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THE MISSIONARY RECORD

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THE UNIVERSAL MESSAGE.

ISAIAH 38TH., 1ST.—*In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live.*"

There are some lessons connected with this message to Hezekiah which it may be instructive to attend to; for of the certainty that we shall die, we can speak, though not of the time of our death; and let it be nearer or more remote, it may be said to all: "Set thine house in order, for thou shalt die and not live."

And, first, we learn, that the most exalted in worldly rank and station die—There is no exemption from death—"There is no man that hath power over the spirit, to retain the spirit; neither hath he power on the day of death; and there is no discharge in that war." Hezekiah was King of Judah. He was a King and was descended from Kings.—But his being so could not ward off death. He was mighty as well as exalted. He was a warrior. He led his own armies to battle. He was generally victorious in his wars. We are told that he "prospered whithersoever he went forth; and he smote the Philistines even unto Gaza." But this great man, this mighty man, was sick, and must die. "In those days was Hezekiah sick unto death."—Death is not always preceded by sickness, but commonly it is. And the proudest, the mightiest, the greatest, must bow before the power of disease—and at length yield to the stroke of death. Those who are surrounded by the greatest heraldic pomp, whose insignia and badges of rank, it might be supposed, would ex-

clude the fell visitant—within the line of whose marshalled attendants, on the floor of whose gorgeous palaces, death, it might be supposed, would never tread—whose glittering splendour, it might be imagined, would bribe away death, or forbid his intrusion, as if he could not taint the atmosphere, or sully the pride, of such noble houses,—they must bow under disease, and shake hands with death.—Death may come, indeed, in an "obsequious livery of plumes and velvet and cloth of gold":—without that he may not enter palaces. But it is death, undisguised death, after all. The King is no more exempt from death than the peasant, and in that mortal struggle, the highest and the lowest are on an equality. What matters greatness at death? The crown is a bauble then. The King of Terrors spares no King because of His crown, any more than the peasant because of his poverty. He strikes all ranks. When sickness comes, rank, wealth, power must yield—and it is but a mortal that we see contending with its throes, and grappling with its might. Enter that chamber: it is on a lonely isle of the sea:—with none of the insignia of royalty about him, and but a few faithful attendants beside him in his exile:—and who is that, with brow accustomed to command, and eye that had glanced over a hundred fields of battle, and hand that wielded the mightiest sceptre on earth, and lips that had spoken in highest council, and from whose word monarchs learned their fate—with the palor of sickness and the damps of death, powerless and silent before a potentate mightier than himself? Oh, has not death a signal conquest there? His conquest is no greater than were the soul of the obscurest mortal taking its flight

from earth. It is no *greater*, but it is certainly more *striking*: it carries with it a more emphatic lesson. It tells us that the mightiest on earth must die, that no rank, no power, no extent of dominion, or abilities for command, or talents for strategy or warfare, no might, no prowess, no conquests, can keep sickness or death at a distance. They obey a higher behest than any on earth. Death is the Messenger—it is the decree—of God. “*Thus saith the Lord, thou shalt die, and not live.*” When once that decree has gone forth, no earthly dignity or power, can stay it. Hezekiah must prepare himself to die, when the Lord had spoken the word.

And as in death the greatness of rank, and the greatness of dominion, are extinguished, so every other kind of greatness shares the same fate. Genius cannot bid away death:—no amount of talent can shield its possessor. Every now and then we hear of some who had distinguished themselves in the paths of literature and science struck down, another light extinguished, another power gone from the earth.

Nor will riches bribe away death.—Hezekiah had much wealth, much treasure in his palace, as he afterwards shewed to the ambassadors from the King of Babylon. But these had no power to purchase release from death. The decree was: “*thou shalt die, and not live.*” And did the monarch think that either his rank, or his power, or his riches could save him? The same Omnipotent being that had issued the decree alone could revoke it, and he made his prayer to God accordingly, and though that prayer prevailed so that fifteen years were given to his life—he was allowed fifteen years more on the earth—yet the decree was fulfilled, and Hezekiah at length slept with his fathers.

The good die. Hezekiah: “trusted in the Lord God of Israel; so that after him was none like him among all the Kings of Judah, nor any that were before him—For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses.” To have lived virtuously and piously may be a great support in death, but it will not exempt from it. Death has passed upon all men because all have sinned. All are under that law which will people the graves, and has already made the earth one vast sepulchre, where is entombed the dust of generations. Only two of our race have escaped death;

and this was not so much for their pre-eminent goodness, as, doubtless, to be an embodied representation of the *resurrection*, when that doctrine was yet but partially revealed. The good and bad have alike been subject to death; and so will it be till death has filled his garner—till the earth is sown with the dead, and the harvest of the world has come. Often, “the good die first”: they are taken away from the evil to come. How many affecting examples have we of this! We must speak in much ignorance regarding the ways, or purposes, of God in removing any from this scene of probation. But the early death of the pious and the good would seem to indicate some special design in taking them away from the world. They are *housed* in heaven. But it is not of the *early death*, that we are now speaking—it is of the *death of the good*. They must die: we are not to count it strange that they die. Their death but tells us, and there is no other explanation of the mystery, that *they have sinned and fallen in Adam*. The universal law of mortality points to some such event as Adam’s fall. Scripture alone tells us why it is that the good and the virtuous and the amiable die, for it tells us that *all have sinned*. There is but one way of getting the victory over death, and that is through him who hath destroyed death, and him that hath the power of death, that is the Devil,—who hath abolished death and brought life and immortality to light by the gospel. *Then death is changed*. The physical event is the same, but all its more momentous aspects are different. For, how does the Apostle argue? “The sting of death is sin, and the strength of sin is the law, but thanks be unto God who giveth us the victory through Jesus Christ our Lord.” The worst part of death is not the physical change implied in it: though that we cannot help regarding with some terror, with some feelings of reluctance and awe. When we look at it in its *physical aspects*, we connect it with *supposed remaining consciousness on the part of the soul*. We think how awful it must be to be dead: as if the *soul* was conscious of death—as if it felt that “cold obstruction”—as if it forsook this warm earth, and became a tenant of the grave, a “kneaded clod.” All the physical terrors of death are obviously owing to this illusion. And accordingly, even the good, the most virtuous, the most pious, have their shrinkings on this very account. So it seems to have been with Hezekiah. He seems to have recoiled from death in its physical

aspects. Verse 14th: "Like a crane or a swallow so did I chatter; I did mourn as a dove: mine eyes fail with looking upward: O Lord, *I am oppressed; undertake for me.*" But that which is chiefly terrible about death is its moral and everlasting bearings. These, however, are mitigated; nay, are altogether changed to the believer in Christ. All that was really terrible and fearful about death is taken away. Heaven opens as surely upon the soul, as the grave for the body.—It is the body that goes down to the dust; and let it, for the soul has an immediate entrance into the presence of God, and the enjoyment of heaven.

