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THE MISSIONARY RECORD

OF THE

Free Church of Nova Scotia.

VOL. I.

HALIFAX, N. S., APRIL, 1852.

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NO TEMPLE IN HEAVEN.

REV XXI-22.

John saw the "New Jerusalem" descending out of heaven. It was far more glorious than any earthly city. Its room was large: its construction regular: it was of pure gold, like unto clear glass: the foundations of its walls were precious stones, which sparkled with the light of eternal day: its gates were the costliest pearls; every several gate of one pearl: its street was pure gold, as it were transparent glass. The nations of them that were saved walked in the light of it, and the kings of the earth brought their glory and honour into it. John saw all this, saw it in vision, more vividly than we behold any object in our night-dreams, as vividly as we see the panorama of nature spread out before our view, or we look upon some city on earth with its walls and palaces, and teeming multitudes. John, whose ideas of a city were taken from the earthly Jerusalem, of which the temple constituted the chief glory, naturally looked for the temple in the heavenly Jerusalem, which he might conceive would be of corresponding magnificence with the city itself: but he says: "I saw no temple therein." This, then, was one of the features of the heavenly Jerusalem: it had no temple; but, as it is said, "the Lord God Almighty, and the Lamb are the temple of it."

Under this figure of a city is symbolically represented to us the heavenly state; and we shall consider what is implied in this particular description of it, that there is no temple therein.

A temple, is a place devoted to the honour of God, dedicated to him, and where he is expected to manifest his pre-

sence in a peculiar way. The heathen temples had their deities enshrined in them. They were accounted awful on this very account. The Jewish temple, had the peculiar manifestation of Jehovah, within the holy of holies, in the visible glory there, which only the high Priest was permitted to approach, and that once a year. This was the grand distinction of the temple. God's peculiar presence was there. A glory played above the mercy seat. God was between the cherubim. There he shone forth in answer to the prayers of his people. In any part of Judea God was not present as he was in the temple. That was the throne of his glory. In Jerusalem—on Mount Zion—in the temple—within the holy of holies—there, God dwelt! "In Judah God is known; his name is great in Israel.—In Salem also is his tabernacle, and his dwelling place in Zion." "The Lord hath chosen Zion: he hath desired it for his habitation." This is my rest for ever: here will I dwell for I have desired it." The very idea of a temple, then, implies that God is circumscribed to one spot, so far, at least, as regards the peculiar manifestation of his presence. He is there more peculiarly than he is in any other place. Hence a temple is regarded as holy. Hence Jerusalem was the holy city: the temple was the sanctuary: the outer court was the holy place; the inner "the holy of holies." Such is a temple; and though it is not a temple we have now—though God is present now in no building as he was in the temple of old—although the peculiarity of a temple has passed away—there is no shechinah, no visible glory, yet the house of God on earth is the place where he is especially spiritually present to his people. He has

promised especially to be there. In all places where he has recorded his name, he is to come unto his worshipping people, and to bless them. Such is still the distinction of the house of God. God is peculiarly present there. What true worshipper will not confess this? He may not have Jehovah's natural perfections manifested: perhaps he must go into nature itself for this: *there*, in the mountain and valley and plain, in the forest, in the river, and wide-spreading verdure, and o'er canopying sky; or in the starry cope of heaven, when night invites the enthusiast, or the worshipper, forth, to behold God's glories; and a breathing incense seems to arise to the great Father of all: the worshipper of God may see more of his natural perfections, but it is undoubtedly in the sanctuary that he learns more of his moral perfection,—that God reveals himself to him in another way than he does unto the world, and he is beheld in the face of Jesus Christ. Yes, the true worshipper, the believer, thus finds God present in the sanctuary.

In heaven, however, God will not be confined to one place of manifestation.—His glory will not be *enshrined*, but every where diffused: it will fill all heaven. The worshipper will not need to repair to one place or another to behold it. He will be encompassed by it: he will be pervaded by it: it will be around him and within him. No part of heaven will be more consecrated than another, by the presence of God. There will be no place so sacred by the visible manifestation of God's presence as to claim the name of a temple, or the distinction appropriate to it. The whole of heaven will be a temple. It will be all holy unto the Lord, and consecrated by his presence. It will be all the tabernacle, the dwelling place, of the Most High. Hence, while there will be no temple in heaven, all heaven will be a temple: the tabernacle of God will be with men, and he will dwell among them. John saw no temple in the city: the city was a temple, one temple where God and Christ's presence was everywhere; the Lord God Almighty and the Lamb! How different from the earthly Jerusalem! How different from what obtains still! We have our sanctuary, if not our temple. Thither we repair to meet with God. We go into his tabernacles: we worship at his footstool: we come into his courts: we bring an offering with us. In heaven, the saint will never be out of God's presence: he will always behold

his face: he will dwell in the light of his countenance. "I saw," says John, "no temple therein."

A temple is a place where God is peculiarly worshipped. God might be worshipped anywhere, of old, but his temple was the peculiar scene of his worship.—There his people sung aloud unto God their strength: they made a joyful noise unto the God of Jacob. They brought the timbrel, the pleasant harp, and the psaltery; they blew the trumpet in the new moon, in the time appointed, on their solemn feasts. This was a statute for Israel, a law of the God of Jacob. The courts of the temple were filled with the praises of God, when the multitudes ascended together to serve the Lord. The psalmist accordingly says: "Make a joyful noise unto the Lord, all ye lauds, serve the Lord with gladness; come before his presence with thanksgiving. Enter into his gates with thanksgiving, and into his courts with praise." Still is the house of God the place where he is to be peculiarly worshipped, where his praise is to ascend. God loves the homage of the solitary worshipper, but undoubtedly the offerings of united homage and praise are more acceptable to him. The single voice is not so grateful to him as the loud acclaim of multitudes—just as the grove has not its single note, but God has filled it with song—and all nature sends up its thousand voices in adoration or praise to the Creator. All heaven will be a temple in this respect. It will be filled with praise. Not one place more than another in it will be distinguished by this exercise, or hear the praises of Jehovah. The whole multitude that crowd its ample courts will give praise to the Lord. It will be one court of praise. Its vast compass will be vocal with the many anthems of the redeemed, and of the Angelic throng, like the rush of ocean, like many waters, like the thunders of the heavens when they are uttering the voice of God! So universal will be the chorus—such will be the multitude of worshippers blending their voices in one!

