the principle embodied in the thirtieth chapter of the Confession says, "We find it necessary to say, 'That Christ in the New Testament had instituted a church-government distinct from the civil, to be exercised by the affairs of the church, without commission from the magistrate.' None in the Assembly has any doubt of this truth but one Mr. Coleman, a professed Erastian; a man reasonably learned, but stupid and inconsiderate, half a pleasant, and of small estimation." It is evident from this, that notwithstanding the learning of Selden and Lightfoot, the Erastians were the farthest possible from being the "ruling party" in the Assembly. Even the few members who held these principles, seemed to look rather to Parliament as the place where their views would meet with support. In point of fact, the Erastians were powerful in Parliament; and endeavoured to use their influence there against the views that were prevalent in the Assembly. That Assembly, however, would neither be brow-beaten nor outwitted. They discharged their duty faithfully and ably; and, whether the advice might be accepted by Parliament or not, they stated their own convictions as to what were the truths of God's Word on the different points submitted to their consideration.

Notwithstanding the exigences, therefore,

of Mr. Trotter's theory, it may be readily admitted that his assertions concerning the Westminster Assembly are not quite so much to be depended upon as the evidence of Principal Baillie. The worthy Principal had no theory to support, he writes from personal observation, and he makes it very clear that in the Confession of Faith the Assembly expressed their own independent judgment, and that in that judgment the Commissioners from Scotland fully concurred. Writing to Mr. Dickson, 22nd September, 1646, he says, "We have ended the Confession of Faith for the matter, and have perfected the most half of it, nineteen chapters; the other seventeen, I hope, in ten or twelve days will be perfected, and so all be sent up to the Houses. It will be, I hope, a *very sweet and orthodox piece*, much better than any Confession yet extant, if the House of Commons mangle it not to us. Writing to Mr. George Young, December 1st, 1646, he says, "With much ado we have gone through, at last, the rest of our Confession: the first part I sent, to you three only, in Mr. David's letter long ago; the whole will go up to the House one of these days, and so to the press. *It is generally taken here for a gracious and brave piece of work.*" On the 26th January, 1647, he writes to William Spang, "The third point [of Uniformity], the Confession of Faith, I brought it with me, now in print, as it was offered to the Houses by the Assembly, *without considerable dissent of any.*—It is much cried up by all, even many of our greatest opposites, as the best Confession yet extant; it is expected the Houses shall pass it, as they did the Directory, without much debate." Finally, in his speech before the General Assembly of the Church of Scotland, giving an account of the labours of the Commissioners at London, he says, "In your 1st desire, the Lord made our success no less prosperous; a large Confession of Faith is perfected with far greater unanimity than any living could have hoped for, among so many learned divines, in so distempered a place and so distracted a season. I am confident, if the judgment of many my wiser do not deceive, this piece of work is *so fine and excellent, that whenever you shall be pleased to look upon it, the sight of it shall draw from the most censorious eye, a good acceptance.*"

In a Letter which appeared in the Presbyterian Witness of November 1st, Mr. Trotter repeats his assertion that the Scottish Commissioners, nobly contending for the exclusion of all Erastian tenets from the Confession, were "overruled by the influence of the Long Parliament, which controlled the Assembly on all points which affected the power of the magistrate." Not satisfied with this, he pretends to speak of the views entertained by Alexander Henderson, as the master spirit that ruled in the Assembly 1647, as he had influenced the Assembly 1638, and dares to ascribe to that straightforward, bold, and holy man the base trick by which, according

to his theory, the Erastian element which he most erroneously supposes to be embodied in the twenty-third chapter of the Confession, was to be prevented from operating.—Alexander Henderson died on the 19th of August, 1646.

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LETTER FROM CAPE BRETON.

To the Editor of the Missionary Record of the Free Church of Nova Scotia.

CAPE BRETON, NOV. 17, 1851.

REV. AND DEAR SIR.—

The people in the South Western parts of this Island, have been not a little gratified and encouraged by seeing *the first fruits* of the Free Church College. The Rev. Mr. Forbes, the first licentiate from that Institution, having arrived at the Strait of Canso some weeks ago, and still continuing to labour there assiduously and with much acceptance. It would be very desirable if Mr. Forbes could occasionally visit some of the other settlements that are still vacant throughout the Island. Some of these never enjoyed the privilege of having a minister stationed among them, and others, tho' they once had ministers, have now, for several years, been without them. An occasional visit, especially from a *new comer*, would greatly encourage the congregations in those settlements. Circumstances, however, at present, render it very difficult for Mr. Forbes to do much in the way of itinerating. And perhaps it may, after all, be better to cultivate well, a limited field, than to attempt doing a little here and there over too extensive a surface. Let us pray and trust that Mr. Forbes's labours in this quarter, or wherever he may be settled as Pastor, may prove, not only acceptable to the people, but also, by the blessing of the Head of the Church, instrumental in promoting His cause, and the spiritual welfare of many.