The useful die Hezekiah was a reformer in Israel. He took away the high places and groves, and restored the ordinances of the Lord. So good a monarch was he, that there was none like him before—neither was there after. Active usefulness does not exempt from death. Those who have been the greatest blessing to this world have died when their time came. They have lived, and performed their part, and then God has taken them. Moses died; Hezekiah died; the Prophets died; the Apostles died; and have not Martyrs died? Year after year sees some conspicuous character, useful in his day and generation, struck down, and no longer permitted to impress the world or the church with his exertions, or by his example. We are called to witness this at present in shorter intervals than a year. Again and again, in the course of a few years, we have seen the good and the useful, the active and the pious, the christian and the philanthropist, taken away—summoned into the presence of their heavenly master to render their account, and to receive their reward. This ought to make the living the more active, while they may—do good as they have opportunity—occupy till Christ come. All such occurrences say to us: "Work while it is day:" "Whosoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest" This is the time for working. There is no work in the grave, and Heaven alone is the place of rest. It has been well said, Eternity will be long enough for resting:—life is short enough for the most active employment. In what way can we be of use in our day and generation—can we disseminate the truth of Christ—spread it in our neighbourhood, and in the world at large? Some may be better adapted for one. o-

thers for another sphere of usefulness.—All may do much by their example, being in themselves Epistles of Christ, cities set on a hill, lights in the world. Let every christian endeavour to do some good, do all the good he can. Let him live for Christ, and he will find means to promote his glory. Let him do so under the consideration that he is soon to be called away, and to give in his account. How much would not the dying give to be able to do more for Christ, to be more useful in the world, or to live for him whom perhaps they never thought of till they came to die! It was part of Hezekiah's regret in the prospect of death that he would be cut off from doing any more good, from advancing the glory of God, and the good of his fellows. "The grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for the truth." If there is regret in heaven, it will be that so little was done for the glory of God and the cause of Christ in the world. Will the most active of those who are now crowned in glory feel any regret at their most strenuous labors in the cause of God and of Christ while on earth? Will not these labors form their crown of rejoicing and of glory? If they rest from their labors, do not their works follow them? And is it not part of the blessedness of the redeemed, that they rest from their labors, and their works do follow them? It is the reward of grace certainly; but it is the reward which God and Christ are pleased to connect with the faithful services of his people here.

We learn from the case of Hezekiah, that no age is exempt from death. Hezekiah was still but in the prime of his days. On his recovery these were his words: "I said in the cutting off of my days I shall go to the gates of the grave: I am deprived of the residue of my years. Mine age is departed, and is removed from me as a Shepherd's tent: I have cut off like a weaver my life." This Hezekiah said when he had been sick, and was recovered of his sickness. It is a trite observation that no age is exempt from death; but how little is it laid to heart! A little more indulgence is sought in the ways of the world, and in the pleasures of sin. We are too apt to feel, it will be time enough to think of death when we get older. Our improvement, our repentance, our faith in a Saviour may be deferred till then. It seems impossible that, full of health and life, we should go to the gates of the grave, we should be-

hold man no more, with the inhabitants of the world. But another and another grave opened, tells that all ages go down there. It receives the youngest, the middle aged, as well as those whom years have bent to the earth. It is a solemn thought, that the most robust, the healthiest, those who bid fairest for a long life, are those whom death marks as his own, whom he selects for his choicest arrow. He chooses them out of a neighbourhood, and all are arrested by the sureness of the aim, and by the suddenness of the stroke. Are we counting upon long life, and not fearing the stroke of death? Does it excite no uneasiness in us that others are cut down in the midst of their days? Do we know whether we may not be the next objects of death's sure archery? Why should he pass over us and take others? Let not health or youth speak flatteringly to any, when death's quiver seems so rapid in discharging its shafts. Do we not, as it were, hear the rustling of death's wing—the noise as of his arrows cleaving the air?—or do we not mark his dark and hovering shadow, as from the silent land he makes his way secretly and noiselessly over the world? Who can tell his course? Who can tell whether that course may not be to us?

What is the message? "Set thine house in order: for thou shalt die, and not live." It is unnecessary surely, to prove the certainty of death, in the case of any who have a place on this earth.—That may be presumed to be sufficiently well established, and to have indeed been proved in the remarks already made.—And therefore to every one, not as an immediate address or summons from the presence of Jehovah, as it was to Hezekiah, but as pronouncing a truth which cannot be gainsaid, announcing a decree which cannot be resisted, it may be said: "thou shalt die, and not live." What matters it though it may not be immediately? though the decree may not be executed at once—if it is to be at some time? It matters comparatively little, whether it is to be soon, or whether it be later; it is to be, and that is sufficient for us. The difference of a few years is of no account, when the event itself is considered. It is the certainty of the event itself which ought to impress us; "*thou shalt die, and not live.*" A respite was given to Hezekiah even after this message by the mouth of the prophet. But fifteen years made all the difference—Who of us is it that is to see fifteen years more of his life on earth? To many,

that would not be a long life after all—But within these fifteen years what changes may happen! And if death is at the end of them; or let it be another, and still another, fifteen years, death will surely not be far away then: how emphatic should be the command or exhortation: "Set thine house in order; for thou shalt die, and not live."

In the first place, we are to prepare our hearts for death—to put our souls in a posture of readiness. What does death imply? What is death? What do we live here for? And where, or unto what state of being, do we go at death? We live here to glorify God. That must obviously be the object for which we are in this world. But failing in that great object; but not only so, but dishonouring God, breaking his commandments—doing the very opposite of glorifying God: Therefore it is that death is in the world, and it is appointed to us to die—and after death is the judgment. Death is the result of man's failure in the great object for which he was created, even to glorify God: it is the punishment of his apostasy, his rebellion, his sin; it is the infliction of God's wrath against our race; and it but ushers the soul to the bar of the Judge, into the presence of God, who is Judge of all the earth. *But what preparation is necessary* for that solemn event, so momentous to the destinies of our race and to every individual? It might be supposed that we had but to await that event, that we had but to wait our fate, the decree affixing our eternal destiny.—No, God has revealed a remedial scheme, suited to our state as rebels and sinners against him, and intended to deliver us from this state of rebellion and guilt, and introduce us into the favour of God, and into his presence in heaven. That scheme has been appointed, has been accomplished, and is now revealed, and is in operation through the ministry of God's word, and the agency of His Spirit.

Set thine house in order. Give welcome to this scheme of mercy and reconciliation. Believe on the name of the only begotten son of God. Receive the gift of eternal life through Jesus Christ our Lord. Be persuaded to entertain the overtures of reconciliation, made to you by an offended God—the very God against whom you have sinned, and before whom you are to appear. It is he who has issued this command—who said to Hezekiah: "Set thine house in order," and who is saying so to every individual

to whom the word of God comes, and to whom its calls and invitations and admonitions are addressed: "Set thine house in order." Believe in the Lord Jesus Christ now Prepare to meet thy God. Put not off your repentance, your day of preparation. Thou shalt die and not live. There is nothing more certain than that thou shalt die. That event may be rearer at hand than we imagine, and if it find us unprepared, without an interest in the Saviour, without faith in Christ, still in an ungenerate state, still in our sins, without the new creation, unfit for heaven, without those tastes and affections which qualify for it—if it find us out of Christ, without the spirit of Christ, without the grace of Christ, without the love of Christ, and not in the patient waiting for of Christ, not looking nor longing for Christ—what shall become of us? What is to become of the soul after death? Where shall it go—if it has not believed in the Lord Jesus? How severe must be that punishment which its sins must entail! How awful must be the wrath of God! How dreadful the doom of the impenitent and the ungodly! If the righteous scarcely be saved—with difficulty—by a miracle of God's mercy—where shall the wicked and ungodly appear? Now, then, while you may, while yet Christ is offered, while the gospel is preached, while yet God is to be found—while wrath is not executed, and mercy is yet extended: "Set thine house in order."