Again, a temple is a place for sacrifice and oblation, where God's favour is propitiated, and God shews himself merciful and gracious. The provisions of the temple for this purpose are well known: they must be familiar to all. There was the altar of burnt offering—the golden altar of incense—the mercy seat: there were the various sacrifices: there were the feast-days, and especially the great day

of atonement—all appointed with a view to the propitiation of God's favour; and accomplishing this, because they were typical of Christ, and of his atonement.—The temple and its appurtenances were peculiarly designed for this very purpose. It was contrary to law to burn incense or offer sacrifices in any other place.—Nor could they eat within their gates the tithe of their corn, or their oil, or their vine, or the firstling of the flock, nor any vow which they vowed, nor their free-will offering, nor heave offerings of their hand; but they were to eat them before the Lord their God, in the place which he should choose. Such was God's appointment. This no doubt was to impress the people with due solemnity in the offering of their sacrifices, and presenting of their gifts, to prevent the sacred character of these observances and rites from being at all infringed, and thus maintain the sanctity of God's service.—And though the sanctuary now has no such observances, for they have all been done away in Christ whom they served to typify or represent; and it is surrounded by no such sanctions; or guarded by no such restrictions; but in all places we may present our spiritual sacrifices, and bring to God our offerings—yet the church is especially the place where we are to present these sacrifices, and bring our offerings to God, and it is there peculiarly, in the ordinances of Christ's appointment, that his one sacrifice is commemorated or set forth, and Christ himself is held up to view. This is done in the sacraments of Christ, and in the preaching of the word. True, we are not restricted to place in regard to these; but order and decency, as well as convenience, require us to have a place set apart, where God's ordinances may be dispensed, and where we may call upon the name of our God. And such services are limited to this earth. There will be nothing of them in heaven. All the services of the earthly temple or sanctuary, except, it may be, praise, will be at an end. Their object will have been gained.—What was their object? Was it not to propitiate the favour of God, to deprecate his wrath, to seek the forgiveness of sin, and to obtain everlasting life? And have not these ends been accomplished, when heaven, the heavenly state, is reached? There, God's favour will know no end, no abatement, no change. Sin has been for ever taken away—its guilt expiated by the great propitiation; and the redeemed have become even as the

angels of God. The only service then will be praise, or such active obedience to God's will as may require all heaven itself for its scope. There will be no temple, therefore, in heaven. It were unnecessary. There is no oblation to offer, no sacrifice to make, no wrath to deprecate, no mercy to obtain: no part of heaven can be more holy than another, since all heaven is filled with God's holiness; his presence pervades it all; and wherever praise is offered, or service rendered, it will be the praise and service of holy and perfect beings, and must therefore be acceptable in God's sight.

Again, a temple has only occasional services. It is not perpetual homage or praise that is offered there. In the temple of Jerusalem it was only the service of more especial days, or seasons, that was required. The tribes of Israel had to repair thither only three times a-year, on the occasion of the three great festivals. The temple was open indeed every day at stated hours for prayer—but the more peculiar service of the temple was reserved for the three great solemnities—the feasts of the passover, of pentecost, and of tabernacles. To these the whole of Israel was required to repair from the remotest corner of Judea—and it was a joyful sight to see the tribes wending their way by hill and valley, mountain and plains, to keep the festivals of the Lord, each one communing with another, and glad because it was said unto them: "let us go up unto the house of the Lord." We may conceive them singing the songs of Zion on their way, and looking beyond the temple on earth to the temple in heaven, where their songs and services should be uninterrupted, and it would not be only a glimpse of God's glory that they would enjoy, but he should be beheld face to face. In the sanctuary still it is but an occasional attendance that can be given—for the most part, but every Sabbath-day, and but certain hours of that day. In heaven it will be different: there will be no temple there: it will not be a mere temple service that will be required or engaged in there. All heaven will be a temple, and every hour will be occupied in the service of Jehovah. There is no Sabbath day there: it is an eternal Sabbath, or Sabbath-keeping: "there remaineth a rest (or Sabbath-keeping) to the people of God." Is it not matter of regret to the worshipper on earth, that the Sabbath season is so short, and would he not gladly prolong it, if he could, beyond the sim-

gle day in seven? But this is impossible. The world has claims upon him, which, if he does not permit them to engross him, at least demand much of his time. This life has its claims as well as the next. The body must be cared for as well as the soul: And with many, these occupy a very disproportioned share of their attention. This world is every thing: this life is every thing: the body is every thing, with them. They forget that there is a world beyond the present; that there is another life beyond this; that the soul has immortal wants which must not be overlooked, however urgent or pressing the wants of the body. The true people of God—those who worship God here in the Spirit—reverse this order in their concerns or interests. Eternity and not time, the soul and not the body—the next world and not this—occupy their first regards: but even with respect to them, it is but a season or intervals, that they can give to such objects or pursuits. In heaven God and Christ and spiritual things will be “all in all.” Their attention will be undivided, their interest undistracted, their time uninterrupted. It will be all devotion, all high and holy communion. It will be a mighty change that will have passed upon the soul when it has reached the heavenly state, when it has entered within the gates of the new Jerusalem. It will be absorbed in God. God will be all in all to it. It will supremely love him: it will be entirely devoted to his glory: it will seek no other happiness than his favour: it will find sufficient employment in the contemplation of his perfections. Are not these just the very objects for which we go to the sanctuary on earth?—to enjoy God—to glorify God—to contemplate him—increase our acquaintance with him?—Now, these will furnish sufficient occupation and happiness to the saint in heaven. God’s favour will be a never-exhausting spring of happiness—his glory an endless object of pursuit—his perfections an unfathomable mine of thought and contemplation. It will be eternity, infinity, that will open before the view of the redeemed soul. Are there not the wonders of creation—of a universe which God has filled with the manifestations of his power and wisdom and goodness—to scan?—are there not the marvels of redemption to ponder?—are there not the attributes of God himself to contemplate? May not these well occupy eternity?—Especially God in Christ, or Christ as the way to God—the mysteries of God

incarnate, the height and depth, and length and breadth, of redeeming love: The unfathomable grace, the incomprehensible mercy, the inconceivable love of God, and Christ, and the blessed Spirit: these will excite endless raptures, and call forth eternal praises. It is on these accounts that there is no temple in heaven, and that John, when he was favoured with a vision of the new Jerusalem, and naturally looked for the temple, corresponding, it may be, though infinitely superior, to the temple in the earthly Jerusalem, with which he was familiar, forgetting for a time the distinction between the heavenly and the earthly cities, says: “And I saw no temple therein.”

Do we not learn from this subject the impossibility of enjoying heaven, unless we feel delight in the sanctuary on earth? There is no temple in heaven just because all heaven is a temple; and instead, therefore, of this subject encouraging indifference to the earthly sanctuary, it, on the very contrary, shows us the absolute impossibility of heaven being attained by any but those by whom the sanctuary on earth is relished. If all heaven is a temple; if this be the very heavenly state: then, we must have devout and pious minds, before we can relish its occupations. We must be able to delight in God—in contemplating his perfections—in offering him worship—in doing his will—in seeking his glory. Every thing else must yield in comparison to this God must be all in all to our souls, or supreme in our affections. We must not care so much for the world, for the enjoyments of this life, for the wants of the body—as for the favour of God—communion with him—and the delights of his service. Is it so with us? Let us look to this; for assuredly not otherwise shall we be fit for heaven—for the services and enjoyments of the heavenly temple. And if we have not this fitness, this qualification, let us seek to attain it—seek to have our desires changed—our souls renewed—our affections set upon God—that God’s favor and friendship and service, may be our chiefest happiness, and highest joy.

