

Communications.

Mr. Editor,
In the Gleaner of the 21st ult, I noticed a communication from some one who seems to have assumed to himself the function of a Judge of the Synod of New Brunswick. In that communication, I noticed particularly his decision in relation to the amendment which Mr. McMaster had moved to Mr. Hannay's second resolution at the late meeting of Synod, of which he says—"it is evidently the production of a sympathizer with the disruption party calling itself the 'Free Church,' and as sympathizers, the minority (whoever they may be) should have had firmness to withdraw from the Synod of a Church of which they cannot be looked on as adherents."

The sentiment contained in this decision appears, Mr. Editor, to be full of meaning, but full neither of truth nor of goodness.

It is expressed in a complex proposition, which may be resolved into these three more simple and distinct propositions.

1. The Ministers of the Free Church (of Scotland) are evil doers by having become a Free Church.

2. They are such evil doers, that to sympathize with them is disreputable.

3. They are such, that if any ministers or a minority in the Synod of New Brunswick sympathize with them they should withdraw from the Synod.

In analysing this complex proposition, the sentiment it contains brings to my recollection the words of the Apostle Paul, in relation to himself and his fellow Apostles, viz: "We are made as the filth of the world, and as the offscouring of all things unto this day," 1 Cor. 4, 13. as expressive of the estimation in which they were held by the world. But to proceed, I take the first proposition to examine its truth or falsehood, according to the case.

1. The ministers of the Free Church of Scotland are evil doers by having become a Free Church.

If the ministers of the Church of Scotland now composing the Free Church, be such evil doers, they must have violated some great and sacred law which was specially binding on them. I therefore, with the view to see if this be the case, examine the Westminster's Confession of Faith, which the Church of Scotland has had held as the confession of its Faith, which all its ministers have vowed to be the confession of their faith, to abide by it and to maintain it. In this standard, which all ministers who have been ordained or licensed in the Church of Scotland, have vowed to maintain, as founded on the Word of God, I read these words, as forming a distinct article of faith: "The Lord Jesus as King and Head of His Church, hath therein appointed a Government in the hand of Church Officers distinct from the civil magistrate." Confession of Faith, Chapter xxx.

The meaning of these words is very manifest, viz: that the trust given by the Lord Jesus to the Church's officers or Ministers of the Gospel, is distinct from that given to civil magistrates—that the ministers of the Gospel are appointed and commissioned by the Lord Jesus as King and Head of His Church, to regulate, order, and manage, according to His word, all the affairs committed by him to them, viz: all the affairs of His Church; that as ministers of the Gospel they must not assume to rule the affairs of the state or the civil magistrate, neither must they permit the civil magistrate to rule the affairs of the Church, his department being distinct from the Government of the Church, by the Lord's appointment.

In connection with this, again I must observe, that the state or civil magistrate has also acknowledged this distinction to exist between the jurisdiction of the state and that of the Church, and that the trust and responsibility of governing the affairs of the Church belonged to the Church's office bearers as the Lord hath appointed. This acknowledgment on the part of the state, was substantially and practically made, by the act of embodying the Confession of Faith in the statute books of the Realm. It was ratified and established by Acts of Parliament in 1649 and 1690 as the public and avowed confession of the Church of Scotland. And, be it remembered, that a distinct and a prominent article in this Confession of Faith of the Church of Scotland, ratified and established on the faith of the British nation is, that which we have quoted above.

Notwithstanding that solemn and great deed, about the year 1837 or 1838, a dispute arose between the General Assembly of the Church of Scotland, and the British state or civil magistracy, relative to the proper boundary line of distinction

between their respective provinces and jurisdiction.

"The civil power" or "magistrate" claimed the appointment of ministers unto vacant churches, and congregations within the Church of Scotland, as not within the province of the Church but of the State, and with this the obedience and service of the Church in giving effect to these appointments.

The General Assembly on the other hand, held and felt it to be its duty, as having the government of the Church entrusted to it, by "the Lord's appointment," and as under vows to maintain it, not to give effect to these appointments if it had cause to think, that so doing would affect the christian welfare of such congregations, and the general interests of the Church. This the General Assembly felt to be its duty and work, and its ministers, at least the majority of them, felt themselves, according to their ordination vows, as having the government of the Church entrusted to them, in common with all its ministers, distinct from the civil magistrate, solemnly engaged by everything that is sacred, even by the fear of God, and the well-being of His Church, not to give effect to appointments, in relation to which they had cause to believe, they would prove injurious to the christian welfare and comfort of such congregations.

At this crisis of the difference, both parties, the General Assembly and the State or civil power, took their stand respectively.

