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THE MISSIONARY RECORD

OF THE

Free Church of Nova Scotia.

VOL. I. HALIFAX, N. S., OCTOBER, 1851. No. 10.

WE ALL DO FADE AS A LEAF.

ISAIAH lxiv, 6., (last clause).—*We all do fade as a leaf; and our iniquities, like the wind, have taken us away.*"

The lessons afforded by the changing aspects of nature, have been the subjects at once of the poet, the moralist, and the preacher—to point their moral, or adorn their verse, or enforce their admonitions. Nor do the sacred writers disdain to draw lessons from the same source. A beautiful instance we have of this in the words of the prophet, as quoted above.

The prophet was referring to the languid state of religion among God's people. There were none that called upon the name of God, that stirred themselves up to take hold upon him. They had rebelled against God, and he was wroth, and hid his face from them, and consumed them because of their iniquities. By their sins, their rebellion, their prayerlessness, they had provoked God to blight their souls, by withdrawing his favour, hiding his countenance, withholding his grace. They faded therefore as a leaf in autumn, when the sun withdraws his more genial rays, and the winds and the rains wither the formerly green and flourishing foliage. Nor was this all—The leaf is not only seared—not only fades—takes the yellow tinge, and hangs loosely on the branch—but it is soon disunited, and is blown away by the wind, to be trodden under foot, or to mingle with its sisters of the forest. So they were borne away by their iniquities—separated from God, carried into captivity, and for a time blended with the other nations of the earth. How apposite the figure of the prophet, taken in this sense. The soul under the displeasure of God, deserted by his grace, blighted by his

wrath, given over to itself, could not be more appositely represented than by the faded leaf, which the chill blasts and cold damps of autumn have seared and withered. Allow the soul to be really under the influence of grace—to be spiritually, devoutly, and prayerfully exercised—but it has not been so earnest in calling upon God: it has not stirred itself up to take hold upon Him: it has suffered a temporary blight or decay; and God, in the exercise of his sovereignty, has withdrawn his spirit—removed his gracious influences—hid his countenance—so that the soul grows worse, becomes more negligent of prayer and all spiritual exercises: its faith becomes less vigorous—its love less ardent—its devotion less sincere—its delight in God's law less lively—its whole state seared, and withered, and dead. It fades as a leaf. It no longer shows greenness, life, beauty. It expands not in the sun of God's favour. It catches not his genial rays. It reflects not his colours—it has a hue which it gathers from nether influences—from the earth—not from Heaven. It is sickly and ready to die.

Is this descriptive of your condition, reader? Have you the grace of God in your soul? Has your soul, under that grace, made some progress in the divine life—have you received the truth of God? Have you put forth some of the freshness of spiritual life, spiritual beauty? Have you been living to the praise of God? Have you been exhibiting a relish for the truth? Have you felt its power? Have the graces of the spirit been manifest in you—the beauties of divine holiness upon you? Have you been cherishing the love of God, walking in his law, rejoicing in his favour?—

But have you suffered a temporary blight or decay? Have you relaxed your spiritual exercises? Are you not given so much to prayer? Are you not calling upon God? Are you not stirring yourself up to take hold upon him? Are you not so diligent in the perusal of God's Word? Are you not putting forth the vigour of the Christian life—is your faith not exercised—is your love to God grown cold and languishing—is your desire for God's glory feeble and inoperative—and your soul doth fade as a leaf? Then, what can revive you but the grace of God—the quickening influences of his spirit—these influences sought and obtained—that grace desired and waited for? Go to the fountain of all gracious influences—exercise the graces conferred upon you—faith—charity—hope: wait upon God—supplicate the spirit—walk in love: Let patience have its perfect work: Resist sin: avoid the chilling, blighting influences of the world: be frequent in prayer: then God shall again be unto you as the dew: you shall grow as the lily, and cast forth your roots as Lebanon: your branches shall spread, and your beauty be as the olive tree, and your smell as Lebanon. Instead of fading as a leaf, you shall be as a tree planted by the rivers of water, that bringeth forth its fruit in its season—your leaf will not wither.

But these words have a natural as well as a spiritual reference. "We all do fade as a leaf; and our iniquities, like the wind, have taken us away." Here, too, the figure is strikingly apposite.—When we go abroad amid the scenes of nature at this season, what do we behold? Do we not observe the trees every where assuming the brown or yellow hue, that is the sure precursor of decay? The sight is not without its interest. God has given in this, as in other instances, to the marks of decay, a beauty all their own. The poet speaks of the "lines where beauty lingers," in the face of the dead. It cannot but have been noticed, at all events, in the hues of autumn—Those trees are beautiful even in decay—while they are resigning their summer glories—and baring themselves to the winter's blast. These yellow, these falling leaves, speak interesting lessons.—They remind us of our own decay, and of the causes of that decay; and we see in their fate an emblem of our own,—unless, being dead in Adam, we are made alive in Christ. Our state is not, you will observe, compared to the tree on

which the leaf grows—but to the leaf.—It is not said we fade as the tree, but as the leaf. Some trees grow to a long age. The oak or the cedar may count its thousand years, and still flourish. But the leaf buds in spring and dies in autumn. How apt an emblem of man's life! How speedily does it come to a close! Look at our three score years and ten—what are they? How quickly do they pass: One generation is swept away—and the next is fast treading on its heels. We follow our fathers but a few years later to the grave. The grave has not long closed over them when it receives our selves. The succession is almost like the one wave upon the other. A few years, with their crowding events, and their busy memories, in one view look much. It is a stretch of the imagination to pass the intervening gulf, and bring the past event, or year, or object before us. How much has happened since that time or event! The years that fill the interval as we travel them over again, seem long indeed. But in another view, how short the intervening time! And since our boyhood—when we carried a parent, perhaps, to the grave—or when we saw that incident, or marked that event—how short, how very brief, the period! Are we old?—we cannot have long to live.—One or two years may close our earthly pilgrimage. Are we in middle life?—some ten, or twenty, or thirty years, perhaps, will be the limit of our existence. Are we in the morning of our days?—What after all is our life? Hear the Psalmist on the subject,—“As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.”—The prophet says: “All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass.” The Apostle says: “What is your life? It is even a vapour, that appeareth a little time, and then vanisheth away.”

But our life is not only short, it is frail and precarious. It is *one Autumn*. It is not a whit more secure than is the connection of the leaf with the branch on which it hangs. It is as sickly, or as fragile, and as uncertain as the existence of the leaf, which every blast may take away, and consign to the fate of its fellows. A thousand accidents may destroy that which hangs by so frail a fibre, and

a thousand accidents may happen to that life which is possessed by as insecure a hold. How often does the healthy and robust man go out in the morning, and is carried home a corpse in the evening! The healthiest and strongest, smitten by disease, shew that they are not exempted from the common law of humanity, decay. Life is but a frail possession: it hangs by a fibre. The most trifling circumstance, the most contemptible agent, may snap the fibre in twain. But we need not dwell upon the analogy. Let us rather advert to the causes of our frailty, and the lessons to be learned from it.