We were greatly in need of an additional labourer in this quarter, and even still more labourers would be required to supply the great spiritual destitution existing through the island. Not to speak of various Presbyterian settlements, of greater or less extent, in the Northern and Eastern parts, without a clergyman of their own denomination within many miles of them, look at the large tract of country in the south and South West corner of the island, and there you find several settlements, some of them very extensive and populous, with only one solitary labourer—Mr. Stewart, St. George's Channel—and he has no connection, as minister, with any settlement, except that in which he is stationed—a field sufficiently extensive certainly for one man. Supposing that Mr. Forbes were to continue at the Strait of Canso, and to supply the congregation there, and also the one at River Inhabitants,—there would still be abundant room for other three ministers.

1. River Denis and Malagawatch, two contiguous settlements, with about 60 families, and two places of worship at the distance of about 10 miles from each other—These together would form a compact charge for one minister, and, were the people to unite and do their duty, they could support a minister.

2. Whycomagh may be mentioned, tho' perhaps in the centre of the island. Here there is a population of, I believe, upwards of 500 families, all Presbyterians and adherents of the Free Church, with two places of worship. They enjoyed for 5 years the services of an able and devoted minister, the fruit of whose labours is still to be seen, but he left them 9 years ago, and hitherto they have failed in procuring another Pastor. They are most anxious to have one, and are able and willing to support him, and I have no doubt they would do it.

3. Grand River, Lochlmond, Flamboise, &c., between the South side of the Bras d'Or Lake and the Atlantic. This is a cluster of settlements, containing together considerably above 200 families, all Presbyterians, and with a very trifling exception, all professed adherents of the Free Church. They have 2 places of worship, one on Grand River, the other on Lochlmond, distant from one another, 9 or 10 miles. Flamboise is at a considerable distance from both these places of worship, being 20 miles from the one at Grand River—not so far from the other were a road opened up between them, but at present the track, marked out by a blaze, (*i. e.*, marks made with an axe on trees here and there within sight of each other,) is often impassable. With the view of applying for a minister, the people in these settlements have lately been trying what they could make up among them for his support. They subscribed within a fraction of £150 currency, and when it is considered that this was subscribed for some *unknown* and *unseen* minister, there is no doubt that the £150 would be fully made up were the minister to make his appearance and to prove acceptable.

The greater number of these settlements possess a recommendation as fields of ministerial labour, not often found in other parts of the colonies, viz., their being almost or entirely free from the inter-mixture of other denominations. At the Strait of Causo indeed, besides Roman Catholics, there are a few families of various Protestant denominations—Baptists, Methodists, Congregationalists and Episcopalians—but no one Protestant denomination able to support a clergyman of their own, unless it be the adherents of the Free Church, who are by far the most numerous party, indeed more so than all the others put together. Were the Presbyterians on River Inhabitants to join with them, the support of a minister would be no heavy burden on them. About half

of River Inhabitants are Roman Catholic—the Presbyterian families are about 50, and these, after trusting for a considerable time to great promises made them by the only deputation from the Established Church that paid a short visit to the island—that a minister would be sent them from that church, are now, I understand, willing to join with the people of the Strait of Causo in receiving and supporting a Free Church minister.

A few Roman Catholic families are within the settlement of River Denis, and a very few of the heads of families express a preference for the Established Church, but they would as readily do their part in supporting a Free Church minister as the others. In Malagawatch, they are all Free Church—the same in Whycomagh. There may be a Popish family or two, but they are *lost in the crowd*. In Grand River and adjacent settlements, there is not a single family of any other denomination than Presbyterian, and though a few might prefer a minister from the Establishment, none will decline the services of a Free Churchman or withhold his share of his support.

In some of these settlements, or in parts of them, religious meetings are kept up on the Sabbath, and Prayer meetings on week days, presided over either by Catechists or other pious and earnest men. Notwithstanding their disadvantages, a sprinkling of Godly men, and some of whom it may at least be said that they appear to be anxious Inquirers, will be found here and there. Still, considering the spiritual destitution that has existed so long in all those places, it cannot be wondered at that upon the whole, religion should be in a languid state, and that a very general *coldness* should be met with, very discouraging to one accustomed to the warmth and zeal to be found in some parts of Scotland. It is to be remembered that many among us, who are now heads of families, were either born in this country, or came hither when very young, and grew up from childhood to manhood without ever being accustomed to church-going habits, or to the regular observance of Christian ordinances, so that in visiting some of those vacant settlements, a stranger might witness with surprise and even discouragement, not a few violations of the outward decency and propriety due to public worship. It is undeniable that many evils have already resulted from the want of ministers, and therefore of stated ordinances, and if the want continue much longer unsupplied, it is to be feared that these evils will greatly increase. And yet there is the probability that much or any thing can be done to supply the destitution, till young men, trained in our own Institution, be ready to receive calls? Surely this should stir up all to do their utmost in contributing towards the rearing and establishing of that Institution, and lead all who deplore the

destitution to pray for an especial blessing upon it.