This exhortation may be addressed to believers as well as unbelievers. To them it is a call to still stronger faith—more steady obedience—more diligent watchfulness, and greater and more habitual preparedness for death. Set *thine* house in order. Be waiting for the approach of death—he looking for it—expect it: "thou shalt die, and not live" Have all in readiness—your faith—have your hearts prepared Live in the fear of God, in the love of God, and in the patient waiting for of Christ. Be repenting of any sin you have recently contracted. Let not any sin be unrepented of. Put away all sin from you. Be not found loving sin, and practising it. Be more and more weaned from the world. You are soon to leave it. It is not to be your portion. Let all be waiting and ready for the coming of Christ: he is to come—to the believer, for salvation—to the sinner, who has not yet believed in Jesus, for immediate and everlasting condemnation. Go over, as it were, anew all your past accounts

or transactions with God. Look to your past lives, your whole history, and seek anew, by repentance and faith in the Saviour, to have your sins pardoned and your persons accepted. Look anew to the blood of sprinkling—to the shedding of Christ's blood—to his all-atoning and vicarious death and suretiship. Let the Spirit of Christ dwell in you—the Spirit of God. Let all the graces of the Spirit adorn your character So will you be ready when death comes, come when it may, and you shall enter into the rest, and everlasting joy of your Lord. If your house be in order when Christ comes, you shall find his house of many mansions in order, and ready to receive you.

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.

SEVENTH ARTICLE.

There is something ludicrous, which even the importance of the case cannot prevent one from feeling, in the idea of the legal authorities of Scotland, through their successive generations, remaining in utter ignorance with respect to the meaning of the statutes which were supposed to have secured the liberties of the Church of Scotland, till Dean of Faculty Hope and Robert Whigham, Esq. Advocate (for these were the great luminaries,) emerged above the horizon. So it is, however, that the Judicial Bench in the Court of Session acknowledges the reception of a new light; and decisions accordingly have been come to which run counter to all that had been believed and practised, in reference to these matters, as affecting the Church of Scotland, for 150 years. The fact that decisions of so novel a character have been given is undeniable; and this circumstance alone should, with every candid mind, free the Church of Scotland, while as the Establishment she still asserted her liberty, from the charges which were so lavishly heaped upon her, as if she had set herself in mere recklessness to violate the civil statutes through which she enjoyed her temporalities as an Established Church. The course which she was pursuing was not only right in itself, and one which,

as a Church of Christ, she was bound to pursue, whatever temporal advantages she might forfeit by her faithfulness; but it was a course in which, from the hitherto recognised principles of her civil establishment, she had every reason to expect she would be supported, as being most distinctly within her acknowledged jurisdiction.

But what really is the new light that has at length been diffused upon subjects which were supposed to be pretty well understood before? Listen to Dean of Faculty Hope. According to Robertson's Report of the Auchterarder Case, vol. I. P. 183, speaking of the Roman Catholic Church, at the time of the Reformation, he says, "The authority of the existing Church was completely annulled; and for some time no establishment whatever existed in its room. It was not by pouring fresher blood into the ossified and corrupted veins of the ancient system that our Reformation was accomplished. A new and vigorous—a young and untried fabric, full of energy and power, was created by the state, in the room of that which the state overturned and abolished. *I say CREATED—for it was devised, formed, moulded, instituted, and created wholly, and of new, by the State.*" Independently of the older and the better light, which history throws on the subject here referred to, it happens rather unfortunately for the learned Dean's argument that, while various acts of the Scottish Parliament ratify the liberties of the true Kirk, these acts prefer no claim to this creative power which has been ascribed to them. On the contrary, they recognise the church as already constituted, when they adopt it, and secure to it the benefits of the establishment. It is true, James VI., and his ungodly courtiers, endeavoured to subvert all this. In 1584, they introduced into their legislation principles which accord with the views of the Dean of Faculty. In that year they succeeded in getting through Parliament certain acts—known in history as the *Black Acts*—in which the doctrine was laid down that the Established Church had no intrinsic authority, and that all her power must be conferred by the State. The ecclesiastical supremacy of the crown was now set up; one act was passed, not as on former occasions, "ratifying the liberty of the Kirk," but "granting the liberty of the preaching of the true Word of God, and administration of the Sacraments;" while another discharged "all jurisdiction, and judgments not approv-

ed by Parliament, and all assemblies, and conventions, without our Sovereign Lord's special license and commandment." This, however, was done in prosecution of the attempt to establish the episcopal hierarchy. That attempt did not succeed. The General Assembly which met in 1586 proceeded, notwithstanding, more fully to organize its own courts, and particularly to erect Presbyteries, for the administration of the affairs of the Church.—After some further struggles, the liberties of the Church, even as an Establishment, were again secured. The act 1592, by which this was effected, and which is still referred to as the Charter of the Established Church of Scotland, does not pretend to create Presbyteries, it does not condemn the church for appointing Presbyteries while the act 1584's stood unrepealed, but it "ratifies and approves the Synodical and Provincial Assemblies, to be holden by the said Kirk and Ministers, twice each year, as they have been and are presently in use to do within every Province of this Realm; and ratifies and approves the Presbyteries and particular Sessions appointed by the said Kirk." That act sets aside the erstwhile acts of 1584; and, with a distinct recognition of the Divine authority which created, instituted, and moulded the Church, it declares particularly with respect to that act which had asserted the King's supremacy that it "shall no ways be prejudicial, nor derogate any thing to the privilege that God has given to the spiritual office-bearers in the Kirk, concerning heads of religion, matters of heresy, excommunication, collation or deprivation of ministers, or any such like essential censures, specially grounded, and having warrant of the Word of God." In perfect obliviousness of all this, and as if his province had been not to expound existing statutes, but to instruct legislators in the principles upon which, according to his view, sound legislation should proceed, the Dean, in the report above quoted, P. 184, is represented as saying, "The question I advert to involves the claim of Divine Right—of a power to legislate and regulate as bestowed on the Church by its great Spiritual Head, and inalienable as in a pre-eminent manner derived from the authority, and accompanied by the blessing, of God. This, my Lords, is the most pernicious error by which the blessed truths of Christianity can be perverted, and its influence on the Social System blighted and destroyed—an error which arms fallible man with the belief that he pos-

esses the power and authority of the Divine Teacher whom he worships, and leads him to disregard all rights, or usages, or laws which interfere with the end which he is thus taught to believe he has a divine commission to accomplish, or with the authority which he believes he is commissioned to enforce."