Sin is the cause of human frailty and decay. It is the blight which has withered the stem or the leaf of human existence. It is the withering, the blighting influence. Were there no sin, there would be no decay—no death. We would not see pining sickness, and violent accident, and disease in its thousand forms. It has poisoned the vitals, affected the secret sources of life. "By one man sin entered into the world, and death by sin; and so death has passed upon all men, because that all have sinned."—Death was threatened at first as the consequence of sin: and in carrying out the sentence God said to Adam, "dust thou art, and unto dust thou shalt return."—So universal a fact must have as universal a cause. There is no explanation of human mortality otherwise. Death is a judicial thing: it is the punishment of sin. Try to explain it otherwise as some may—they fail. What is it that gives the body over to "dumb forgetfulness, a prey"—to corruption—to the grave? What is it that blights and mars the fair frame of man—that weakens his energies—wither his beauty—and constrains us to hide at last from our sight that which was once so lovely, perhaps, to our eye—and so dear to our hearts. It is sin. Sin is the worm at the root of this gourd. Sin is the autumn-blast to our frames—so that they do fade as a leaf. And then, our iniquities, like the winds, have taken us away. As the wind scatters the leaves in autumn—bears them away—so that they are unknown and undistinguishable among the mass of foliage that strews the forest—so, these bodies are borne away: they are carried out of sight: they become undistinguishable among the mass of corruption that covers our earth, or mingles with its dust. Sin does this.—Sin not only occasions our death: it buries us—not only blights it, but carries

the leaf away. And yet we will love our sin—we will cherish what is the very cause of death—which has smitten us with decay, and hurries us to the grave. Many love their sins so well that they will rather invite the death which they induce than part with them. They, as it were, court decay: they unnecessarily multiply its causes by multiplying their sins. They poison more and more the sources of life—they weaken more and more its energies: they taint its springs: they voluntarily make themselves the victims of disease and death. Ah! it is enough to be sinners, and to fade as a leaf, and to be carried away at last by our iniquities—Why should we unnecessarily increase those causes which will soon enough—we need not surely hasten their effect—bring us to the grave?

Let us realize the truth we have been illustrating—and while the body must fade as a leaf, and there is no reversing this law, let us see that our souls are safe—that these are not at last taken away by our iniquities, in the whirlwind of the divine wrath. Let us seek that these may live before God—and flourish eternally in the house of our God. Blessed be God, that so far the law of our mortality may be, if not reversed, compensated—and that our souls may live, aye, and live to better purpose than here, while the body may go down to the grave, and rot with the clods of the valley. Let us seek this by a union to the second Adam, as we have been united to the first. Let us be united to him who is the resurrection and the life—and in him we shall have life—we shall never die. "As in Adam all died,"—all who were included in Adam—"so in Christ all,"—all who are included in Christ—"shall be made alive." Let us believe in Christ—"whosoever believeth shall not come into condemnation, but hath already passed from death to life." He will confer upon us immortal life; and even these bodies, after they have mouldered for a while in the grave, will be raised incorruptible.

Let us see the necessity of preparing for our death. We all do fade as a leaf. Nothing can keep off death. But death but introduces the soul to its eternal state. What is to be that state? Are we to be happy forever—or miserable forever? Is heaven or hell to be our portion? Are we to be carried away in our iniquities—or are we to have hope in our death? We are not surely, like

the Sadducees, disbelievers in the soul's hereafter.

How should the truth of our mortality check all pride, all vanity, all inordinate desire for this world, all undue ambition—too great pleasure in the things of time and of sense—and make us sit loose to the world, its vanities, its pleasures, its possessions,—to every thing connected with this present scene!

How should we hate sin—swear eternal hatred to it! Let us not cherish that which is the cause of the death at once both of the body and of the soul. O let us not add to those iniquities which carry us away, and would consign us to death eternal. Let us repent of our sins, and believe in Christ: then, though those bodies shall be laid in the grave, our souls shall exist where “there shall be no more death,” and shall flourish in eternal youth.

We add one other reflection. It is well that we do fade as a leaf—that we are prepared for our death by the very progress of decay through which we pass. O! let us not be as insensible as the leaf itself, to those monitions we are from time to time receiving. Let us regard the very sorrows of life as the wise means to fit us for dying—that it may not be so awful for us to die—so sad—so dreadful.—“The damps of Autumn,” says one, “sink into the leaves, and prepare them for the necessity of their fall—and thus insensibly are we, as years close around us, detached from the tenacity of life by the gentle pressure of recorded sorrows.”

The sentiment is as true as it is beautiful. All sanctified afflictions may have the effect of detaching us from life, and prepare us for our fall. We are thus ready at last for leaving a scene which has not been one of unmixed delight.—We more willingly yield ourselves to death, since life has so much that is sad even to the best affections.

Let the seasons preach to us. Let yonder leaf, faded, and ready to be torn, or already torn, from the branch, preach to us—let the leaves strewing the earth, and forever carried away, mingling with the leaves of former years, or borne on the blast of the whirlwind, preach to us; and let their voices be, “Ye are as fading as ourselves.” “Ye do fade as a leaf.”

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.

FOURTH ARTICLE.

Having been from home at the time when the Third Article was passing thro' the press the writer of these remarks had not his usual opportunity of making corrections; and a few errors have, in consequence, crept in. The only one which seems to call for notice is one that affects the last paragraph of the Postscript.—That paragraph should have been divided. In the latter portion of it, the sentence beginning with the words “Mr. Trotter should remember,” should not only have been the commencement of a new paragraph, but should have been numbered 6, as taking up a new topic.

It has been shewn in the Second Article of these Remarks that the Church of Scotland, by the Act 1647, adopted the Westminster Confession, in the whole of its doctrines, as being in accordance with the truth of God's word. It has been shewn in the Third Article that those who formed the secession from the Church of Scotland in 1733 maintained it to the same extent, and separated from the Moderates, who then ruled in that Church, not because they were dissatisfied with her principles, but, as they themselves professed, that they might preserve these principles in their integrity.

These first Seceders, for instance, had no scruple about their position as being the ministers of an Established Church; for they regarded that as an advantage. They did not separate on the ground that the civil government, in granting the civil benefits of the Establishment, had not acknowledged covenant engagements, and had not fully discharged its duty in the terms upon which it had accorded these benefits. They maintained indeed, with the Church of Scotland, that even the Revolution Settlement was in many important matters defective; but still, when they looked to the grinding persecution of the twenty-eight years which followed the restoration of Charles II., they blessed God for the relief which the Revolution brought, and they gladly availed themselves of the privileges which the Revolution Settlement secured.—

They did not separate because, in violation of that Settlement and of the Articles of Union between England and Scotland, church patronage had been re-established. They felt and they complained of that wrong, and, with many brethren whom they left behind in the Establishment, they desired to have that wrong redressed; but they knew, as those in that day who were versant in civil and ecclesiastical law knew, that patronage was not the absolute thing which it has since been made, and that, with the unquestioned right which the Church possessed of satisfying itself with respect to the call of the people, it was nothing but the tyrannical conduct of the Moderate majorities in the church courts, which really interfered with the fundamental principle "that no man be intruded into a parish contrary to the will of the congregation." They did not separate as being dissatisfied with any one of the doctrines of the Confession of Faith; and, in particular, they had no objection to the doctrine concerning the civil magistrate stated in the 23rd chapter of the Confession. In their answers to Mr. Nairn they say expressly, "The whole Confession of Faith, and consequently the passage of it now pointed at, was received by the Church of Scotland as truth, and that among us;" &c.