Along with the claim, that the appointment of ministers to vacant churches belonged to itself, the civil power urged as a reason for this, that the ministers of the Church received Churches, Manse, Glebes, and money from it, as things which belonged to the province of the civil magistrate, or the state, and therefore, that the church is bound to obey the state, in consideration of these things, in the matter of giving effect to appointments made by, or at the instance of the civil power, the church's own conviction of the expediency, or christian good, of doing so, notwithstanding; as if the earth and the fullness thereof belonged absolutely to the civil power; and, after all, as if the Lord Jesus had not as King and Head of His Church appointed in it a government in the hand of church officers, distinct from the civil magistrate, or as if the civil power had never acknowledged any such thing, nor even ratified the Confession of Faith in the statutes of the realm. And to carry out this claim the civil rulers or magistrates, summoned before civil tribunals, Presbyteries of the church, threatened them with pains, inflicted penalties upon them, interdicted ministers in preaching the Gospel although appointed to do so by church courts—also in administering the Sacraments, and in holding church courts—and withal condemned and nullified by civil law, acts which had been regularly passed by the General Assembly of the Church of Scotland, at which meetings of Assembly, the representative of the Crown was present; and on the part of the Crown consented to their acts according to the acknowledged right and duty of the crown or civil magistrate. Confession of Faith, chapter 23.

Many ministers of the Church of Scotland regarded these acts and proceedings on the part of the state as altogether a breaking through, and a violation of the ratification and establishment of the Confession of Faith of the Church of Scotland, which had been made in the days of their Fathers, and viewing the state's understanding of the connection between the Church and itself, as implicating the Church's office bearers in receiving their Manse, Churches, Glebes, and money, in consideration of, or as a kind of equivalent, for that which they viewed as indubitably pertaining to the church, and which they themselves were under the most solemn, grave and sacred obligations to hold and to maintain unto the church; rather therefore than yield up any thing which became entrusted to them by virtue of their office, according to Christ's appointment, and rather than retain their Churches, Manse, Glebes, and money, as an equivalent for any part of the church's rights, or for any of the furniture and vessels of the Lord's house, and become traitors to the Church and to the Son of God its head, they cast all these things from them unto the civil magistrate as Joseph left his garment in the hands of Potiphar's wife, and they were immediately "The Free Church of Scotland."

Now, Mr. Editor, instead of thinking with your correspondent, that these men have done evil in this matter, they seem to me to have acted in a manner which is truly noble—and to have afforded an example of integrity as men, and of fidelity as ministers, to the church of Christ, and to Him who is its King, which can-

not fail of gaining the admiration of all honest men, fearing God, now living, and of also being admired by "sons yet unborn." They have maintained the honor of the Church of Scotland, and that of its Fathers, who for its sake gave away, not only their livings but their lives, and the blood which ran in their veins. Their names are therefore embalmed in history, "for the righteous shall be in everlasting remembrance." Psalm 112, 6. With regard to the

2nd simple proposition involved in the decision under review, viz: These men are such evil doers, that to sympathize with them is disreputable, nothing need be said: the consideration of the foregoing proposition, on which the truth or falsehood of this depended, carrying with it evidence to shew, that this one is so far from truth and goodness, that it entrenches on the province of common humanity, viz: to sympathize with those who suffer or have suffered, as in possession of human feelings, and also, that it entrenches on christian principle, viz: "to suffer with those that suffer, and to rejoice with those who rejoice."

But especially it is surely insulting to the christian feelings of a Scotchman—for the ministers of the Free Church have undoubtedly maintained the christian Scottish character, giving significance unto the Scottish motto "*Nemo me impune lacessat*," in that they have given even to the empire to see, that the Scottish mind, actuated by those views, feelings and principles, which the faith confessed by the Fathers of the Church of Scotland, "even the faith which is according to Godliness" begets and nourishes, forms a character not to be trifled with, in relation to the sacred, precious, and heavenly rights of the church of its Fathers.

3rd. Third proposition involved in the decision referred to, viz: that the Free Church ministers are such, that if any minister or a minority in the Synod of New Brunswick sympathize with them, they should withdraw from the Synod, calls for a short reply.

In relation to this, it must be remembered that the Synod of New Brunswick, it being the independent court of an infant christian church, responsible to God, and to Him alone, in relation to its proceedings, and having no representative from itself in any other church court, is as distinct in its existence and responsibilities from the General Assembly of the Church of Scotland, as a little tree in a garden in New Brunswick, is from a tree in Britain from which it may have been germinated.