Before he was enlightened by these and similar arguments, the Lord President Hope, with all preceding lawyers, had fully admitted the independence and legislative power in spiritual matters which belonged to the Church of Scotland. In particular, he recognised the constitutional character of the right which the Assembly 1833 exercised, when it raised the ministers of the Parliamentary Churches to the standing of Parish ministers in reference to spiritual matters—He then said, "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." After the reception of the new light, the same Judge could allow himself to say, in the Auchterarder Case (Robertson's Report, vol. II P. 10), "that our Saviour is the Head of the Kirk of Scotland in any temporal or legislative or judicial sense, is a position, which I can dignify by no other name, than absurdity. The PARLIAMENT is the temporal head of the Church, from whose acts, and from whose acts alone, it exists as the national Church, and from which alone it derives all its powers."—His Lordship would seem to have imagined that what the Church of Scotland resisted in the seventeenth century was, not the supremacy of any earthly power, as in opposition to the supremacy of the Lord Jesus Christ; but the supremacy of the King, as in opposition to that of Parliament. It was, however, an act of Parliament which, in 1669, asserted "His Majesty's supremacy over all persons, and in all causes Ecclesiastical;" but ev-

en to that Parliamentary authority the Church would not bow; and it has been shown that that act was abrogated in 1690, as being "inconsistent with the establishment of the Church government now desired." With all deference, therefore, for his Lordship's opinion, and doing full justice to the learning and ingenuity of the Dean's argument, it may be observed, that this single circumstance shows that in 1690 Parliament did not feel that it had any supremacy over the Church of Scotland—that, on the contrary, instead of moulding that Church to its mind, it had just to accommodate its legislation to the already recognised principles of the Church which the nation desired to have established. The Lord President's arguments drawn from the Court of Cassation in France, and the Court of Queen's Bench in England, can be no warrant for the assumption of a similar jurisdiction by the Court of Session, which, by the very terms of its appointment, was confined within a more limited range of jurisdiction than these Courts, even in temporal affairs; and could still less be a warrant for the assumption of authority over a Church, which was established as a body whose principles and whose practice had uniformly repudiated the idea of acknowledging any head but the Lord Jesus Christ.

When views such as have been thus expressed by the Lord President could influence the judgments delivered in the Court of Session, it is not surprising to find that in the House of Peers the reasons assigned by the Law Lords who expressed their opinions on the Auchterarder Case, in the two different stages in which by appeal it was brought under their consideration, were drawn, not from the peculiar constitution of the Church which was established at the Revolution—not from the acts of the Scottish Parliament guaranteeing the privileges which were supposed to have been subsequently secured to her in perpetuity by the Act of Security at the Union with England, but from supposed analogies of English law, and from modes of proceeding in certain matters affecting the Church of England—a Church which expressly acknowledges the sovereign as supreme "in all causes Ecclesiastical." Overlooking the peculiarities of the establishment of the Church of Scotland, Lord Brougham is reported to have said, in delivering his opinion on the Case for damages against the Presbytery of Auchterarder

for refusing to settle Mr. Young, "An exception was made in the case of a court of justice, who were not answerable for an error in judgment, however injurious, as it followed from the nature of the discretionary power entrusted to them; but when there was no discretion, as in the present case, they were bound to perform the duty, and liable to the consequences. The Court of Session, which was the superior, had found that the Presbytery, which was the inferior Court, had acted illegally and in contravention of the law; and he had never heard of a case in which an inferior Court had been upheld in its refusal to obey ITS SUPERIOR COURT." Of course those Judges in the Court of Session who had entertained a very different view of the law, and who had expressed their opinions accordingly, felt themselves controlled by the judgment of the house of Lords, to which confessedly the Court in which they are Judges is subordinate. It is interesting, however, to observe how, while they bow to the decision, they express themselves as to the novelty of the views which have been thus sanctioned, and the extent to which the hitherto understood constitution and freedom of the Scottish Ecclesiastical Establishment have been thereby affected. Some specimens have been already given. It may be useful, still farther, to call attention to the following.

In giving his opinion on the Lethendy Case, Lord Cockburn states what he conceives to be the import of the decision of the house of Lords in the first appeal of the Auchterarder Case. He says, (Robertson's Report, P. 83.), "The doctrine seems to me to be, that except on the two points of trying and of ordaining, the Presbytery acts so little spiritually, that it acts subject to civil control. In short, that the claim of the Church indirectly to control the patron, by proceeding on tests of popular consent, in order to enforce the principle of non-intrusion, is without foundation in law; and that the Church, though true, like any other inferior civil court, to give its opinions in the first instance, is ultimately, like these courts, an instrument in the hand of the civil tribunal. This certainly leaves few traces of what I have hitherto been always accustomed to think the Church of Scotland. I am far from saying that it extinguishes, or even changes, that constitution; because I can admit the Church to have no constitution but what the law, as delivered by the courts, gives it. But it so essentially changes what I have till

now believed to be its constitution, that I cannot wonder at a Presbytery committing the mistake of walking by the old light. Indeed, every particular part of this doctrine will probably require to be fixed by positive decision, before it will be generally received as law."

The same learned Judge says, in the Stewarton Case, in which he was again in the minority, "If the principle contended for by the suspenders be well founded, viz. that we can always enter the Church courts, and control their ecclesiastical acts where these appear to us to be illegal, then it seems to me that this result—namely, that the Church has no independence whatever, is inevitable.—This result is not avowed. On the contrary, it is deprecated. The suspenders profess the utmost reverence for the exclusive jurisdiction of the Church, in what they term its proper concerns; but they never give even a single example of what these concerns are. And I find that they do not consider the Church's jurisdiction as exclusive, in what I deem its most purely spiritual region. For instance, they hold the Church to be entirely subject to this Court, at least in the form of damages, in giving or withholding ordination, in suspension, in deprivation, and in disposing of claims for seats in its own courts; in other words, throughout the whole admission, exclusion, and discipline of its ministers, and in the power of determining the composition of the tribunals, on which the whole business of the Church depends. After this, I cannot fancy the act so spiritual as that the Court of Session cannot subvert it.—It would be the greatest satisfaction to me, if I had one single such act specified."

In the same Stewarton Case, Lord Jeffrey, who was also in the minority, having referred to a variety of cases in which the Church had exercised its hitherto acknowledged right of appointing ministers *quoad sacra*, says, "But though, from the circumstances now referred to, the instances of those appointments have necessarily been few, I think they have been quite enough to fix their legality, and the true construction of the statutes under which they were made; and, in truth, that they are as numerous as, I think, could have been reasonably expected, although the power to make them had been engrossed in express terms in the statute-book. They were all made openly, and all without challenge; and when I find that the whole current of authority, from the days of Sir James Stewart down to Bankton and Erskine—Sir John Connel, (assisted, as I generally understood, by his venerable fa

ther-in-law), and Presidents Blair and Hope in our own day, are all more or less directly in favour of the existence of this particular power; while the general doctrine of the absolute independence of the Church courts in matters ecclesiastical, and the incompetency of this Court to interfere with them, except as to *civil* consequences, is distinctly recognised by Stair, Kames, Lord Prestongrange, and Mr. Crosbie, and in the arguments and decisions of this Court itself in the cases of Auchtermuchty, Lanark, and Dunse—especially as reported by Lord Monboddo—I must be permitted to say, that *the novelty* is, beyond all dispute, on the side of those who have recently challenged its legality, and not of those who are still inclined to uphold it: And, indeed, when I further consider the unanimous and unchallenged votes by which the law admitting the chapel ministers and those of the parliamentary churches to the full privileges of the establishment, in 1833 and 1834, and the decision actually pronounced, upon the assumption of this legality, by this Court in 1836, (though afterwards departed from,) I can entertain no doubt that the clear recognition of this power in the statute of Will. IV., as to voluntarily endowed churches, was not introduced inadvertently or without due consideration; but upon a clear and, I cannot but think, a most reasonable conviction in those who prepared it, that by the law, as then understood, these appointments were beyond doubt within the lawful power and competency of the Church. I cannot, therefore, part quite so lightly as some of your Lordships seem inclined to do with this distinct recognition of the power now questioned, in a recent statute of the realm; and though, I know not what doubts, and I know not what fears, have since fallen upon us, I feel myself constrained to say, that *I shall hold as long as I can by the law which I learned in my youth, and have yet seen no reason to abandon in my old age.*"