According to the Narrative of the Rise and Progress of the Secession, published by order of the Associate Synod in the Re-exhibition of the Testimony, in 1779, the Church of Scotland "having been in danger of being leavened by a scheme of Arian, Socinian, and Arminian doctrines, taught in one of her seminaries of learning by Professor Simson; and of a corrupt erroneous and time-serving ministry, for whom a wide door had been opened by several violent settlements on reclaiming congregations, from and after the year 1726; and by an act of Assembly, anno 1732, concerning the settlement of vacant churches: at the same time, a standing Testimony, by way of protestation, against these and other courses, which would have been a habile mean of transmitting truth to the generations following, being impracticable; in regard the 7th Act of Assembly, 1730, had discharged the recording of reasons of dissents against the determinations of Church-judicatories: Mr. Ebenezer Erskine, minister of the gospel at Stirling, one of the members of this court, thought it his duty, in a sermon at the opening of the Synod of Perth and Stirling, at

Perth, October 1732, to testify plainly and freely against some of the prevailing evils and sins of the present times, and particularly against the foresaid Act of Assembly 1732, and the proceedings of church-judicatories in the settlement of ministers over reclaiming and dissenting congregations, which so galled and tormented some of the ministers then present, that they pushed and obtained of the Synod the appointment of a Committee to consider the particulars vented in the sermon, which were said to have given offence, and which they were to lay before the Synod next die: Mr. Erskine, who with some difficulty obtained a sight of the quarrelled expressions in the clerk's hand, gave in answers to them to the Synod; and both are to be found in the *True State of the Process*, p. 15, &c.

"The Synod, after spending three days on this affair, did find Mr. Erskine censurable for the said expressions alleged to have been emitted by him in his sermon before them. From which sentence several ministers and elders dissented, and against which they protested, and gave in their reasons of protest, which the Synod in compliance with the 7th Act of Assembly, 1730, would not record. Mr. Erskine and Mr. Fisher protested, and appealed to the next General Assembly. The Synod by another vote resolved to rebuke Mr. Erskine at their bar, and to admonish him to behave orderly for the future, although he had not in the least departed from the standards of this church, as the Synod themselves were obliged materially to acknowledge; for, Mr. Ferguson at Killin, having accused Mr. Erskine, in the course of reasoning, of departing from the standards of this church, and Mr. Erskine having protested, that Mr. Ferguson should be obliged by the Synod to make good his charge, the Synod dismissed that affair, upon Mr. Ferguson his explaining himself. This sentence of Synod, appointing Mr. Erskine to be rebuked and admonished, Mr. Erskine could not in conscience submit to, as it would be a departure from the Testimony he had formerly given; and therefore the matter came before the Assembly in May, 1733, who refused to hear Messrs. Wilson and Moncreill, dissenters from the Synod's sentence on their reasons of dissent; and whose committee of bills refused to transmit Mr. Fisher's appeal: And the Assembly, upon hearing parties at the bar, after some reasoning,

passed an Act on the 15th of May, 1733, approving of the proceedings of the Synod, and appointed him to be rebuked and admonished by the Moderator at their own bar.

"When this sentence was intimate to Mr. Erskine, he declared, that he could not submit to a rebuke and admonition, in regard, he was neither conscious to himself, nor judicially convicted of transgressing the bounds of his ministerial calling, or of uttering any thing, in his sermon, contrary to the word of God, or the approved standards of this church; and then gave in a signed Protestation, dated May 14th, 1733.

"Mr. William Wilson, minister at Perth; Mr. Alexander Moncreiff, minister at Abernethy; and Mr. James Fisher, minister at Kinclaven, adhere to the Protestation and Declaration; upon which, and their refusing to retract the same, the Assembly ordained, 'That the four Brethren aforesaid, appear before the Commission in August next'

"As this severe sentence was past, without hearing the four Brethren, in open Assembly, upon the relevancy of the crime alleged against them to infer such a high censure, they, not being allowed to read it, laid upon the table, with an instrument, the following short paper, as their joint speech.

"In regard, the venerable Assembly have come to a positive sentence, without hearing our defences, and have appointed the Commission to execute their sentence in August, in case we do not retract what we have done, we cannot but complain of this uncommon procedure, and declare that we are not at liberty to take this affair to an avisanandum."

After various proceedings before the Commission both in August and November of that year, the four Brethren continuing still of the same mind as formerly, the Commission did on the 16th of November, 1733, loose their relation to their respective charges, and declare them no longer ministers of the Church of Scotland, upon which they read the following Protestation, and gave it to the clerk, having taken instruments thereon:

Edinburgh, November 16th, 1733

"We hereby adhere to the protestation formerly entered before this Court; both at their last meeting in August, and when we appeared first before this meeting. And further, we do protest in our own name, and in the name of all and every one in our respective congregati-

ons adhering to us; that, notwithstanding of this sentence, passed against us, our pastoral relation shall be held and reputed firm and valid. And likewise we protest, That notwithstanding of our being cast out from ministerial communion with the established Church of Scotland; we still hold communion with all and every one who desire, with us, to adhere to the principles of the true presbyterian, covenanted Church of Scotland, in her doctrine, worship, government and discipline: And particularly with every one who are groaning under the evils, and who are affected with the grievances we have been complaining of; who are, in their several spheres, wrestling against the same. But, in regard the prevailing party in this Established Church, who have now cast us out from ministerial communion with them, are carrying on a course of defection from our reformed and covenanted principles; and particularly are suppressing ministerial freedom and faithfulness in testifying against the present backslidings of the Church, and inflicting censures upon Ministers for witnessing, by protestations and otherwise, against the same: Therefore we do, for these and many other weighty reasons, to be laid open in due time, protest that we are obliged to make a SECESSION from them; and that we can have no ministerial communion with them, till they see their sins and mistakes, and amend them. And in like manner we do protest, That it shall be lawful and warrantable for us to exercise the keys of doctrine, discipline, and government, according to the word of God, and Confession of Faith, and the principles and constitutions of the covenanted Church of Scotland; as if no such censure had been passed upon us: Upon all which we take instruments. And we hereby APPEAL UNTO THE FIRST FREE, FAITHFUL, AND REFORMING GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

EBENEZER ERSKINE.
WILLIAM WILSON.
ALEX. MONCRIEFF.
JAMES FISHER."