Those will surely reach heaven who could already take pleasure in its occupations, who truly enjoy the services of the sanctuary on earth! They are making meet to be partakers of its joys. They have already its predilections and its tastes. They have a true relish for the service of God. They count God their ex-

ceeding joy. They love his praises, and the society of all those who are of a kindred spirit. They are certainly ripening for heaven. Heaven will be but the perfection of what they have really a desire for on earth. When they arrive in the heavenly temple, it will be no new thing to string the harp to the praises of God: they will be already familiar with its songs. They will instantly take their place among the choir around the throne of God. They have been redeemed by the blood of the Lamb, and they will joyfully unite in the chorus: "Unto him that loved us and washed us from our sins in his own blood, to him be glory and dominion, for ever and ever." They have been made priests unto God, and they will serve him day and night in his temple.

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.

TENTH ARTICLE.

Betwixt two and three years after the presentation of the petition which was given in full in the immediately preceding Article, the Rev. William Willis, at that time Burgher minister in Greenock, afterwards translated to Stirling, and father of Dr. Willis of Toronto, published a Synod sermon entitled "Ministerial faithfulness recommended," with several Letters on the subject of the petition, some of which were addressed to the Rev. George Lawson, Professor of Divinity, to the body, and some to the Rev. John Fraser of Auchtermuchty. In one of his Letters to Mr. Fraser, he says (page 72), "Your petition hath been the unhappy occasion of mourning, lamentation and woe to many of the genuine lovers of our Lord Jesus Christ in our connection. A voice of weeping hath been heard in the Secession: professed witness-bearers, for the doctrine, worship, discipline, and government of the covenanted church of Christ in these highly favoured lands, weeping for their principles, because these principles appear to be in danger; weeping, because some of their ministers are gone astray, and fallen into backsliding and apostacy; weeping for themselves, and their fellow Christians, because they are exposed to many and dan-

gerous temptations; and because our blessed Lord is much dishonoured in the house of his professed friends." Nor was it a false alarm which drew forth these expressions of grief. Those principles which, in days of greater faithfulness, the Burgher Synod had condemned when held by Mr. Glass of Tealing, and for holding which Mr. Scott of Dundee had been deposed by the Anti-burgher Synod, had now to a very considerable degree leavened the body, and were firmly embraced by men who had already shown themselves capable of employing their official standing, for the purpose of subverting that very faith which they were officially bound to preach.

The second question of the Burgher Formula was in the following terms: "Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, Catechisms, Larger and Shorter, compiled by the Assembly of Divines that met at Westminster with Commissioners from the Church of Scotland, as the said Confession and Catechisms were received and approved by the Acts of the General Assembly, 1647 and 1648, to be founded on the Word of God? And do you acknowledge that said Confession and Catechisms are the confession of your faith, and that you resolve through divine grace firmly and constantly to adhere to the doctrine contained in said Confession of Faith and Catechisms, and to assert, maintain, and defend it to the utmost of your power against all errors and opinions contrary to it?" The following is the fourth question of the same Formula: "Do you acknowledge the perpetual obligation of the National Covenant of Scotland, particularly as explained in 1638, to abjure Prelacy, and the five Articles of Perth; and of the Solemn League and Covenant? And do you acknowledge, that public Covenanting is a moral duty under the New Testament dispensation, to be performed, when God in his providence calls to it?" Although many now who glory in being "Voluntaries" affect to speak of themselves as holding the same principles with the "fathers of the Secession," Mr. Fraser, and the members of the Burgher Synod in his day, knew well that, in giving an affirmative answer to the above questions, they had professed adherence to the doctrine of the Westminster Confession of Faith with respect to the power of the civil magistrate in regard to religion. They knew that the second question did not allow them, as the petition

expresses it, "to differ from that Confession in the smallest jot or tittle of doctrine contained in it." They knew, too, that, in answering affirmatively to the fourth question, they had acknowledged the continued obligation of the Covenants, National and Solemn League. Many of them, however, having departed from this faith of which they had made a profession, and according to the principles of which they were engaged to train up the people who were placed under their charge, the attempt now to be made was, not to conceal or deny the change which had come over them, but to accommodate the standards to the new faith which they had embraced.

The Synod to whom Mr Fraser's petition was presented were not unwilling to make the attempt. They appointed a committee "to bring in an overture for uniting the members of this court in their sentiments respecting the power given in our Confession of Faith to the civil magistrate in matters of religion, and respecting the obligation of our national Covenant upon posterity." In that committee, it was objected to the first part of the said [second] question, as requiring an approbation of the whole doctrine of the Confession, because said Confession gives greater power to the civil magistrate in matters of religion than to many seems agreeable to the Word of God.—After long reasoning, it was moved, "that said doctrine of our Confession, respecting the magistrate's power, and of our Covenants, be a matter of forbearance." Notwithstanding the opposition of some faithful men in the committee, who entered their dissent, this motion was carried. Still further, the committee, knowing that an adherence to the Confession of Faith, as it was received by the Assembly 1647, bound them to the whole of its doctrine, agreed to recommend that the expression "as the said Confession and Catechisms were received and approved by the Acts of the General Assembly, 1647, and 1848," should be left out of the second question, and, instead thereof, the following words should be substituted: "As said Confession and Catechism were received and approved by the Act of the Associate Synod, 17--," the tenor of which Act they proposed should be as follows:—

"The Associate Synod hereby declare their attachment to the doctrine of the Westminster Confession of Faith, and Catechisms, Larger and Shorter, which were adopted by the General Assembly of the

Church of Scotland, in the years 1647 and 1648; at the same time hereby declaring, that although they wish to fear God and honour the King, and consider subjection to the powers that are as an important duty incumbent on all men; yet, as the power respecting religion ascribed to the civil magistrate in said Confession and Larger Catechism, as also in the national Covenant of Scotland, and the Solemn League and Covenant, has been, and still is, a matter of doubtful dispute among good and faithful men, the Synod no longer make it a term of ministerial and christian communion, but will exercise forbearance with brethren, whatever their sentiments be on that article; and they hereby declare, that the assent of probationers at their license, and of ministers and elders at their ordination, to the second question of the Formula, is not in future to be considered as an acknowledgment of said powers"—The committee, in like manner, agreed to recommend that the fourth question in time coming should run thus: "Do you, with the limitations specified in question 2d., approve of our covenants national and solemn league, as a solemn engagement on the part of our fathers, to cleave to the truths of Christ, and to hand them down to succeeding generations? And do you acknowledge that, in virtue of these covenants, an additional guilt will be contracted by present and future generations, if they shall renounce these reformation principles?"