Let the pleadings then at the bar of the civil courts—let the opinions of the Judges, whether in the majority or in the minority, of the Court of Session—let the opinions of the Law Lords who expressed their minds on the Auchtermuchty cases—let all these be considered, and it will be evident that, while there were opposing parties pleading for very different objects in the courts, while there were conflicting opinions among the Judges of the Court of Session as to the decisions that ought to have been given in the cases referred to; there was but one opinion entertained by the counsel, by the Judges, and by the learned Lords in the House of Peers, as to what must be the position of the Church under the authority of the decisions which have been actually given, which have now become final, and which the State, by the rejection of the Claim of Right, has declared to involve the terms on which the Establishment is now upheld. What one

portion of these men aimed at, what another portion of them deprecated, as necessarily involved in that interpretation of the laws which met with the sanction of the State, has been fully realized; and the Ecclesiastical Establishment of Scotland is now divested of every particle of freedom as a Church of Christ. It is formally placed, as a mere corporation, under the control of the Court of Session. As Dr. McCulloch, Minister of the West Parish, Greenock, accurately expressed it, "the Church is laid prostrate at the feet of the civil Magistrate."

It is very evident, then, that the Establishment now upheld in Scotland cannot be recognized as the proper representative of the Church that was established at the Revolution. If the "outed Ministers" could have submitted to such terms as those on which the Establishment is now kept up—if they could have yielded as submissively to the moulding of the civil magistrate as the men who now occupy the parish pulpits in Scotland; it is very clear that there could have been no need to prepare the way for their return to the Establishment, by the abrogation of the Parliamentary enactment asserting the King's supremacy "in causes ecclesiastical;" there could have been no reason why they should ever have occupied the position of "outed ministers" at all. A Church whose very women could suffer martyrdom rather than compromise the crown rights of the Redeemer, would not readily acknowledge as their legitimate descendants a body who, rather than forego their temporalities, would yield the most abject submission to the dictation of Caesar in respect to the affairs of Christ's house. But there is as little reason to suppose, that the Seceders of the Associate Presbytery would acknowledge as their genuine representatives those who, witnessing such sad defections, had no testimony to lift up against them. They would scorn the idea that the protest which had been left with the Establishment in 1733 could meet the exigency of the case that was presented in 1843.

It is, however, quite possible that new ground may be here taken up, and that the brethren of the Presbyterian Synod may maintain that they have extended their Protest and their Testimony beyond that which was maintained by the primitive Seceders—that whereas they simply lifted up their testimony against the prevailing moderate majorities of their day, the brethren of the Presbyterian Synod lift up their testimony against the entire Church as an Ecclesiastical Establishment, and would trace all the evils of that bondage to which the Free Church would not submit exclusively and necessarily to the very condition of an Established Church. This would be speaking out; and it seems, at least, to be the bearing of the remark which the brethren make when they say, "So far from approv-

ing of the terms on which she holds her endowments, they disapprove altogether of her connexion with the state, as imposing trammels, which are inconsistent with that perfect freedom which is the birth-right of Zion; and have gone to lengths in asserting the freedom of Christ's Church, and in maintaining the rights of his people, to which the Free Church has scarcely yet attained." There are several points here that require some notice. 1st, This, as the Reply of the Presbyterian Synod, commits the Presbyterian Church in this Province, as a body, to a condemnation of the principle of Ecclesiastical Establishments. In a subsequent part of their Reply they say "We confess that with a few exceptions we are voluntaries;" but these exceptions, it seems, are too few and inconsiderable to prevent the Synod from issuing, in the name of the whole body, this Reply, in which they say "So far from approving of the terms on which she holds her endowments, they disapprove altogether of her connexion with the state, as imposing trammels which are inconsistent with that perfect freedom which is the birth-right of Zion." As a body, therefore, they condemn what the primitive Seceders most firmly maintained; and those who are acquainted with the history of the Secession Church in Scotland know, that if certain parties there calling themselves Seceders had been equally explicit, in the progress of some law processes which were carried on there several years ago, a considerable amount of Church property might be in different hands from those which now hold it. 2ndly, As the Presbyterian Synod have not only ceased to hold, but have openly condemned, principles which entered very essentially into the Testimony of the primitive Seceders, and on the ground of which they were properly styled, not Dissenters, but Seceders; they ought in all fairness to give up speaking about their "fathers of the Secession." They have forfeited all claim to be recognised as genuine Seceders. 3rdly, If the brethren of the Presbyterian Synod imagine that the principles which guided to those decisions which forced on the Disruption, are principles which can apply only to an Established Church, they are labouring under a very grievous mistake. The essential principle of that argument of the Dean of Faculty which, unhappily for the interests of religious freedom, was adopted, is, that wherever there is a civil interest concerned, *however indirectly*, the civil courts have a right to review and control the entire proceedings of church courts even in the most spiritual matters, for what they may regard as the due protection of that civil interest. The Voluntaries in Scotland raised a shout of triumph as each adverse decision was given against the Church of Scotland, when contending against this monstrous principle; but when, in carrying it through,

all the statutes which had been hitherto considered as so many fences to protect the liberty of the Church of Scotland were forced to give way, it was soon shown that not only had the privileges of the Establishment been violated, but the general defences of religious freedom were broken down.

The warrant for this assertion may be best learned from the following extracts from the Edinburgh "Witness" of the 11th and the 25th Jan., 1843. The brethren of the Presbyterian Synod are invited to consider these extracts with all seriousness, and then to explain what they mean when, in the face of such a case, and after the Disruption of 1843, they venture to say, they "have gone to lengths in asserting the freedom of Christ's Church, and in maintaining the rights of his people, to which the Free Church has scarcely yet attained."

"The Secession Presbytery of Stirling had deposed Mr. Rutherford of Falkirk and three of his elders. They appointed one of their number to intimate this sentence in Mr. Rutherford's church. An interdict against his admission to the Church for the purpose of intimating it, was applied for and obtained, and the person appointed very properly obeyed this interdict in so far, that he abstained from entering Mr. Rutherford's place of worship; but what we wish our readers to notice is, that if we are rightly informed, he *did not even intimate the sentence of deposition at all*. Now there might possibly be some shadow of excuse for this, inasmuch as, since the precise thing appointed to be done was physically impossible, the minister might perhaps reckon himself, warranted in applying to his Presbytery for new instructions in the unforeseen emergency. We are willing to admit this, although it is a large concession. But a new case arose, by which the principles of our Seceding friends were more effectually put to the test. Seven of Mr. Rutherford's elders adhered to the Presbytery, and repudiated his new and strange doctrines. The Presbytery appointed a minister to constitute a Session, with the aid of these sound elders. This Session having met, cited certain members of the congregation to appear before them, with a view to discipline in connection with the recent divisions. But lo! a new interdict was immediately asked and obtained, against the Kirk-Session proceeding against these parties on the citations given, and on the old hackneyed ground that the discipline they might exercise would affect the civil rights of the refractory members. And, will our readers believe it? *this interdict was obeyed*, the Kirk-Session broke up, and the members resolved to give in answers to the civil Court. By such a proceeding our readers will at once see that the Erastian supremacy of the Civil Courts over the discipline of the Secession was acknowledged. If the Civil Courts