In the circumstances of the case, these ministers may be said to have been most iniquitously cast out of the Church, from the prevailing party in which, at the same time, they seceded. But although the Moderate influence which accomplished this was predominant, it was not so overwhelming as to prevent a re-act on. The next Assembly, in 1734, re-

seinded the Acts of 1730 and 1732, against which these ministers had been testifying; and, at the same time, passed an act empowering the Synod of Perth and Stirling "without further inquiring into the occasions or steps of proceeding, either on the part of the said Brethren, or by the several Judicatories, under whose consideration the case hath been," to restore these brethren to their respective charges, uniting them to the communion of the Established Church: "But with this express direction, that the Synod shall not take upon them to judge of the legality, or formality of the former proceedings of the Church Judicatories in relation to this affair, or either to approve of, or censure the same." But although these proceedings removed some of the grounds of their secession, they did not completely satisfy the four Brethren. In the course of 1737, and 1738, they were joined by Mr. Ralph Erskine, minister at Dumfermline, Mr. Thomas Mair, minister at Orwel, Mr. Thomas Nairn, minister at Abbotshall, and Mr. James Thomson, minister at Burntisland. The separation was at length completed by an act of deposition passed upon those eight ministers by the Assembly in 1740.

Happily for the object of securing a free, faithful, and reforming Assembly who might do justice to the Protest which was left with the Commission in 1733, there were many who, although they concurred with these ministers in condemning the proceedings, and seeking redress of the grievances, of which they complained, and longed for that extent of reformation which they desired, saw it, nevertheless to be their duty to remain in the Established Church. Notwithstanding defects in its civil establishment, its own constitution was sound, its principles were scriptural; and, however arbitrary the proceedings of those who were the prevailing party, they distinguished betwixt the mere majorities of the day, and the Church whose principles and liberties were trampled on by these majorities. They did what they could to stem the tide of evil. Although their hands were weakened by the secession of numbers who concurred with them in principle, they stood to their post, and did sometimes succeed in securing better decisions than would otherwise have been come to. When overborne, they kept their own conscience clear by a consistent protest against the injury which was inflicted on a Church

whose affairs were, so far, entrusted to their administration. A long and dreary period of despotism, it is true, followed the secession, during which many parishes were desolated in consequence of forcing ministers upon reclaiming congregations, vital religion was little cultivated, and the pulpits of the Establishment, in too many cases, seemed to be looked to not so much for the sacred services which should be conducted there, as for the stipends with which they were connected. During all this time, however, the spectacle presented was that of a church whose principles were scriptural, in the hands of a majority who abused their trust and mismanaged her affairs. Men of sound views could still, without inconsistency, and with a good conscience, remain in her communion, even become her ministers, and take part with those who were endeavouring to relieve her from oppression.

At length the dawn of a brighter day appeared. The unsettled state of society towards the close of last century made a heartless and selfish aristocracy tremble. Many of them came to see that it was not the kind of men whom they had hitherto delighted to patronise that could exert an influence for good, or could do much towards averting such horrors as had marked the progress of the French Revolution. In the early part of the present century, also, a more sacred influence seems to have impressed the minds of many of the higher classes in Scotland; so that, having been brought themselves to a relish for the truth as it is in Jesus, they were desirous of improving their influence for the purpose of securing its dispensation in greater purity throughout the parishes of the country. There had been all along a considerable amount of patronage wisely directed, and the Church of Scotland had never been without its witnesses for the truth; but now an improvement in this respect became very evident. The number of able, faithful, and zealous ministers was gradually increased. The Witherspoons, and the Erskines of an earlier period, having been succeeded by the Moncreiffs, the Thomsons, and the Chalmerses of a later day, under their instructions and animated by their example, a band was at length seen emerging, who, in the eventful year 1834, constituted the majority of the General Assembly. Being now the majority, they acted in perfect consistency with the principles which they had all along maintain-

ed. They revived, and endeavoured to carry out in practice, the fundamental law of the Church that no man should be intruded upon a parish contrary to the will of the congregation. They gave their proper standing in the Church to those who had hitherto occupied the anomalous position of ministers of Chapels of Ease. They set themselves in right earnest to secure an increased supply of the means of grace for a population that had far outgrown what had been as yet provided. They shewed also their determination faithfully to apply the discipline of Christ's house. Both within and without the Establishment, it was often asked, Has not Scotland now a free, a faithful, and a reforming General Assembly? Where are the Seceders to plead their Protest before them?

Alas! the greater number of those who were called Seceders were now such only in name. Having been themselves long excluded from the temporalities of an Establishment, and having seen much injury resulting from its mismanagement, they could no longer see any advantage but rather thought that there was much evil, in a connexion betwixt Church and State. They were no longer, in that particular case, disposed to do justice to the very obvious distinction between the right use of a thing, and the abuse of it. They had ceased to hold by certain important principles in the Confession of Faith, and instead of hailing the reforming character and the vigorous actings of the Church of Scotland, as that which, through the blessing of God might soon realise what the early Seceders had earnestly prayed for—a Church acting fully and boldly on what are well known as the principles of the Second Reformation, they endeavoured to impede her progress, and to thwart her in her aims.— They joined in the opposition which was made—but too successfully—to the attempts to remove the impediments which had prevented the subdivision of large parishes, that endowed churches might be erected to meet the wants of an overgrown population. They subscribed petitions to Parliament, which were sent up in opposition to those that prayed for a repeal of that law of patronage, which had been the cause of so many evils, and which had been passed in violation of national engagements. In their hostility to the Establishment, they had lifted up the cry of Rase her, rase her; and having failed in that, they helped on those who were bent upon enslaving her, that

if she were still to exist, it might be in such a condition that she might be as inefficient as possible for good.

But while such were the feelings manifested, and the proceedings followed out, by a great many of those who still bore the name of the Secession, there were others of the same name who acted in a very different manner. There were many of the United Secession, who had little understood the nature of those changes which had affected their own body, who sympathized with the Church of Scotland in her struggles, and prayed that she might be enabled to remain steadfast, and to succeed in her aims. There were also the two bodies, popularly known as the Old Light Burghers and the Old Light Antiburghers, who had not been carried along in the movement of the New Light. These bodies marked with deepest interest the improved aspect of the Church of Scotland, and although the latter still stood aloof, as distrustful of the extent to which the independence of the Church would be maintained, and a return prosecuted to attainments formerly reached, yet the former rejoiced to admit that they did now see a free, and faithful, and reforming Assembly. Negotiations accordingly were entered into, in conducting which, on the part of the Original, or Old Light Burgher Synod, the late Mr Robb, at that time minister at Strathkinnes in Fife, subsequently here in Halifax, and ultimately at Hamilton in Canada; and Dr. Willis, at that time minister in Glasgow, and now the accomplished Professor of Divinity at Toronto, had a principal share. These negotiations resulted in the return of a considerable number of congregations to the bosom of the Established Church, as a body in connexion with which they could now prosecute those reformation objects for the attainment of which their fathers had formerly seceded. The Church did prosecute these objects; and having, in the Assembly 1842, the last of the free Assemblies held by the Church of Scotland as an Established Church, agreed to a petition for the repeal of the Act of Patronage, and to the important document styled the Claim of Rights, on the refusal of the State to look at this Claim, and to redress the grievances of which it complained, she renounced the benefits of the Establishment, rather than barter her liberties for its temporalities, or act inconsistently with the principles which she professed. The Free Church of Nova Scotia regards this as an immense sa-