The overture contained in these recommendations of the committee came to be known as the overture of forbearance. Having been read in the Synod, it was ordered to be printed, and it was agreed that it should be fully considered at a meeting of Synod to be held in 1797.—There is every reason to believe that, when the Synod met in Edinburgh in 1797, a majority of the ministers were fully prepared to go all the length that was proposed in this overture. In the mean time, however, the attention of the people had been directed to the movement; and, as they were still sound in their principles, they poured in petitions, remonstrating against this attempt to alter the profession which they were solemnly engaged to maintain. This rendered a change of tactics necessary; lest a breaking up of their congregations might be the result of proceeding undisguisedly, and with too much precipitation, towards the object which the leaders contemplated.—No intelligent reader can have failed to

see, that the petition of Mr Fraser prayed for an alteration in the profession of the Burgher body on the points referred to; and that the overture of forbearance proposed a compliance with the prayer of the petition. Unwilling, however, to run the risk of alienating their people, as Drs. Peddie, Dick, Hall, &c., chose to express it in their reasons of dissent from the deliverance that was ultimately given, "overawed by clamour and threatenings, and by the fear of consequences," the Synod, after considering various proposals to meet the difficulty, dismissed the overture of forbearance, seemed determined to maintain their principles in all their integrity, and adopted the following preamble, or explanation of the questions of the Formula:

"Whereas, some parts of the standard books of this Synod have been interpreted as favouring compulsory measures in religion, the Synod hereby declare, That they do not require an approbation of any such principle, from any candidate for license or ordination: And, whereas, a controversy has arisen among us respecting the nature and kind of the obligation of our solemn covenants on posterity, whether it be entirely of the same kind upon us as upon our ancestors who swore them; the Synod hereby declare, That while they hold the obligation of our covenants upon posterity, they do not interfere with that controversy which has arisen respecting the nature and kind of it, and recommend it to all their members to suppress that controversy, as tending to gender strife rather than godly edifyings."

A motion which was supported by a minority, of the Synod, who were still bent upon carrying the overture of forbearance, also proposed the adoption of this preamble, but only as an interim measure, reserving the intended alterations in the Formula for future consideration. According to the motion which was carried, the Synod adopted the preamble as the final settlement of the question.

The members of the Synod who were desirous to maintain the entire profession which had been hitherto made by the Secession, as testifying for the principles of the Church of Scotland, were induced to vote for this preamble by the solemn assurances which were given to them by its promoters, that it was a mere harmless explanation to relieve the consciences of certain brethren who thought that the Confession of Faith favoured persecuting principles. When the preamble was at

length adopted, some had less scruple in indicating that it had effected a change of principle. Messrs. Greig and Lothian, who had supported the overture of forbearance, in recording their reasons of dissent, say, "The subscribing Dissenters are glad to find, that all the forbearance proposed in the overture of the committee is granted in the declaration now prefixed to the Formula. But they feel for the honour of the Court, in granting that forbearance in so clumsy and undignified a manner." It was now held that anti-establishment principles were no longer inconsistent with the obligations of a Formula connected with such an explanation, that preachers might be licensed, and ministers might be inducted into charges connected with the body, whatever their views might be regarding the power of the civil magistrate. This opinion that a change had been effected by the adoption of the preamble, rested upon a particular interpretation that was put upon the phrase "compulsory measures in religion."

The proper import of the phrase is, *persecution for conscience' sake*, or, the exercise of that compulsory power which belongs to the civil magistrate in reference to men's persons or property in order to constrain them to make a particular religious profession. In this sense, those who adhere to the Confession of Faith in all its integrity decidedly condemn compulsory measures in religion. Against such compulsory measures in religion the Secession Church, while still honestly adhering to the whole doctrine of the Confession of Faith, had already clearly expressed its mind; and had this been honestly adhered to as the meaning of the phrase in the preamble, the Synod might, notwithstanding its having agreed to such an explanation, have proceeded to deal in the way of discipline with those who, in embracing the New Light, had, as was frankly admitted in Mr. Fraser's petition, renounced some of those principles for which the Church of Scotland, and the Secession as adhering to her standards, had hitherto testified. Drs. Peddie and Dick, who, with others, had endeavoured to get the overture of forbearance, if not immediately passed, yet reserved for further consideration, unquestionably entertained this view, as may be seen from the following reasons of Dissent which they gave in against the decision of the Synod.

"3d. Because the court, by the present decision, have voted against any forbearance with those of its members who

professed to have conscientious scruples respecting the articles in dispute, inasmuch as the overture for forbearance has been rejected, without qualification or hope of enactment, and the Formula in common use retained with *all its faults*."

"4th. Because the court, by the present decision, have finally declared their judgment that the civil magistrate has power in matters of religion, though they seem to deny him a compulsory power, and that the covenants have an obligation on posterity, though the kind of it is undefined; whereas by delaying a final judgment, these would have been left open to discussion."

Although, in the sense of the phrase already explained, the condemnation of "compulsory measures in religion" was nothing new to the Secession body, the preamble itself was objectionable on various grounds. It left, for instance, the standards of the Church of Scotland undefended from the groundless charge of favouring persecution for conscience's sake; and that on the part of men who were solemnly pledged to maintain the doctrines of these standards as founded on the Word of God. Still further, while the uncorrupted Seceders of 1743 had, as Mr. Trotter knows well, fearlessly denounced the dangerous extreme of espousing principles in favour of propagating religion by offensive arms; the tame position assumed by these self-styled defenders of religious liberty, is, "That they do not require an approbation of any such principle, from any candidate for license or ordination." It is true, in a declaration such as this, they do not open a door wide enough to admit voluntaries; but neither do they keep that door shut which their predecessors had closed against the advocates of persecuting principles. They do not require their elders or preachers, or ministers, to approve of persecuting principles; but they do not say that the holding of such principles would expose the parties to any church censure. Such was the position of the Synod under the preamble, if the word compulsory were interpreted, as they themselves often interpreted it, as being synonymous with persecuting and intolerant.

But while this is the only proper import of the expression, it came to be employed by the leaders in this movement as meaning generally the power of the civil magistrate about religion. The expression "compulsory measures in religion" was held to be synonymous with the national establishment of religion. Com-

pulsory principles and establishment principles were regarded as exactly the same thing. But while this mode of understanding the language employed in the preamble opened a door wide enough to admit of Voluntaries, it did so by representing the preamble as having effected an alteration in the profession which the Synod had hitherto maintained, and it did so moreover by an unwarrantable interpretation of the words which were actually employed. In reference to the power of the magistrate, Dr. McCrie, in his Statement of the Difference, (page 111.) says, "We readily grant that the magistrate's power is compulsory, and that a compulsory power is employed about religion. But the question is, *How* is this power employed, and upon *whom* does the penalty fall? Is it employed in compelling men to believe, profess, worship, &c., and in punishing those who may think, profess, or act in any way different from the national establishment? This is what we deny, and what ought to be proved as a necessary consequent. It is so, indeed, with those laws which are intended to gain the end, directly and immediately, by their own influence. But it is quite otherwise with those laws which are intended to accomplish the ends by the intervention of institutions, and means adapted unto them. In this case, the law is directly employed in sanctioning, securing, providing for the public support and maintenance of these institutions, and the penalty falls upon those who shall attempt, in a factious, disorderly, or turbulent manner, to prevent their being carried into execution, or to interrupt, hinder, disturb, or overturn them. This is the case with many of those laws which are calculated to promote religion, morality, education arts and sciences, with other things connected with the public good of a nation. Those must be strangers to the operation of government, who do not know how many laws are enacted, and carried into execution from time to time, for promoting public improvements and institutions, where neither the private nor public conduct of men are controuled, with respect to any thing necessarily connected with true liberty. When laws are enacted for promoting certain arts and sciences, a compulsory power is employed about them. But are men forced to become artizans and philosophers? or are these things promoted by fines and imprisonments? When laws are enacted for promoting education, and for erecting schools and colleges, as seminaries of na-