Also I have to state, that the Synod of New Brunswick, that is, all its office bearers, are under oath themselves, to maintain and to carry out the principle, if they may, in the providence of God be called thereto, viz: "that the Lord Jesus as King and Head of His Church hath therein appointed a government in the hand of church officers distinct from the civil magistrate." Yet, they have not, in the providence of God, been called upon to be tried as to their integrity and faithfulness in relation to their ordination vows, and to this great principle to which these vows relate, and they have neither avowedly nor practically, renounced this principle, but have professedly held it; and therefore sympathy with the ministers of the Free Church of Scotland as tried and found faithful, does not, in my opinion, clearly call upon any member of the Synod of New Brunswick in consistency, to withdraw from the Synod in its present circumstances, connected with the circumstances of this country.

The communication in the Gleaner of the 21st of last month appeared to me in some of its properties to be a document of rather an unusual nature, that I felt myself, lest it should pass unnoticed, called upon to write in relation to it; and by giving a place in your columns to these lines, you will oblige,

Mr. Editor,
Your obedient servant,
A WATCHMAN.
Miramichi, October 1, 1844.

Agricultural Journal.

ON THE EFFECTS OF SOAKING SEEDS IN CHEMICAL SOLUTIONS.

(Abridged from the Scottish Journal of Agriculture.)

There was perhaps no object in the exhibition of plants in the society's show, at Dundee, in August 1843, which attracted such general attention as the remarkable strong and vigorous oats growing in soil, exhibited by Mr. James Cambell, of the Educational Seminaries of that town. The soil on which they grew possessed no peculiar property, except that it had

not been manured for eleven years. The vigour of the plants, according to Mr. Cambell, was entirely to be ascribed to their seed having been subjected to a process by which they were soaked in certain chemical solutions. Mr. Cambell has, since the show, in the most liberal and disinterested manner, placed the particulars of his process in the hands of the society, has thought it proper to publish his own explanation of the method of conducting the process of preparing the seed as it is given in a letter to the secretary.

I steeped the seeds of the various specimens exhibited in sulphate of ammonia, in nitrate of soda and potass, and in combinations of these; and in all cases the results were highly favourable. For example—seeds of wheat steeped in sulphate of ammonia on the 5th of July, had, by the 10th of August, the last day of the show, tillered into nine, ten, and even eleven stems of nearly equal vigour, while seeds of the same sample, unprepared, and sown at the same time, in the same soil, had not tillered more than two, three, and four stems.

I prepared the various mixtures from the above specified salts exactly neutralized, and then added from eight to twelve measures of water. The time of steeping varied from fifty to ninety-four hours at a temperature of about 60 degrees Fahrenheit. I found however, that barley does not succeed so well if steeped beyond sixty hours.

Rye-grass and other gramineous seeds do with steeping from sixteen to twenty hours, and clovers from eight to ten, but not more; for, being bi-lobate, they are apt to swell too much and burst.

The very superior specimens of tall oats averaging one hundred and sixty grains on each stem, and eight available stems from each seed, were prepared from sulphate of ammonia. The specimens of barley and bere were from nitrate of ammonia; the former had an average of ten available stems, and each stems an average of thirty-four grains in the ear; and the later an average of also ten available stems, with seventy-two grains in the ear.

The other specimens of oats which were next the most prolific, were from muriate of ammonia; and the promiscuous specimen of oats were from nitrates of soda and potass—strong, numerous stems (some having not less than fifty-two), and not so tall as either the preparation from the sulphate or muriate of ammonia.

It was objected by some, that the tallest oats were too rank, and would break down before coming to seed; but I have no fear of that as they were strong in proportion to their height, and I am confident that a combination of sulphate of ammonia and soda, or potass, would rectify the excess of height, and render the grain equally productive.

I have at present a series of experiments going on in this country, with seed prepared in 7 different ways, and sown in pure sand, and in a tilly subsoil, taken six feet under the surface, and in which there is no humus or organic matter of any kind. Along with the prepared seeds are also some unprepared, and I expect to be able to form a comparative estimate of their growth by visiting the place in October.

At all events, from the experiments which I have already tried, I am quite satisfied that even without the application of manures, double crops, at least, may thus be raised; and under the application of the ordinary manures, crops tenfold greater than usual.

The various salts were prepared by me from their carbonates."

TAINT OR DRY ROT IN THE POTATOE.

From the experience I have had in the cultivation of the Potatoe, I have come to the conclusion that the taint or dry rot owes its origin entirely to an injudicious method of planting the seed; and after mature consideration, I have adopted a system of planting, which I have practised for twenty years with such success, as never once to have had an instance of dry rot among my Potatoe crops during that time, although they were growing sometimes in direct contiguity to other Potatoes, which, from being planted in a different manner, were labouring under the effects of the disease. It shall now be my endeavour, in as simple and concise a manner as possible, to lay this system before my readers, convinced that they will in practice find it a most effectual remedy for the disease in question. The chief cause of this disease I consider to be the prevalent error in planting the Potatoe, of placing the seed in a quantity of dung laid in the middle of the drill. He who knows