crifice, she holds that the occasion was worthy of the sacrifice, and she rejoices to claim kindred with a body that has proved so faithful in the maintenance of principles which she believes to be founded in the word of God. Willing to hope that the Presbyterian Church here, a branch of the Secession, had not abandoned Secession principles, that they had not been carried away by the movement which had made so many of them in Scotland not Seceders but Dissenters; and giving the brethren of the Presbyterian Synod credit for being possessed of sufficient information to know that the Basis of Union just bound them to those principles which it was the object of the first Seceders, by their Secession, to maintain—what else indeed could be expected in a Basis of Union that met the approval of the late Mr. Robb?—the Free Synod had every reason, they conceived, to expect that these brethren would acknowledge an identity of principle with the Free Church of Scotland, or, that if there were to be any difficulty as to this, it would be, as in the case of the Constitutional Associate Presbytery (the Old Light Antiburghers) from a desire to obtain a more explicit declaration of adherence to old reformation principles.—This expectation, however, has not been realized. There is no sympathy manifested with the Free Church of Scotland. There is no intention of joining in the upholding of her standard. In these circumstances, what other conviction could have been entertained than that expressed by the Free Synod, in their Letter declining the Union, when they say, “that you and we do not entertain the same views either of the Basis of Union, or of the Confession of Faith to which it specially refers”? Is not the conviction fully warranted by the facts of the case?

The Synod of the Presbyterian Church, in their Reply, say of the Free Church brethren, “They do not object to our faith or practice.” But is it not a fact that the Presbyterian Synod object to the faith, and, consequently, would object to the practice that is consistent with the faith, of the Free Church? Mistaking the import of the Basis of Union—conceiving that it left them at liberty to set aside some portions of the Confession of Faith as being exceptionable—had the union been consummated, they would have been in immediate collision with those who were anxious to maintain the truth, and to act consistently with its injunctions. Boasting, too, as they do so

much, of their numerical strength, it would not be difficult to foresee that they would little regard the remonstrances and appeals of the minority; and that, having so little understood the history of a Church whose principles they were professing to uphold, they would, notwithstanding the Basis of Union to which they were pledged, not only suppress, but denounce as mischievous error, the truth which it bound them to proclaim. The steadfastness with which individual ministers, in their proposed new position, might still have maintained these principles, could not supersede the charge of unfaithfulness against the Free Church as a body, were it to cease, in its corporate capacity, to uphold them. Nor does it relieve the difficulty to speak disparagingly of these truths as mere minor points of religion. Their relative importance is not the matter in dispute. What the Free Synod had to consider is this: Are they truths of God’s word? Are they truths which God has been pleased to reveal, in order that his Church, the pillar and ground of the truth, might receive them, and teach them? Are they truths to the knowledge and profession of which the Free Church has attained? Are they truths which the ministers of that Church were solemnly engaged to teach? Are they truths which, when receiving ordination, every one of them, in the face of the congregation, had bound himself to assert, maintain, and defend? All these questions, they knew, must be answered in the affirmative. It necessarily followed therefore that, if they were to act an honest part, if they would guard against the sin of indifference to revealed truth, of disobedience to God’s command, of backsliding, and of violating engagements entered into with all the solemnity of ordination vows, they must decline the union that was proposed, remembering the words of the Apostle, “Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.”

That these are views which, however stigmatized by some as bigoted and sectarian, should not be objected to by those who profess to be Seceders, may appear from a consideration of the following extract from the Re-Exhibition of the Testimony; published by order of the Associate Synod, in 1779. It is the third of the conclusions deduced from a consideration of the documents which are given in the collection. The extract is long, but it is not unworthy of insertion.

III. *That no NEW PRINCIPLES, or TERMS OF COMMUNION, different from those of the Church of Scotland, were ever adopted by the Seceding Ministers; and therefore it is as ungenerous, as it is unjust, to call the Secession a SCHISM, in this church, or the Seceders SECTARIES.* If the Seceders had advanced any new doctrines, or adopted principles unknown in this church, it had been easy for their opponents to have adduced this as the ostensible reason for proceeding against them with the highest censures. This, however, was never alleged to be any branch of their supposed crime. They were censured, because they refused submission to an ecclesiastical authority with which, they were well persuaded, the church of Christ was never invested; and because they held sacred the obligation of their ordination vows, which solemnly bound them to a steadfast adherence to the principles and constitution of this church, in opposition to whatsoever hath a tendency to destroy either the one or the other. Actuated by a sense of the supreme authority of Jesus Christ, the only King and Lawgiver of his church, they durst not refuse to testify against the encroachments that were made upon his royal prerogative, when laws were enacted in his church to which he had never given his assent; and were calculated not to promote the edification of his disciples, but to accomplish the destruction of that system of government and discipline which he hath delivered to them in his word. When the Seceding Ministers were, by an arbitrary exertion of this assumed ecclesiastical authority, actually cast out of the established church, for no other reason but because they would not counteract their ordination vows, and submit to those restraints which were then laid upon ministerial liberty and freedom, they found themselves obliged, by these very vows, to declare their secession from the prevailing party; but they, at the same time, declared their steadfast adherence to the principles received by this church, as founded on the word of God, and exhibited in the Confession of Faith, Catechisms larger and shorter, Form of Presbyterian church government, and Directory for worship. Under the influence of these principles they declared their Secession; and agreeable to these, they have hitherto been helped of God, in some measure, amidst numerous weaknesses and infirmities, to dispense the ordinances of Christ, to all those under

their inspection, who profess to contend earnestly for the faith which was once delivered to the saints: and they will cheerfully hold church-fellowship with all those who profess a cordial attachment, and whose practice is correspondent to that system of doctrine, worship, government, and discipline, which is revealed to the church by Jesus Christ in his word; an open avowal of which, and adherence to it, was declared in the most solemn manner, in the National Covenant and Solemn League

“These are their terms of communion; and they are apt to think they are the very same with those held by the church of Scotland, in every period of the Reformation: and what is of unspeakable greater moment, they think they are perfectly agreeable to the word of God, and revealed will of Jesus Christ, who commands us, that *whereto we have already attained, we are to walk by the same rule, and mind the same thing*; and they believe it will be always true, that as many as walk according to this rule, peace shall be on them, and mercy, and upon the Israel of God. It will not, they apprehend, be an easy task to shew from the holy scriptures, the impropriety, or absurdity of excluding from their communion, in sealing ordinances, all those who are either open enemies, or secretly disaffected to that system of revealed truth just now mentioned, and will not submit to those ministrations that are agreeable to, and consistent with it.—And they are further of opinion, and think they are able to prove it, that their terms of communion are as extensive as the word of God will admit.—Their Secession, therefore, is not a Schism in the church; for they never seceded from the principles and constitution professed and established at the Reformation and Revolution; but, upon every occasion, declare their steadfast adherence to these, in opposition to the prevailing party who have receded from them.”

POSTSCRIPT.