tional instruction, sanctioning their internal regulations, endowing them, and granting them certain immunities and privileges, a compulsory power is in like manner employed. It is the same as to an establishment of religion. A compulsory power is exercised in various ways about the established church of Scotland; but is it by compelling all to become members of that church, or inflicting penalties upon those who dissent? When a particular profession, or confession of faith, form of worship and ecclesiastical government, obtain the formal sanction of civil authority, they are recognised by the legislature, as declaratory of that religion which obtains the national countenance and support, and according unto which the legal privileges and emoluments appropriated for this purpose are to be conferred and enjoyed. But this by no means implies that all shall be obliged, under civil pains, to conform unto this establishment, or be punished for dissenting from it.—There is a wide and essential distinction between *the exercise of a compulsory power about religion, and compulsion in religion.* Yet there are *Masters in Israel*, who can magisterially decide this controversy, without having learned its *first principles*, or attending to the most necessary distinctions on the subject!—It was upon this principle of confounding things that differ that the adherents to the New Light now found it convenient to act; and, because the Synod in the preamble had intimated that they did not require of any candidate for license or ordination an approbation of “*compulsory measures in religion,*” they chose to proceed as if it had ceased to require an approval of that doctrine concerning the *power of the magistrate about religion*, which had always formed an essential element in the Secession testimony for the principles of the church of Scotland.

Those who were still attached to their original principles soon saw how they had been outwitted in the matter of the preamble; and they determined to make another effort to secure the maintenance of Secession principles in the Synod. A number of congregations again petitioned their supreme court. The question accordingly was taken up at the meeting of the Synod, in September, 1779. The late Dr Hall of Edinburgh moved, “That the Synod adjourn the farther discussion of this question till a future meeting of Synod, and, in the mean time, appoint a committee of the house to draw up a Synodical address to the people of their

charge, expressive of our adherence to the doctrine, worship, discipline, and government of the Church of Scotland; and for repelling the calumnious reproaches which have been circulated in the public, that the Synod, by what they have done in this business, have abandoned their avowed principles, and that this is designed to be the forerunner of future and more dangerous innovations.” The Rev. Mr Willis moved, “That the Synod dismiss the preamble, and appoint a committee to draw up an address to the public, in order to remove any undue impressions made on the minds of the people”—The vote having been taken, the first motion was carried by a majority of 91 to 28; upon which Mr. Willis and some others “protested in their own name, and in the name of all ministers, elders, and private Christians, who may adhere to this protest, that as this Synod hath obstinately refused to remove the preamble prefixed to the Formula, and declare their simple and unqualified adherence to our principles, we will no more acknowledge them as over us in the Lord, until they return to their principles.”

In consequence of these proceedings, a minority, determined to abide by their principles, formed themselves into a separate body, and came to be known as the Original, or, Old Light Burghers. The Burgher congregation at Perth was under the charge of two ministers, one of whom, Mr Aikman, adhered to the majority or, as they were commonly called, the New Light Burgher Synod; the other, Mr Jervie, kept his ground with the Old Light. The members of the congregation were in like manner divided; and, a question having been raised about the right to the church, after a lengthened litigation, in the progress of which the case was carried to the House of Lords, the property was declared to belong to the New Light Body. This judgment was given upon the ground of what that body had produced as evidence, and which led the court to believe, that they still adhered to the original principles of the Secession. In order to persuade the court of this, the adherents to the New Light, when they came to understand that the issue of the law process might depend very essentially upon the question whether they had departed from the original principles of the body or not, found it convenient to refer to the words of the preamble, “*compulsory measures in religion,*” in their proper sense as being equivalent to persecution or intolerance. It has been seen that,

in that sense, it was no departure from Secession principle to refrain from asking of their office-bearers an approval of "compulsory measures in religion;" but it has been also seen that, in that sense, the preamble did not cease to require of them an approval of the whole doctrine of the Confession of Faith respecting the power of the civil magistrate, and, consequently made no opening for the admission of Voluntaries. That they themselves understood that the repudiating of compulsory measures in religion was something very different from the admission of Anti-establishment principles, is evident from the language of the Rev. George Lawson, in a pamphlet which he published at an early stage in the controversy.—As quoted in Mr Willis' pamphlet, (page 58), he says, "The truth of the matter seems to be this: the greater part of us detest compulsion in matters of religion; and have been extremely unwilling to believe, that there is any thing in our venerable standards which gives the least countenance to it. Perhaps, we have too obstinately shut our eyes to the light, from an excess of veneration for our fathers, or an unwillingness to cut ourselves off from that body with which we are connected, and from every body of Presbyterians in the kingdom. Many paragraphs in books, and even a whole book has been published, to shew that the articles in question contain nothing inconsistent with the unalienable rights of men to judge for themselves in matters of conscience; but the attempt is fruitless. This, at least, is certain; that the result of consideration in many of the brethren has been a fixed conviction, that compulsory principles are contained in them, and that it would be inconsistent with integrity in themselves any more to require that unlimited profession of adherence to them which has been hitherto given for the most part, without scruple." Now, it is evident that those who concurred with Mr. Lawson in the view which he here gives of the principles contained in these standards, the unlimited profession of adherence to which had been hitherto given for the most part without scruple, did ask for what they regarded as a change from the profession which had been hitherto made; and although those who, with the first Seceders, took a more correct view of what were the principles of these standards, knew that, in point of fact, they were not consenting to any change of profession, when they acquiesced in the preamble as not requiring from their office-bearers an approval of

"compulsory measures in religion." Yet in as far as the enactment of the preamble met the views of Mr. Lawson and those who agreed with him, in giving the relief which they sought from that profession which they conceived had been hitherto made, they had no right, upon their own showing, to pretend to lead evidence that no change had been effected in the profession of the body. If they were sincere in thinking that, before relief was obtained by the preamble, persecuting principles were professed by the body, they must have believed that a change had taken place when, under the operation of the preamble, no such profession was required. Mr. Lawson, however, in pleading for relief from the profession of principles which he considered "inconsistent with the inalienable rights of men to judge for themselves in matters of religion," was very far from intimating that the relief which he desired meant, that the Synod should cease to hold what he knew the Secession had always maintained—establishment principles. In a series of valuable articles on this subject in the Church of Scotland Magazine (vol. 2. p. 347,) he is still further quoted as saying, "All the power in religion which can well be allowed to him (the magistrate) by the enemies of compulsory measures, is a power to protect the church in her administrations, and to make a comfortable provision for her ministers. *I see no reason any man has to deny such power to the civil magistrate, and I suppose it will not be denied to him by those who say he has no power at all in religion.*" With all his detestation therefore of compulsion in matters of religion, he did not say that any man had reason to deny the magistrate's right both to protect and to endow the church, nor did he admit that, in allowing that the magistrate had such power, he was conceding to him any power in religion—any jurisdiction, or right to dictate to his subjects in matters of religion. Aware of this essential difference betwixt establishment principles and what are properly called compulsory principles, the leaders of the movement desired to get the overture for forbearance passed, in order that the whole subject of the magistrate's power concerning religious matters might be left an open question. They were dissatisfied with the decision of the Synod adopting the preamble as a final settlement of the question; and some of them, apparently foreseeing the use that would be made of it, in their reasons of dissent from the deci-

sion of the Synod, described the preamble as a "cover to duplicity in the matter of a vow."