I am, &c.,
M. S.

PROFESSORIAL FUND.

In this number, we begin publishing the Lists of this year's subscriptions to the Professorial Fund, which have been received by the Secretary of the College and Academy Board. It appears to be not unnecessary to remind the friends of the Free Church that it is in the Record, the official organ of the Church, that they are to look for these notices. We understand that in some quarters complaints have been made that the Lists for last year have not been published. In reference to this, we would press it upon our ministers that they owe to the Church the duty of making the Record known to their people—that they ought to let the contributors to the different Funds of the Church know that it is in the Record that their contributions are acknowledged—and that they should urge upon those of their flock who can afford it the duty of subscribing for the Record; that its circulation may be extended, and information may correspondingly be diffused with respect to matter in which all the friends of the Church ought to feel an interest.

Those also who forward contributions, require to be reminded, that it is essential to the right administration of the affairs which have been entrusted to them that correct Lists be forwarded of the names of the parties from whom the contributions have come. The duties of the Secretary are necessarily onerous, but they have been rendered much more difficult than need be, just from want of attention to these matters. Contributions have been lately received from different quarters without the names of the contributors. It is hoped these will speedily be forwarded.

We have particular satisfaction in calling attention to the first contribution in the List published in this number. It has been forwarded from Mr. Donald Morrison, late of Cape Breton, and now in Rocklands, State of Maine. It must be truly cheering to the friends of the Free Church in this Province, to witness such an instance of Christian liberality, from one who is now in a foreign land; and it is hoped the example may have some good influence in reminding others that there is a tie which should still bind them to the interests of the Free Church in the Lower Provinces.

CALL TO THE REV. ADAMS. MUIR.

The congregation of Free St. Andrews in St. John's, Newfoundland, have given a unanimous call to the Rev. Adam S. Muir to be their pastor. His labours among them since the summer of 1849, when he was sent out by the Colonial Commit-

tee of the Free Church of Scotland, to supply for a time that vacant charge, have been most assiduous and efficient; and the congregation desire if possible to secure, by having him settled as their stated pastor, the continuance of services which they highly appreciate.

THE RECORD.

This number closes the first year of the Record's course. Each number is so small in itself that it will require two years to make a volume. In the mean time, however, as the number of copies thrown off exceeds the present number of subscribers, the Committee for conducting the Record have agreed that the surplus numbers be stitched up in wrappers, so that parties wishing to have the year's set complete, may have them in this form for three shillings and ninepence. These may be obtained at the Book Store of Messrs. A. & W. McKinlay; and as, in the circumstances, the number of sets is necessarily limited, those who may wish to avail themselves of the opportunity of securing the year's numbers in a neat form for future binding should make an early application.

There is much for which, in the conducting of the Record, we feel that we need the indulgence of our friends; but it is hoped they will consider that we are just feeling our way. Those also throughout the Lower Provinces from whom either direct communications, or materials for forming Articles should have come, it is hoped, will, in future, be more alive to the duty which is incumbent on them; and that communications will increase. We are persuaded that it would be easy to furnish many Articles such as the interesting one from Cape Breton published in this number; and it must not be forgotten that wants must be made known, in order that any reasonable expectation may be entertained of having these wants supplied.

Extracts from other kindred periodicals have been hitherto few and short, not only because, for economy, the pages of each number are few, but also because a question having been forced upon us as to the propriety of our conduct, and distinctive position, as a Free Church in this Province, it seemed necessary to devote what otherwise would have been a disproportionate share of our space to the Remarks on the answer of the Presbyterian Synod, to the Letter of the Free Synod declining the Union. It seemed necessary, in order to enjoy the confidence of our people in the management of the different affairs in which we solicit their aid, that the charges of inconsistency, duplicity, and dishonesty, which had been freely heaped upon the Synod, should be repelled; and, however unpleasant the task may be, we have not the slightest doubt that when the matter shall have been fairly and

fully exhibited, it will be seen that, in the course which they have pursued, the Free Synod have acted the part which became them as honest men and faithful guardians of the interests of the truth.

In order, however, that the Record may be an efficient instrument in the accomplishment of the various objects for which it has been started, more earnest means must be employed for securing its circulation. Not only every minister, but every member of the Free Church ought to lend his aid that it may be more extensively known, and that it may be found at length occupying its proper place in, at least, all the families of all our congregations.

Contributions to the Professorial Fund.

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