Mr. Trotter is again on the field, and has published a Second Letter in Reply to these Remarks, in the “Presbyterian Witness” of the 27th ultimo. He seems to be possessed of a very remarkable talent for misunderstanding, or, at all events for misrepresenting, whether thro’ misunderstanding or otherwise, the views, the statements, and the arguments of his opponents. Specimens of this have

been on former occasions presented to the reader. This new Letter enlarges the supply.

1. In opposition, not to the opinion that men should cultivate a spirit of unity, and should be ready to act together on those truths which they hold in common—a matter on which the writer of these remarks has never raised a question—but to the opinion that the Apostle in Philip. iii. 16, refers to points where in different parties are agreed, that that agreement was the thing whereto they had attained, and that therefore the matter agreed upon formed the rule or standard according to which they should walk; it was observed in the Second Article of these Remarks, "In point of fact, however, it is another matter altogether which the Apostle is urging in the sixteenth verse. He refers not to the degree of correspondence which may be found to exist between the views and actings of one man, or body of men, and those of others, but to the conformity which any may have attained to the perfect standard held forth in God's word.—It was this standard which he himself habitually kept in view" This, one would think, is pretty intelligible; but Mr. Trotter, regarding this view as a curiosity, and, as such, worthy to be preserved, says, "It is expressed in a dark and confused manner, and I will therefore take the liberty of making it intelligible."—He then condescendingly sets to work, and having stated what he thinks the simple reader would conclude from the interpretation given of the passage in the remarks, turns him aside from its real meaning by saying, "yet notwithstanding of all this, the simple reader would be quite mistaken in his hasty conclusion. For the Professor tells us, that the Apostle does not mean that people are to walk by the same rule, but that every one is to walk by his own rule as his own light;" and a little farther on adds, in inverted commas, as if quoting from the Remarks, and giving the Professor's meaning in the professor's own words—"Let each take his own way." Mr. Trotter's brethren should remind him that there is a commandment in the Decalogue which says, "Thou shalt not bear false witness against thy neighbour."

2. Prosecuting the subject a little farther, Mr Trotter goes on to say, "The Professor's view of the matter is this, that Christians are to be classified like children at a school, according to their respective attainments, and that every class

is to be kept by itself, excluding from its communion all that are behind it, and being excluded in its turn from all that are more advanced, unless it can overtake them." Mr. Trotter quotes no words from the Remarks to shew from what particular passage he has even the appearance of a warrant for ascribing such a meaning to them. To the intelligent reader of the Remarks it is, of course, unnecessary to say that the meaning ascribed to the Professor is the mere figment of Mr. Trotter's own ill-regulated mind. The observations in the Remarks are confined to the 16th verse of the third chapter of Philippians. In a sermon, however, on the 15th and 16th verses, preached before the Free Synod, and since published (Mr. Trotter's expressions seem to indicate that he himself has at least looked at the sermon), the writer had an opportunity of giving his views at large on the passage. The first proposition which he illustrates is founded on the fifteenth verse. It is stated thus, "There are great differences in degree of christian knowledge and attainment in the case of those who, as the true followers of Christ, may be styled 'perfect.'" The illustration of this proposition closes with the following words, "the church, whether we look to the progress of natural life or to the development of that which is spiritual, in its numerous members and their diversified circumstances, presents to us a body composed of *once of little children, of young men, and of fathers*, differing much in the progress which they have made, but all partakers of divine grace, and dear to him who carries the lambs in his bosom, and who also says, Isaiah xlv. 4, 'even to your old age I am he; and even to hoar hairs will I carry you.'" This is something very different from the kind of classification spoken of by Mr Trotter, and would admit of the writer, although in the character of a *child*, being associated with such *men* as Drs. Candlish, Cunningham, Begg, and Guthrie. The point to be considered, however, is, not the possibility of people of different attainments, and, in some respects, of different views, associating together, and acting together, to all the extent of principle on which they are agreed; but, whether it is lawful for any party, even for the purpose of being so associated, to cease from holding, and holding forth for the enlightening of the world, any portion of that authoritative rule or standard whereto they may have attained. Each

is responsible for the use which he makes of his own advancements in knowledge and grace. "Whereto we have attained, let us walk by the same rule, let us mind the same thing" This is the improvement made of the passage in the extract from the Burgher Synod's Re-exhibition of the Testimony, with which the foregoing Article closes; and it is as feeling the divine authority of the same passage that the Free Church Synod declines a union with the Presbyterian Synod, which could not be effected without a sacrifice of an important part of that whereto she has attained.

3. Mr. Trotter calumniates the Westminster Assembly of Divines, and gives a most erroneous view of their labours with respect to the Confession of Faith Want of room, however, prevents the exhibition of evidence to this effect before the publication of the next number of the Record

COLLECTION FOR CURRENT EXPENSES OF COLLEGE AND ACADEMY.

Our readers will observe, from an advertisement in the last page of this number that the collection for defraying the Current Expenses of the College and Academy is to be made, agreeably to Act of Synod, on the first Sabbath of December. There are many of the Stations at which there may be no public worship that day; but it is to be understood that the collection should be made on the Sabbath on which, at such places, they may have public worship nearest the day appointed; and, in like manner, that intimation of the intended collection should be made on the immediately preceding Sabbath on which they have public worship. The congregation also should respond liberally, according as God may have blessed them with the means, to the call which is thus addressed to them. The collection is intended to meet the expenses of House rent, fuel, cleaning, &c. The single item of rent for the premises amounts to £60, a year; and as the annual collection, although gradually increasing, has never yet reached that sum, there is a considerable amount of debt now pressing upon the Board. Through the kindness of friends in Britain, who are alive to the importance of our educational institutions, Mr. Stewart of New Glasgow has secured a sum the judicious application of which may soon relieve us from the calls for rent; but surely the very parties for whom the effort is made, are not to forget that they also must bear their share of the burden. For the present, rent requires still to be paid. The collection is required also to meet the other expenses referred to, and it is hoped some-

thing may be done towards liquidating the debt already contracted. Let Ministers, Missionaries, and Catechists, bring these matters before the people whom they have occasion respectively to address; and we have little doubt but that collections will be obtained making a much nearer approach to what the urgency of the case calls for than have yet been contributed.

SUSTENTATION OF THE MINISTRY.

It is of the utmost importance that Presbyteries should use all diligence in sending full and accurate returns to the Queries which have been sent to them on this subject. They ought also to remember that the sooner they send their Returns the better; for the Committee must have full time to consider a matter which is not only important, but connected with much difficulty. Besides answering the specific Queries which have been submitted to them, it were well also if suggestions were added, as experience in particular localities may have been obtained, with respect to the comparative advantages or disadvantages of the different modes of raising the means of ministerial support. It is earnestly hoped that the appointment of the Committee will not be rendered nugatory by inertness on the part of those who must furnish the information.

FREE PRESBYTERY OF HALIFAX

The Free Presbytery of Halifax held their ordinary meeting here on Wednesday the first current, Rev. Professor Lyall, Moderator.