can arrest that discipline for one moment, they can do it for ever. If they can arrest discipline on the pretence that civil rights are involved, they will never want such a pretext. If they can do it in one Kirk-Session, they can do it in all. But perhaps this sinful submission, so unlike the conduct of Daniel, of the Apostle, and even of our own reviled ministers, in similar circumstances, was dictated by worldly policy. "We shall behave better," said they to themselves, "than the rebellious Establishment. We shall affect to reverence and respect these civil Judges, even when they intrude into our province. We shall thereby conciliate the favour of Cæsar, and he will let us go free." Accordingly, they obeyed Cæsar instead of God in the *incontinent*, came up to Edinburgh and argued the question before the civil Judge; and they have received their reward. *The interdict has been confirmed*; and we are all now in breathless expectation to know what they will do next."

"We are glad to discover from a recent article in the *Scotsman*, that our Seceding friends are beginning to be alive to the danger to which they are exposed from the usurping spirit of the Civil Courts. They admit that the recent interdict in the case of Falkirk, "involves the question whether Voluntary Churches, in the exercise of discipline, are liable to be controled or interfered with by the Civil Court." And in proceeding to describe that interdict itself, they represent it as having been "utterly incompetent, inconsistent with freedom of conscience and with religious liberty, injurious to morality, and contrary to public policy." We are precisely of the same opinion; but we as clearly believe that the contrary view is merely a following out, and nothing more, of the principle of the recent interdicts in regard to the Established Church; and, moreover, it is important for our friends to consider, that although such is their opinion and ours, yet, in conformity with the principle announced in Sir James Graham's letter, such questions, as being questions of *jurisdiction*, must, in the opinion of our present rulers, be finally decided, not by them, nor by the Word of God, but by the mere will of the civil Courts. If the Court of Session should therefore finally decide, and the House of Lords confirm the decision, that such interdicts are not "utterly incompetent," but highly necessary, the question remains, what would the Seceders do?—What could they do except what we have done amidst their opposition. They would be forced either to relinquish their claim to the character of a Church ruled by Christ's Word, or to disobey what is improperly called the "law of the land." This question is all the more urgent, because, in so far as the matter has yet gone, the Civil Court has unhesitatingly asserted its claim to jurisdiction and authority in all such cases.—The *Scotsman*, no doubt, says that the Se-

ceders have manifested "a firm determination to support their rights. They have appeared in Court, met their accusers, and pled their religious rights before the Judges appointed to protect them." True, but he forgets to add that the Judges, after hearing their pleadings *confirmed the interdict*.—We are now, however, informed that this interdict is withdrawn; but the question still is, who withdrew it? Not the Judge, in consequence of discovering that he had overstepped his province. The very opposite of this. It was withdrawn, it seems, by consent of parties, and in circumstances which would be none the worse of being explained. This withdrawal does not affect the claim of the Judges. And in what state does this leave the Secession Church! It leaves them with a recorded judgment of the civil Courts against them, to the effect that any of their members, upon whom they are about to exercise discipline, has only to go to Edinburgh, and say that his civil interests are about to be injured (which can always be done), and he will at once obtain an interdict to arrest the progress of discipline. We grant, and are quite aware, that, in the language of our contemporary, this is "inconsistent with freedom of conscience and with religious liberty, injurious to morality, and contrary to sound policy;" but still! what we maintain is, that at present this is the *actual state of the fact*.

LETTER FROM THE REV ALEXANDER SUTHERLAND.

To the Editor of the *Missionary Record*.

PICTOU, Decr. 1851.

MY DEAR SIR,—

Since your last publication, I have returned from Prince Edward's Island, after a very interesting visit; being my fourth and last for this season. My stay on any of these occasions did not exceed ten days, and was chiefly confined to Scotch Settlement and New London.—The people of that congregation have peculiar claims upon my attention. The Brethren settled to the eastward render within these large and populous districts (with which De Sable and Long Creek are conjoined at present), what services they can; but the distance is so great, and their services are so much required in their more immediate spheres of labour that the proportion given to this congregation must come far short of what such as are acquainted with that field would expect. The elders conduct readings in the churches on the Sabbath; and, at least in one distant locality, another devoted individual conducts a similar service for those in his neighbourhood.

They have made many applications for

a fixed pastor, though without success.— Their last call, however, has been accepted, which gives universal gratification; and they are now doing what in them lies for the encouragement and comfort of the minister, if spared to be translated in spring. The people of New London were greatly delighted that his fixed residence was likely to be among them.— The Honourable S. Cunard has most liberally offered land and assistance to build a Manse thereon, whenever it might be convenient. The promise was made when Dr. Begg was in these Colonies. A very conveniently situated Lot can be had in New London, and, of course, application will be made accordingly.— They are beginning to make preparations for the Manse.

There is a neat Church at New London already. The gallery is not quite seated, but the body and the pulpit are finished in a manner that is highly creditable to the spirit and taste of the people. The young men are putting a porch to it, in which is the stair to the gallery. The church is enclosed with a stone wall in front. Indeed I cannot omit saying that it bears a just proportion to their own dwellings. In too many instances, while people's own dwellings demonstrate how much of the Lord's goodness they possess, they also prove how much their heart is set on the carnal enjoyment, rather than on the scriptural disposal of what has been bestowed upon them. Whatever a people may profess to know, believe, feel, and regard in religion,—if they know not the house of God as a glory among them—if they believe not that it has a primary claim upon them—if they feel not lack of duty to it to be a dishonour to the Most High who should be worshipped there, and to be as a witness against themselves, their profession, if not false, is far from scriptural. No tent in the wilderness equalled the tent or tabernacle of the Lord. No house in Jerusalem could bear any comparison with the temple.— Alas! while degrading superstition can rear its splendid temples for “dead idols,” many devout worshippers of the “Lord of Hosts” seem never to think that religion, while hating trumpery, insists on decency and decorum. I trust, however, that a spirit of improvement is on the increase in this respect.

I held four diets of catechising—spent a Sabbath, and baptized thirteen children. The catechetical exercises were quite new to many, and all seemed to be greatly de-

lighted with them. Their intelligence, their teachableness, and the interest which they took in these exercises, gave me the utmost satisfaction. They are exposed to many unfavourable influences; but, so far as public instruction is concerned, the young are most in danger of being drawn away. The aged who have been favoured with religious instruction before coming to the Colonies—especially, if they had any real relish for it—cannot have much relish for what is merely moral, even where it can be said to be doctrinally sound. The inexperienced youth, and such as take no pains to possess correct scriptural views, are apt to be deceived with verbose confidence, from which presumptuous ignorance is all the religion that can be expected. But from all I can judge, if scriptural doctrines were clearly held forth before them, and brought aright to bear upon the head, the heart, and the life, the fruit would be abundant and satisfying.