In point of fact, under the shelter of this preamble, as if it had altered the profession of the Synod to all the extent that Mr. Fraser's petition had prayed for, men avowedly holding voluntary principles were freely admitted to the pulpits, and pretended to be the legitimate descendants, of those men who had desired it to be carefully noted that they called themselves Seceders because, although separating from the Moderate majorities of their day, they firmly held by the principles of the Established Church of Scotland, and looked forward to the time when they might again be constituent members of her courts. Yet, with all this reality of change, the men whose principles prompted them to labour for the subversion of that national Church for the stability of which the most earnest prayers of the first Seceders had been offered up, could, at times, profess to be holding by the principles which the Secession had always held. When they had to deal with some of their own people, for instance, who were alarmed at the thought of a change of profession, or with the court of Session, who might adjudicate the property according as evidence might be presented of adherence to the original principles of the Secession, then the assertion was that *the preamble had effected no change*. Thus, in the "Statement of the Evidence that the Associate Synod, in their late transactions respecting the Formula, have not abandoned the original principles of the Secession," they say, "If it was an original principle of the Secession that compulsory measures ought to be used in religion, or, in other words, that force ought to be employed to compel men to adopt those opinions which we deem orthodox, then it must be acknowledged that the Synod have, by enacting the Preamble, changed their principles. But if this doctrine never was held by the Secession, then the declaration in the preamble is only an explicit assertion of a former tenet."

The attentive reader can have no difficulty in seeing that if, as is here asserted, the preamble did not effect any change in the profession of the body, but was only an explicit assertion of a former tenet, their anti-establishment principles continued as inconsistent with the Formula as they were when Mr. Fraser presented his petition—that Voluntaries have been using the preamble as a "cover to duplicity in the solemn matter of a vow," and have been acting in open deli-

ance of their obligation: to follow out the design of the Secession. On the other hand, if the preamble brought the profession of the body into a consistency with Voluntarism, he must feel himself shut up to the conclusion that the New Light Burgher Synod deceived the Judge when they pretended to show evidence that no change of principle had taken place, and that they could have no right in equity to the property which was adjudicated to them on the alleged evidence that they still held by the original principles of the Secession. In either case, it is evident that Voluntaries should not have ventured, or venturing, should not have been permitted, to assume the guise and enter upon the possessions of Seceders.

The change was accomplished among the Antiburghers by a different process. Among them, too, indeed, the favourers of the New Light disavowed all intention of departing from the original principles of the Seceders. In 1804, however, they agreed to a Narrative and Testimony in which, while they have the hardihood to say, (page 15) "They continue, as heretofore, to bear Testimony for the Doctrine, Worship, Discipline and Government, of the Reformed Church of Scotland, and for the perpetual obligation of the Covenants, National and Solemn League," the Westminster Standards are received with very important qualifications upon the mode in which they were received both by the Church of Scotland and the original Seceders. Instances of this, which cannot now be quoted here at length, may be seen in pages 10, 12, 14, 198, of that Narrative and Testimony. They altered the questions also of their Formula; the result of which was that the Westminster Standards and the Covenants were professed to be received by them, not simply as they had been received by the General Assemblies of the Church of Scotland, or as they had been received by the original Seceders, but upon the principles explained in this new Narrative and Testimony. This led to the separation from that body of Professor Bruce of Whitburn, Dr. McCrie, and some others, who, in 1806, in order to maintain the original principles of the Secession, formed themselves into a Presbytery called the Constitutional Associate Presbytery. Some of their brethren afterwards joined them, when, in 1820, the United Secession was formed by the union of the New Light Burghers and Anti-burghers—a union formed in such circumstances as held out no prospect of an early return to original Secession principles.

FREE CHURCH COLLEGE, HALIFAX

Another Session of the College has been brought to a close. In the progress of it, 22 students were in regular attendance. Two of the students were in attendance in the Divinity Hall for the third, and seven for the first Session. The remaining thirteen, with

the seven junior theological students, were engaged with the branches taught in the preliminary classes: in which, besides the classics, they were carried over a course of Logic, Mental Philosophy, and Ethics.

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**REPORT OF THE COMMITTEE OF
THE STUDENTS' MISSIONARY
ASSOCIATION, FREE CHURCH
COLLEGE, HALIFAX.**

In presenting their first Annual Report, your Committee have much satisfaction in reviewing the various labours of the Association during the past Session.

It will be remembered that the objects contemplated in the formation of the Association were, the promotion of a missionary spirit among the members, and the advancement of true religion.

To attain the former, a list of subjects for Essays having a direct or indirect connexion with the cause of Missions, was adopted. This plan was found well adapted to secure the desired result. It directed the mind of the Essayist, in a more forcible manner than it otherwise might have been, to a particular portion of the Missionary field, or to the manner in which Missionary effort ought to be conducted; while it furnished the Association with the most interesting facts relative to the success, present state, and future prospects of any particular Mission; and presented an opportunity of urging the great duty of disseminating the gospel, and of unfolding the qualifications of those who are best fitted for such a work. The following are the titles of the Essays which have been delivered: Qualifications of a Gospel Missionary. Missionary operations on the continent of Africa. Utility of Union among evangelical churches in evangelizing the world. Duties of a pastor with regard to Foreign Missions. The present state of the Jews, and the efforts made for their evangelization. Present missionary aspects of Cape Breton. Present state of Asia with regard to missions. The present obstacles to the diffusion of Christianity. Present state of Protestant Europe. The spirit of Popery. Individual obligation to care for souls. The connexion of prayer with missionary success. For the accomplishment of the same object, several evenings were devoted to the receiving of Missionary intelligence. On these occasions, interesting information connected with the progress of missions in various parts of the world was read. It is almost unnecessary to state, that the reading of such intelligence imparts new vigour to all the benevolent and philanthropic emotions of a truly Christian spirit.

To attain the latter object contemplated by the Association, viz, the advancement of true religion, your Committee selected some of the most destitute localities as stations, the spiritual interests of which the As-

sociation might, to some extent, promote, by imparting religious instruction, or by holding prayer-meetings. These stations were, the Poor House—the Work House—the colored settlement of Beach-Hill—the Rope Walks—and a locality in Water street, in which a Gaelic Prayer meeting was held. The distribution of Tracts, with occasional visitations of the sick and poor was also attended to. It is with gratitude to God that your Committee would state that the labours of the Association have been appreciated, and their instructions thankfully received, and that they have been, in some instances, manifestly attended with the divine blessing.