A memorial was laid on the table, and read, from the Minister and Elders of the Congregation of Bermuda, stating circumstances which required that Mr. Adam should leave them for a time; and requesting supply for the months of November, December, and January. The Presbytery were very desirous to give the supply; but could not make any definite arrangement without consulting with some absent members, on whose aid they must depend. The business was, therefore, delayed till next ordinary meeting; and the Clerk was instructed, in the mean time, to communicate with Mr. Duff on the subject.

The usual supplies were appointed; and a financial statement was submitted in reference to Lunenburg.

The next ordinary meeting of Presbytery is to be held on the last Wednesday of October.

FREE PRESBYTERY OF PICTOU

This court held its usual quarterly meeting at New Glasgow, on the 5th inst., Rev. John Munro, Wallace, Moderator.

There was a large attendance of Ministers. Several Elders also presented Com-

missions from their respective Kirk-sessions, and took their seats as members of court.

The Rev. John Stewart, New Glasgow, and Rev. D. B. Blair, Barney's River, who had, a few days previously, returned from Scotland, received a cordial welcome from the members present. Mr. Stewart has been honoured above most men; inasmuch as it was mainly through his exertions that the Free Church College was founded in this Province; and, in his late visit to Scotland, he collected a large sum of money to carry on this noble undertaking.

The Presbytery entered into a lengthened discussion as to the most suitable locality in which to erect the College—whether at Halifax, Pictou, New Glasgow, or some other place. It was ultimately agreed that the Presbytery memorialize the Moderator of Synod to call a pro re nata meeting of Synod, not later than six weeks from that date, in order to have this matter settled.

The Moderator, having left the chair, dissented from this Resolution on the ground that six weeks was too short a time within which the Church was to make up its mind as to the most suitable locality for the College—that the difficulty of travelling in November, to say nothing of the expense, was a strong reason against such a proposal; and that the College Board had no authority, even if they had the intention, as some of the members argued, to settle so important a matter without the concurrence of the Synod.

A call was then laid on the table in favour of the Rev. Alexander Campbell, Lochaber, from the congregation of Scotch Settlement and New London, P. E. Island. The call having been sustained, Mr. Campbell craved delay before giving an answer. The Presbytery therefore resolved to meet at Lochaber on the 29th inst., in order that the call might be disposed of before the navigation to the Island close for the season.

After some business of a routine character was disposed of, Thursday, the 6th of November, was appointed to be observed, in all the congregations of the bounds, as a day of thanksgiving to God for the bounties of the season.

(The following Brief Sketch was printed in Edinburgh for private circulation. We gladly avail ourselves of the opportunity of making it known here.)

CAPE BRETON MISSION.

In bringing this Mission under the notice of the Contributors to its support,—the Ladies, on whom the duty of doing so has, in the meantime, devolved, cannot but, in the first place, advert to the very solemn circumstances in which they are placed. She, with whom it originated, and who for eighteen years gave to its management the zeal and

energy of her heart and head, has been removed from among us. The Lord has, in his holy providence, called her to himself, and devolved upon other labourers, apparently less qualified, the responsibility of carrying on the work; and they can enter on it with confidence and hope only because they are assured that no undertaking, however wisely devised, can succeed without the blessing of the Lord, but that, with that blessing, the weakest instrumentality may be crowned with success. "Not by might nor by power, but by my Spirit, saith the Lord."

Mrs. Mackay—herself connected by birth and family, and afterwards by marriage, with the North of Scotland—had always taken a deep interest in the Celtic population of the Highlands and Islands. She was well acquainted with their poverty, and the distressing circumstances in which they were obliged to leave their native land. When, in 1826, a society was formed in Glasgow, for relieving the spiritual destitution of settlers from Scotland in the British North American Provinces, her attention was particularly drawn to those from the Islands of Lewis and Harris, Uist, Skye, Isla, &c., as well as Lochalsh on the mainland, who had gone to Cape Breton. Beginning with sending the people small collections of books, as circulating libraries, she came to be better acquainted with their wants. She found that though Cape Breton had great natural capabilities, and would have been a most beneficial change to those possessed of capital and a knowledge of farming, it was not so, or only in a small degree, to a people who came there, generally speaking, without capital, uneducated, untaught in the art of agriculture, and whose industrial energies had never been called forth by employment in the country which they had left. She found them unprovided with a single minister of the Presbyterian communion; and from no others did they, or could they, on account of their language being Gaelic, receive spiritual instruction. Many of them had never seen a minister; their marriages were without his blessing, and they had no baptism. Any knowledge or savour of divine things among them was preserved by means of a few pious men, here and there, who had been brought to the knowledge of the gospel in their fatherland—a knowledge by many of them attained through the instrumentality of the Gaelic School Society. The generality, from the disuse of ordinances, or from never having known them, had fallen into a state of utter indifference or ignorance, accompanied by those vices which spring from the unchecked tendencies of corrupt nature—so that the Bible had become a sealed book, and the Sabbath had ceased to be remembered.

Their poverty was often extreme. A person who visited some parts of the Island said, "I never witnessed such destitution in

any part of Scotland. In one house was an old man, bedridden for two years, with just one tattered rag over him, the snow then drifting in between the logs of which the house consisted; his son-in-law, a poor creature, occupied most of his time in preparing firewood to prevent his freezing. The scarcity of blankets is a great evil—families covered with a few rags stretch themselves at night round the fireplace, and one starts up every other hour to throw a log on the fire."

No sooner was the suggestion made, that with a view to relieve the *spiritual destitution* a missionary should be sent out than Mrs. Mackay eagerly adopted it. Mr Farquharson was sent in 1833, and soon followed by others, as missionaries, or catechists, or teachers, till, in 1837, or in the course of four years, the poor and spiritually destitute settlers in Cape Breton were through the Christian perseverance and energy of one individual, supplied with four ministers, three catechists, and three teachers.* The Scriptures in the Gaelic language were also sent; nor was the improvement of their temporal condition overlooked—hemp, cordage, and tackle, for their use in fishing, being occasionally furnished them.

It was thought best to send forth the preacher of the gospel, in the first instance, as a missionary to the whole Island, who, as soon as another was found to succeed him in that character, should be at liberty to become the settled pastor of a congregation. In this way a desire for religious instruction was awakened among the people, and the spirits of the godly were revived and quickened to more ardent desire for the bread of life; and so great did this desire become, that in the expectation of a continuous supply of ministers, fifteen wooden churches were in a short time erected, or in a state of forwardness.—To all was imparted a desire for knowledge; so that, as in a natural course of things, the catechist and teacher followed in the train of the preacher of the Word. A gleam of spiritual and temporal prosperity broke in upon the gloom and darkness which had so long overspread the people.

The blessing of God seemed to rest on the undertaking. So viewing it, Mrs. Mackay felt more strongly the obligation to go forward in the work.

We have said, that the supply of the means of grace to the poor settlers in Cape Breton, was mainly through the instrumentality of Mrs. Mackay, because it was the fact, and because it shows what may be accomplished by an individual Christian faith—

* The ministers were—

Mr. Farquharson, Middle River and Margaree.

Mr. Stewart, St. George's Channel. [now at New Glasgow].