After leaving New London, I proceeded to Scotch Settlement where I held one diet of catechising, and also preached on the following day. Our time and attention have been more fully directed to this place already, so that all that need be said now is, that they greatly rejoice in the prospect of a stated pastoral superintendence. The hope of future blessings will go far to obliterate past privations. They regret that the fixed residence of the minister is not to be among themselves.— They will co-operate with the people of New London in their preparations. Time did not allow of my visiting De Sable and Long Creek. All these stations are at present joined in one charge to secure a regular share of services; but before an additional labourer can be obtained, his services will be required there. Indeed, I do think that it will not be long before New London and its vicinity will both require the services, and be able to provide for the support of a minister for themselves.

The whole of our field in the Island is equally interesting. When we look back for five years, and compare our field, strength, and prospects then, with what the Lord through his blessing upon the labour bestowed there enables us now to see and to anticipate, we have cause to render thanks for the past, and to take courage for the future. May the Lord keep us from vain glory and contention, and enable us to ply our proper work and our great business in the world, pro-

moting the glory of our Lord and Master in the eternal salvation of souls.

Meanwhile, I remain,

My dear sir,
Yours sincerely,
A SUTHERLAND.

P.S.—In your report of the proceedings of our Presbytery, it is stated, “He (Mr. Campbell) had no desire of removal, and when in Prince Edward Island, in harvest, urged upon the people *not* to renew their former call.” It should be “urged upon the people to renew their former call:” that is, their call to Mr. Stewar. Please correct this in your next. A. S.

FREE PRESBYTERY OF HALIFAX

The Free Presbytery of Halifax met on the 7th current. The principal business before them was a Call from Free St. Andrew's Congregation, in St. John's, Newfoundland. The Call was addressed to the Rev. Adam S. Muir, who was sent out by the Free Church of Scotland to Newfoundland in 1849, and who has continued to labour there with much energy, acceptance, and success. The Presbytery sustained the Call, and appointed that it be transmitted to Mr. Muir, in the earnest hope of a speedy and a favourable answer.

The Rev. Mr. Romans having requested to be relieved from any presbyterial duty for the present, the following supplies were appointed:

- Jany. 11th. Dartmouth—Mr. King.
 “ “ St. John's Church—Mr. Lyall.
 “ “ Lawrencetown—Mr. G. Sutherland.
 “ 18th. Dartmouth—Mr. Lyall.
 “ “ St. John's Church—Mr. King.
 “ “ Sackville—Mr. Sutherland.
 “ 25th. Dartmouth—Mr. King.
 “ “ St. John's Church—Mr. Lyall.
 Feby. 1st. Dartmouth—Mr. King.
 “ “ St. John's Church—Mr. Forrester.
 “ “ Goodwood—Mr. Sutherland.
 “ “ Lawrencetown—Mr. Lyall.
 “ 8th. Dartmouth—Mr. Lyall.
 “ “ St. John's Church—Mr. King.
 “ 15th. Dartmouth—Mr. King.
 “ “ St. John's Church—Mr. Lyall.
 “ “ Musquodoboit Harbour—Mr. Sutherland.
 “ 22nd. Dartmouth—Mr. King.
 “ “ St. John's Church—Mr. Lyall.
 “ “ Lawrencetown—Mr. Sutherland.
 “ 29th. Dartmouth—Mr. Lyall.
 “ “ St. John's Church—Mr. King.
 “ “ Sackville—Mr. Sutherland.

The Presbytery appointed that their next ordinary meeting be held on the first Wednesday of March.

THE MISSIONARY IN THE WYND'S OF GLASGOW.

The Wynds of Glasgow are noted for containing a population of the most degraded and destitute character. The Kirk-session of the Free Tron congregation have for some time been carrying on missionary operations in the Tron parish, which comprehends the Back Wynd, the New Wynd, and the Old Wynd; and the labours of Mr. Hog, their missionary catechist, have been so much blessed that the regular attendance at the station is now upwards of 200, while the total number of persons who may be considered as having placed themselves under Mr. Hog's care, and who are all more or less frequent in their attendance at the station, cannot be fewer than 350. With a view to their being formed into the nucleus of a congregation, and admitted to the Lord's Supper, and to the fellowship of the Free Church of Scotland, Dr. Buchanan, the accomplished and indefatigable minister of the Free Tron congregation, addressed the attendants at the station on the subject, and the result was that 57 persons gave in their names as applicants for admission to the Lord's table, and these were subsequently formed into a class for special instruction and examination with reference to the ordinance. On the 5th of November last, the Kirk-session applied to the Free Presbytery of Glasgow for leave to proceed to the dispensation of the Lord's Supper in their mission station in Free Tron Bridge-gate school-room, so soon as they shall see cause to do so. The Scottish Guardian tells us that Dr. Buchanan supported the application with the following address which was listened to with marked attention and emotion:—

“I venture to anticipate, Moderator, that this will be regarded by the Presbytery as a document of more than ordinary interest, and that they will have no hesitation in granting the application which it contains. Even if there had been room for these people in my own church, which there is not, I would have deemed it highly inexpedient to incorporate them with my congregation. To have done so would have been to take away the foundation upon which, by God's blessing, we may be privileged to build up a flourishing congregation in the Wynds. If, however, we are to work efficiently towards that result, we must not, meanwhile, deny to those whom we have gathered together any

of the privileges of the Christian Church to which their character and Christian knowledge entitle them. I believe it is by acting on another system that so many of the missionary efforts that have been put forth upon the neglected portion of our city population hitherto, have turned out comparative failures. Finding that though they came to the missionary's meetings, nothing was done to elevate them to the standing of Church membership, few remained, and little or no progress was made. I can assure the Presbytery that the very prospect of having the Lord's Supper dispensed among them in the Wynds has filled the hearts of not a few in our little flock there with the liveliest gratitude and joy. Had the brethren been present last Sabbath evening in our large school-room in the Bridgegate, they would have needed no statement of mine to-day to satisfy them on this subject. After preaching to an audience of upwards of 200 of as attentive persons as I ever addressed, I expounded to them the nature and design of the Lord's Supper; I invited those who had given in their names as wishing to have that holy ordinance administered to them, to remain after the rest retired. Between 50 and 60 stayed behind accordingly, and, wearied though I am with three times preaching, I have seldom been more reluctant to conclude any service than I was to conclude my conversation with these people. A more interesting communicants' class few of my brethren have seen. Not a few of them were old men and women, whose heads were white with the snows of age,—persons who, in their young days had, perhaps, gone with the multitude to keep the holy day; but who for long years in poverty, and obscurity, and neglect, had become strangers to God's house and to all its precious privileges. It seemed to be to some of them like life from the dead, to think that ere they died they might again,—and I trust in faith,—commemorate the dying love of Christ. The answers of some of these aged men and women were touching from their simplicity. I am not, of course, prepared to say at this moment that all of those who came forward ought to be admitted to the ordinance,—but what the missionary tells me, and what I myself have seen and heard, gives me a confident assurance concerning very many of them,—that in the judgment of charity no man can forbid them to be received. Were it proper to go into the details of particu-