Your Committee had also under consideration the importance of using some efforts towards the establishment of a Mission among the Roman Catholics of Cape Breton, and agreed to recommend to the Association the employing of a Colporteur for some months during the coming summer. Upon more mature deliberation, this has been deferred for the present year.

GEORGE SUTHERLAND,
Secretary.

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OBITUARY.

THE LATE MR. WILLIAM M'HARDY.

William McHardy of McLennan's Mount, County of Pictou, an aspirant for the work of the ministry, died at New Glasgow, on Monday the 8th of March, after having suffered for a considerable time from asthma, which ended in consumption. When the principles of the Free Church came under our consideration in this country, he was among the first to give his unqualified adherence to them. Although surrounded by many Gallios who cared for none of these things, he saw the question in its true light, and followed the light of his judgment with unbending firmness, without regard to worldly policy or time-serving servility. Whenever a prospect was opened up in this Province, by the establishment of the Free College, for qualifying himself, he applied with vigour to the study of those branches of secular learning necessary to the work of the ministry, and made very considerable progress in his studies, although they were conducted under much pain and weakness. Two years ago, he attempted to attend the College; but, fearing, both from his health and his limited finances, that he might not be able to finish the curriculum of study required, he left it in order to teach a school in the country, at once to further his studies and to add to his limited means.

The insidious disease, however, was gaining ground, so that he found himself unable to continue the work of teaching any length of time. Fearing, from his increasing weakness, that he should neither be able to teach nor to preach, he bought a piece of land in the Blue Mountain, with the view of getting

a livelihood from the soil; but, alas! his tenure of the land was of short duration. He felt the disease prostrating his bodily strength; and, knowing that little ground would be required for the reception of his emaciated frame, he bequeathed all his land, consisting of 200 acres, his little stock, and his books, to that College of which he had hoped to be a student. He has thus left an example for those possessed of larger means, showing what they might do with some of their substance, from the possession of which they themselves must soon be removed for ever.

Few young men are to be found equal in honesty of purpose, integrity of intention, and straightforwardness to William McHardy. His mind at the last was much engrossed with eternal things; and his dying advice to all in the enjoyment of health, was to walk at peace with God while in the days of health. It is hoped that, though his sun was not very bright previous to his departure, from the simple reliance of his soul on the atonement of Christ, he found that rest in Him which, to the believer, is the earnest of the rest prepared for the people of God in heaven.

From the Missionary Record of the Free Church of Scotland.

FOREIGN MISSIONS—CALCUTTA.
Extract Letter—Rev. Mr. Mackay to Convener
—7th January 1852.

Baptism of Two New Converts.

The main design of this letter is to inform you of the baptism of two new converts—One of them, Samacharan Bhaturjya, is a Brahman by birth; the other, Gobindo Chandra Ghosh, is a Sudra. They are both of them upwards of twenty years of age, and have been brought to us chiefly through the instrumentality of our useful and indefatigable senior catechist, Behari Lal Singh.

Samacharan was for three years at the Ghosparath school, under the late lamented Mahendra and Koglas, and there received the rudiments of an English education. He continued there for a year after their death; but no decided religious impression appears to have been made upon his mind. After leaving school, he was employed for some time in teaching Bengali in one of the common vernacular schools; and, in this department, we hope to find him useful to us hereafter.

Happening to be in Calcutta, looking out for more lucrative employment, he one day was attracted by the spectacle of a missionary preaching in one of the streets. He stopped to listen; and the good seed apparently fell into good ground.

He became anxious to hear more of the gospel, and had recourse to Behari, under whose instructions, aided by regular weekly communications with Mr. Ewart, he was fully convinced of his need of a Saviour, and of the truth of Christianity. From my own conversation with him, I entertained a very

favourable opinion. Both of his sincerity and his intelligence: and I could see no reason to doubt that he was under deep conviction of sin, and fully persuaded that Jesus was the only Saviour, and the only hope of the world.

Gobenda is comparatively uneducated, and knows little or nothing of English. The first step in his conversion, also, was listening to the preaching of a missionary, who gave him at the close a tract, called "The Mine of Salvation." This was taken from him, and torn to pieces by one of his relatives; but he succeeded in procuring another, and never rested until he too found his way to Behari, with whom he latterly went to reside altogether, being unable to endure the ill treatment of his relatives, after they suspected him of a leaning towards the gospel.

He seems a simple, honest, humble-minded Christian: and, like Samacharan, anxious to be the Lord's. As they had both been known to us for months, and had, so far as we could see, sufficient head-knowledge and heart-knowledge of the truth as it is in Jesus, to qualify them for admission into the church, they were baptized on the evening of Sabbath the 28th of December, in the Free Kirk, by Mr. Ewart; and I trust, will be useful fellow-workers with us in this benighted land.

Visit of the Elder of the Two Brothers who were formerly induced to go back to their Parents.

There are other inquirers, chiefly in connexion with Behari, of whom it would be premature to say more at present. But one incident I must mention, as it excited my own mind in no ordinary degree.

This was a visit from Gobardhon Babari, the elder of the two interesting youths who were taken away by their mother, in such an affecting manner, and who have since been the objects of so many prayers. He came first to his friend Baikantunath, one of our junior catechists, and afterwards twice to me.

You will remember how firmly he withstood the tears and beseechings of his mother, until it seemed as if he were certainly to be victorious. But the coming of his uncle, and a few words whispered by him, almost instantly changed his resolution, and took him from us, sorrowful, but of his own free will.

The cause he now explained to us. His uncle whispered to him to look into his mother's palankeen; that he would find a knife there, which she had vowed to plunge into her breast should her sons refuse to return with her.

The knife was there; whether she designed to work upon the boys' feelings, or really, in the desperation of her grief, contemplated suicide, is unknown to us; but the effect upon the lad was naturally overpowering.

After they went home, they were taken to the country, all their books burnt and themselves closely watched, but still they could talk to each other in English on the great subject which engrossed their minds, even in the presence of their relatives.

Gobardhon was not so anxious as formerly for immediate baptism, as his brother begged for delay, and was unwilling to accompany him for the present. He appeared, however, to be as sincere as before, and, finding difficulty with his brother, resolved to leave him, and come to us himself on Wednesday the 24th inst., for baptism.

On that day, however, he did not make his appearance, and we have no means of knowing what it was that detained him.—Probably, indeed, until we return to Calcutta in February, we shall hear no more of him. But this brief glimpse has revived and deepened the interest which attaches to his case, and will, I trust, give fresh vigour and impulse to prayer in behalf of him and his brother.

Two more amiable and attractive youths I have rarely if ever seen.

Converts Promising.

Ram Chandra, one of the lately baptized converts, has gained four or five prizes, and is decidedly the best scholar in his class. He and his cousin Bhobun are not only good scholars, but humble and consistent Christians, and continue to give us great satisfaction.

I think of late that there is more spirituality of mind among our converts generally, and that nearly all are improving.

Pray for them and for us. Deeply do we all need such aid.

(From the *Canada Record*.)

THE LATE JAMES RAMSAY ORR, ESQ., MONTREAL.