Mr. Fraser, Boularderie.

Mr. McLean, Hlogamie, in St. Peter's Bay.

fully employing talents and opportunities with a view to a specific object. The pecuniary means, indeed, were at first, to a small extent only, her own (her own income being then of very limited amount,) and were chiefly supplied by those, who, like herself, felt that the gospel of Christ was the grand remedy for fallen and degraded man; but it was the same mind which had devised and prosecuted the scheme, which also called forth the sympathy, and secured the aid of those Christian friends.

It will be readily admitted, that the amount of labour in bringing the state of Cape Breton under the notice of acquaintances, and those whom she could reach thro' their means—in selecting and obtaining suitable men to go there—in raising and collecting funds—in transmitting these—in the extensive correspondence which these doings occasioned—must have been great. But this was mainly undergone by Mrs. Mackay herself.

The mission continued to prosper under the able and energetic superintendence of Mrs. Mackay, and abundant testimonies might be given to the success with which the Lord was pleased to bless her labours—in an awakening of those who had been in a state of spiritual torpor to a sense of guilt and danger—in a hungering and thirsting after the bread and water of life—in an appreciation of the blessing of education—and in a striking improvement of the external manners of the people. A traveller said—“When I compare what I have seen in the island with what I have heard of its former condition, I feel called upon to bear a willing testimony to the gratifying results of those labours of love; and am convinced, that could the benevolent friends of the poor islanders in Scotland have participated with me in the emotions awakened by what I saw, as well as what I felt, during my first Sabbath in Cape Breton; and could they have witnessed, as I did, the beneficial influence of the daily and Sabbath schools which they have been the means of establishing in many districts of the island, and of the libraries which have been founded through their instrumentality, they would not only consider themselves amply rewarded for all they have done, but would thank God, and take courage to increase their exertions in their truly noble course of Christian benevolence and philanthropy.”

These exertions were continued by Mrs. Mackay to the end of life with an untiring zeal and energy. Her last successful endeavour, in behalf of Cape Breton, gave her much satisfaction—the prevailing on the Rev. Hugh Macleod late of Logie-Easter, in Scotland, to remove to, and settle as a minister in, the island. Mr. Macleod had known Cape Breton, in consequence of his having visited it formerly, and took a deep interest in the people. The hope of his coming to reside among them became this warm-

est desire of the people, and we have now the satisfaction of saying, that his arrival was hailed with the liveliest expressions of joy and gratitude, both by them and his friends in the ministry.

The following extracts from a letter from Mr. Macleod on his arrival, give the most recent information from Cape Breton:—

"Last Sabbath the sacrament of the Supper was dispensed at Boularderie. The attendance was unusually large on all the days, but increasing daily till Monday, when it was calculated that not fewer than 4000 were present. The weather was all along most favourable, except the Sabbath-day, when it poured down rain in torrents. In a very short time every rivulet was swollen, and, were I to judge from appearances, I would say that scarcely fifty people could venture out. Mr. Fraser's house is about four miles from the place of meeting at 'Man of War Point.' We proceeded on horseback at half-past ten in the forenoon, under heavy rain, and found the roads literally covered with groups of people, who, although drenched to the skin, were hastening to the place. Every opening in the wood poured out hundreds. The Bras d'or was covered with boats, some from West Bay, some from Malagawatch and Hogmah, some from Badeque, &c., distances varying from forty to ten miles.—As I passed along, I thought with myself what would the people of Edinburgh, who consider it an intolerable hardship to walk a quarter of a mile to church in such a day—what would they say, were they to witness the scene? Drenched as they were, nearly 4000 sat down on the shore of the Great Bras d'or to listen to the words of eternal life, and to commemorate the dying love of the glorious Redeemer. Surely it was not mere curiosity that induced them to come out on such a morning. We no sooner began than the rain ceased; the clouds were stopped, and the great congregation had to acknowledge openly, that God, indeed, regarded their prayers, for when we concluded the solemn work about five o'clock, the rain again began. I observed very many deeply impressed and broken-hearted apparently.—On Monday a still greater number attended—at least 4000. I do trust it was a time of refreshing to many, and a time of quickening to not a few."

Notwithstanding what has been done in the way of education, Mr. Macleod says much remains yet to be done.

"Education is far behind every where, and sadly neglected. It won't do. We must bestir ourselves. Our friends at home will, I trust, help us on. We can make little progress without their assistance. The sinews of war are wanting. I would require at the least a catechist, an additional schoolmaster, and some Bibles, both Gaelic and English, for the breaking up, by the blessing of God, of this wide uncultivated field. No part of the colonies has been more neglected, and at present none is more interesting.

Next Sabbath I intend going to Catalone—a distance of seventeen miles at least."

Another encouraging circumstance, and as the result of a preached gospel, has been the desire of some promising young men to be educated for the ministry. This is a most gratifying result, as it affords the prospect of such a state of things being realized in the island, as can alone secure the permanency of the ministry of the Word among an increasing population.

The present mission staff is as follows.—*Middle River*. Rev. A. Farquharson, minister; John Mackenzie, catechist.

Margaret, Donald Ross, catechist.
Boularderie, Rev. James Fraser, minister; Duncan Macdonald, catechist; A. Munro, schoolmaster.

Malagawatch, Donald Mackay, catechist.
St. Ann's, Donald Macleod, catechist.

N.W. Arm, Angus Macdonald, catechist.
St. George's Channel, Rev. M. Stewart, minister; Malcolm Macleod, catechist; William Mackenzie, schoolmaster; Abraham McIntosh, student.

Lochmound, Angus Bethune, catechist, — Strachan, schoolmaster.

Broad-cove, Rev. John Gunn, minister.
South Sydney—Myra—Catalone, Rev. Hugh Macleod, minister; Alexander Smith and John Macdonald, students.

In addition to the above, there is Mrs. McQuarrie, who, besides the common education of girls, teaches them sewing.

Though the Rev. Matthew Wilson, at Sydney Mines, does not now receive from the funds of the mission (being provided for by his people, the miners), his settlement there was mainly accomplished by Mrs. Mackay. It is to be hoped that, in the course of time, the people of Cape Breton generally may be able to support their ministers, as the miners do—a class of people, whose respectability is to be attributed to a faithful ministry among them—but there is this great difference, in the mean time, between them and others, that the miners receive good wages, while the rest of the population are in very depressed circumstances, and their poverty has of late been aggravated by successive years of failure of the potato and other crops.

The *Funds* of the mission (owing probably to the multiplied demands on the Christian public at home) have not, for some years past, been what they used to be; and Mrs. Mackay was, in consequence, obliged to reduce the salaries of ministers, catechists, and teachers, one half. But it is hoped that this statement will be sufficient to satisfy the friends of the mission of the necessity of an undiminished amount of support—so that the work of the ministry may not be hindered by ministers being obliged, in order to maintain their families, to betake themselves, as they have, in some instances, done of late, to the ploughing of the land with their own hands.

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Sackville	0 11 0
Murray Harbour and George town. P.E.I.	1 8 7½
Boularderie	1 9 7½
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