lar cases, I could mention many that would be found by the Presbytery full of interest, and full of encouragement to all who have such missionary work in hand. I will venture to notice only one. On a certain evening in the beginning of last July, I had gone down to preach in the open air in the play-ground of our Wynd school. As the people were assembling there was a poor half-clad young man came into the yard among the rest. There were many such in the crowd, and therefore his appearance attracted no notice. No one there knew any thing about him,—but his story was a very sad one. He was the son of respectable parents, who live in a distant part of the country. He had been employed in one of our police establishments, and had maintained a good character for steadiness and sobriety. In an evil hour some companions seduced him from his work into a public house. He became intoxicated: he was found in that state shortly after by one of his superiors, and, according to the strict and very proper rules of the establishment, was instantly dismissed. Failing to get employment elsewhere, and almost ashamed to seek it, because he could not do so without publishing his own disgrace, he was speedily reduced to the utmost straits. Having supported himself and procured a miserable lodging by selling, one after another, almost every piece of clothing he had, he had come at last to absolute want and starvation,—and on the Sabbath in question had been wandering all the day up and down the banks of the river with the purpose of casing himself into it, and so, as he hoped, to hinder his poor father and mother from ever knowing of his misconduct.—Having returned without executing this fearful purpose, but still cherishing it in his mind, as better to be done at night when the river side would be solitary, he was wandering down the Wynd at the time the open-air preaching was just about to begin. The text was the question of the Macedonian jailer—"What must I do to be saved?" The audience were told, for the encouragement of the chief of sinners among them—that that question came from the lips of a man who had been on the point of taking away his own life—and that guilty and miserable as he was, he had, nevertheless, found salvation that very night for his soul, through Christ. God's hand was in the coincidence which brought the man I have been speaking of to hear

these words "They went to his heart,—carried home, as I hope and believe, by the Spirit. The poor creature sought that night a dark corner of the close in which he lived—and did what he had never done since he was 15 years old,—he prayed. From that day he was never absent from our open-air preachings, and when they ceased he followed those who adjourned to our large Bridgegate school-room, and ever since has been one of our most regular and earnest hearers,—Long since he has again got employment under his old master; and we have ascertained, from sources independent of himself, the truth of his story. It is only within the last two weeks I ever heard that such a case had occurred, and I have ventured to mention it to the Presbytery, to the praise of God's glorious grace, and for the encouragement of my brethren, many of whom I know are carrying on missionary efforts of the same kind. Let us sow in faith, and in due time we shall reap if we faint not."

After several of the members of court had expressed their minds with respect to this very interesting case, the Presbytery unanimously agreed to grant authority to the Free Tron session to superintend the administration of the Sacrament to such of the applicants as in their judgment ought to be admitted to the privilege.

Contributions to the Professional Fund.

St. Patrick's Channel, C. B.

Angus McDonald, col.	6 9
Malcolm McKay	2 4
Murdo McAulay	4 1
Widow McAulay	1 9
Murdo McKitchie	1 2
Malcolm McIver	2 4
John McIver	3 2½
Donald McDonald	1 9
Donald McFarling	2 0½
Norman McDonald	1 9
Donald McLinnis	2 4
Malcolm McLennan, col.	1 9
Norman McIver	1 9
Murdo McLeod	1 9
Angus McRitchie	3 2½
Donald McIver	3 6
John Matheson	2 11
Norman McAulay	2 2
Neil Matheson	2 6
Widow Morison	2 0½
Kenneth McCaskill	2 7½
Colin McKenzie	1 2
	10½

£2 15 9

Loch Lomond, C. B.

Angus McDonald	3 9
Donald McCuish	3 1½
Donald McLean	3 1½
Malcolm McKinnon	2 6
Kenneth McLeod	17 9
Alex. Cuiisholm	6 6
John McCuish	4 4½
Duffie McCuish, Junr.	1 3
Donald McDonald	3 9
Archibald McCuish	3 9
John McKiggan	4 6
Neil McCuish	2 2
Malcolm McAskill	2 0
Murdo Morrison	2 6

£3 1 0½

St. James, N.B.

Miss Catherine Campbell, col.	
Catherine Campbell, 2d. 3d. & 4th. yrs.	7 6
Geo. McKay, Sen. 2d. 3d. & 4th. yrs.	15 0
Geo. McKay, Jun. 2d. 3d. & 4th. yrs.	15 0
Daniel Campbell	5 0
Mrs. Margaret Campbell	2 6
Christiana McLeod	1 3

£2 6 3

Mrs. Barbara McKay, col. 2d. & 3d. yrs.	5 0
John McCaskill, 2d. & 3d. years	10 0
Hugh Morrison, 2d. & 3d. years	5 0
Donald Morrison	2 6
Peter McGaw	2 6
James Kennedy	2 6
Richard C. Christie	2 6
William Barber	1 3
Ann S. McKay	2 6
Janet McKenzie	2 6

£1 16 3

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Daniel McKenzie	1 3
Mrs. C. McKenzie	1 3
James Riach	3 1½
Ann Spence	1 3
James McKenzie	5 0
Isabella McKenzie	2 6
Elizabeth McKenzie	1 3
William McKenzie	1 3
Mrs. Flora Jack	5 0
Hector Morrison	5 0
Miriam Morrison	1 3

£1 8 1½

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Joseph McLeod	5 0
William McLeod	2 6
Mrs. Janet McLeod	2 6
Barbara McLeod	1 3
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Mrs. Martha Pinkerton	1 3
Abel Leman	1 3
Joseph Kelly	5 0
Thomas Robinson	5 0
Robert King, Junr.	2 0
Mrs. Alice King	1 8
James Jackson	5 0

£1 18 0½

St. George's Channel, C.B.

Mr. John Campbell, col.	
Donald McDonald	£0 2 6
Roderick McLeod	2 6
Norman McDonald	1 10
Donald Campbell	2 6
Robert Cameron	1 3
Archibald Campbell	2 0
Roderick McCuspig	1 3
Donald McCuspig	1 3
John McCuspig	2 6
Alexr. Ross	1 3
John McLeod	3 1½
Mary McCuspig	1 3
John McKenzie	2 6
Duncan McLean	2 6
John Shaw	1 6

£1 9 8½

Mr. Donald McIntosh, col.	
Rev. Murdoch Stuart	10 0
Mrs. Stuart	10 0
John Stuart	5 0
Margaret M. Stuart	5 0
Alex. Cameron, Esq.	5 0
Neil McIntosh	5 0
Robert Campbell	5 0
Donald McRae	3 1½
Elizabeth McRae	1 3
William McKenzie	5 0
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Abraham McIntosh	7 6
Donald McIntosh	2 0
Angus Ross	1 3
Alex. McRae	5 0
Matthew Hill	5 0
Mary Cameron	1 3
John McKay	5 0½
Peter McIntosh	5 7
Donald McRae	5 0
Margaret McKinnon	1 3
James Pringle	1 8
Donald Gillies	2 6
John Gillies	2 6
John McRae	1 3
Duncan McRae	1 3
John McRae	1 3

£5 8 8

Remainder of this List in our next No.

ERRATUM.—In the last number, P. 189, Column 1st., Line 12th, for 500, read, 300 families.

SCHEMES OF THE CHURCH.

The following sums have been received for the Schemes of the Church:—

I. SYNOD FUND.

New Glasgow	£2 2 7½
Sachville	11 0

II. CURRENT EXPENSES OF COLLEGE AND ACADEMY.

Wallace	£1 2 0
Goodwood	17 0
Dartmouth	1 0 0
St. John's Church	1 2 0
Cornwallis	1 13 5

W. S. STIRLING, Treasurer.

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