When going to press we received a supplement to the *Montreal Witness*, announcing that this estimable gentleman and devoted Christian, had gone to his reward. We cannot do more at present than give the notice from the *Witness*.

On Tuesday, the 16th March, the gentleman above named departed this life, after a career of usefulness which has seldom been equalled, and perhaps never surpassed in Canada. For nearly twenty years, Mr. Orr carried on extensive mercantile transactions in this city, with unblemished integrity, remarkable ability and universal respect; and yet all the while was as laborious and useful in every religious and benevolent cause that claimed his aid, as if he had no other business to occupy his attention. His habits of industry and method, in fact, enabled him to do in his own person the work of two first class men, viz: an accomplished man of business, and an energetic and persevering philanthropist; and all this, with a bodily frame never very strong, and latterly very feeble.

Nor did he confine his exertions and means to every legitimate call that came upon him—he actually devised new ways of doing good, and called forth the energies and means of others to co-operate with his own. To such a character as this, we would earnestly ask the attention of young men, and especially young merchants, as a model worthy of close imitation. Never hurried, he went from one thing to another with method, punctuality, and a clear judgment, that accomplished results which less gifted men could scarcely understand. He was always active, and all that he did told with effect.—Merchants knew him for an able, diligent, and successful man of business, as well as a decidedly religious man, and therefore cannot excuse themselves for neglecting vital religion on the plea that it is incompatible with the claims of business. Mr. Orr was emphatically a Christian merchant, and it was, doubtless, in his prayerful Christian spirit that the secret of his great ability and usefulness lay.

Viewed as a religious man, Mr. Orr was a promoter, and, probably, at one time or other an active manager of all our religious societies; but the Bible Society, of which he was for many years Recording Secretary, the French Canadian Missionary Society, of which he was from the beginning one of the most active and liberal managers; and the late Mr. Osgood's efforts for the religious instruction of seamen, immigrants, and poor children, claimed his personal regard. He also, in some respects, fulfilled the work of a Tract Society, by importing and putting into circulation good books.

It was, however, in his private life, and as an elder in the Cote Street Church, that his religious character shone most brightly, but at these relations we may merely glance,— suffice it to say, that his minister, fellow elders, and Christian friends, will not easily, if ever, find his place filled up. Into his relations as a husband and parent, we do not enter, but they were as near an approach to the fulfilment of the injunctions of the New Testament, as the writer of this notice, who resided for years in his family, ever saw, or expects to see.

As a philanthropist, Mr. Orr was a warm and steady friend to, and diligent and liberal promoter of, the temperance cause, and other benevolent Societies; whilst no private opportunity was, it is believed, omitted to relieve real distress, or help forward real merit, though such charities were so numerous; and so carefully did he observe the Scripture rule respecting privacy, that each of his most intimate friends knew only a small part of them, and that only incidentally. As a patriot and citizen, Mr. Orr took a deep interest in every public improvement, and especially rendered most important services to Canada in encouraging by an extensive correspondence, a wholesome emigration, and, by his acquaintance with the

country and public men, aiding the emigrants when they came. Many a family which came poor, ignorant and friendless to our shores, now settled comfortably in the newly opened parts of Canada, has reason to be thankful for Mr. Orr's kind efforts in their behalf. In fact, his heart and hand were ever open to any deserving object in need of aid, and all his efforts in behalf of such objects were guided by rare judgment and intelligence.

It only remains to add, that the foregoing testimony is that of one who enjoyed the very great privilege of an intimate and unbroken friendship with the deceased for a long series of years, and a more unwavering, disinterested, self-denying or amiable friend, we believe, remains not on earth.

Hector Grant	10 0
George Hattie	5 0
Mrs. G. Hattie	2 0
Donald Henderson	5 0
Mrs D. Henderson	2 6
Miss Christy Henderson	2 6
Christy Sinclair	2 6
Mrs. Malcolm Sutherland	2 6
James Henderson	4 0
Mrs. Helen Bruce for 1850-'51	10 0

£ 1 0

Total £17 1 1
D. MCKINNON, Treasurer.

Pictou.

Contributions to the Professional Fund.

Lochaber.

Continued.

Catherine Gunn, col.	1 10 ³ / ₄
David Gunn	1 3
Niell Gunn	5 0
Margaret McInnes	7 ¹ / ₂
Mrs. Timothy McLean	1 3
Angus Cameron	1 3
Robert Sinclair	1 10
Alex W. Sutherland	7 ¹ / ₂
Mrs. E. McKen	7 ¹ / ₂
William J. Gunn	1 3
Alex. Fisher	1 3
Margery McInnes	7 ¹ / ₂
Mrs. Simon Fraser	1 3

£0 18 8¹/₂

Donald Sinclair, col.	5 0
Reed Allan Campbell, minor	10 0
Duncan Cameron	7 6
Stewart Campbell, M.P.	5 0
Hector Grant for 1850	6 0
John Grant	1 3

£1 14 9

John Forbes, elder, col.	7 6
Mrs. J. Forbes	2 6
William Forbes	3 0
Robert Forbes	2 6
John Forbes	2 6
Isabella Forbes	5 6
James Forbes	1 3
Miss Christy Sutherland	2 6
William Sinclair, teacher	5 0
John Sinclair	2 6
George Grant	5 0
Marian Cameron	5 0
John Sinclair	5 0
William Sinclair	2 6
Robert A. Sinclair	2 6
John Costly	2 6
Mrs. J. Costly	1 3

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Donald Ferguson	£1 0 0
Mrs. Ferguson	5 0
Mary Ann Ferguson	5 0
Jane Ferguson	5 0
William Romans	5 0
Murdoch McKenzie	5 0
Donald Fraser	5 0
Donald Munroe	5 0
Thomas Murdoch	5 2 ¹ / ₂
James Adamson	5 0
Hector McMillan	5 0
Benjamin McLeod	5 0
Capt. James McKinnon	5 0
Charles McDonald	10 0
Mrs. McDonald	5 0
Robert McDonald	2 6
Ann McDonald	2 6
Margaret J. McDonald	2 6
John McDonald	2 6
Elizabeth McDonald	1 6
Peter Cierar Esq.	5 0
James McDonald	2 6
A Friend	2 6
Jannet McDonald	2 6
Martin I. Wilkins, Esq.	2 6
Capt. William Ross	5 0
William Jack	2 6
William Murray	2 6
W. R. Mulholland	2 6
W. G. T. Jarvis	2 6
A. D. Gordon	5 0
William McKay	5 0
Capt. Charles Woodin	3 9
Joseph McNeil	2 0
M. T. Smith	2 6
Murdoch Morison	2 6
Thomas Moodie	2 6
Adam McKean	2 6

£8 0 5¹/₂

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Mr. Robert Munro	1 0
Miss Mary Munro	1 3
Mr. George Redpath	2 6
Robert McLeod	1 3
Donald Mackay	5 0

Alexander Mackay	5	0
William Mackay	5	0
Kenneth McLeod	1	3
Donald Mackay		7½
Miss Eliza Mackay	1	3
Christina Sutherland		7½
	£1	8 6

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