

SUMMARY OF NEWS
Latest European News
The Royal Mail Steamship
arrived on Thursday evening
from Liverpool, with
passengers and cargo.
Most interesting
The...

The Presbyterian

AN ANGELICAL ADVOCATE.

THE BIBLE IS OUR

CHURCH DIRECTORY, AND STATUTE BOOK...Dr. C.

VOL. VII.

HALIFAX, N. S., SATURDAY, NOVEMBER 25, 1854.

From the Ecclesiastical and Missionary Record of the Free Church of Nova Scotia for June.

FREE PRESBYTERY OF HALIFAX.
This Court met according to adjournment on the 18th ultimo. *Inter alia*.

The Moderator laid on the table the following papers which had been sent him by the Rev. P. G. MacGregor, Clerk of the Presbyterian Church of Nova Scotia. 1. Resolution of meeting of Presbytery held on 10th inst. at Harve Settlement, N. B. 2. Statement of facts by the Session of Presbytery congregation of Harve Settlement. 3. Two explanatory notes by Mr. MacGregor as Clerk. These papers were read, the tenor of which follows:—

No. 1.
NINE MILE RIVER.
May 10, 1854.

"The Presbytery of Halifax, in connection with the Presbyterian Church of Nova Scotia, having met and having been constituted by the Rev. John Cameron, Moderator.

Inter Alia.
A Letter was read from the Rev. Wm. McCulloch, the Secretary of the Board of Home Missions, requesting aid from the Presbytery on behalf of the congregation of Harve towards the building of a Church, and enclosing a paper from the Session of Harve, setting forth a case of great hardship arising from the unjust and fraudulent seizure of their Church property by the leaders of a minority of said congregation, claiming connection with the Free Church, and supplied (then) by a member of the Free Presbytery of Halifax.

On motion of Rev. John L. Murdoch, it was agreed, that before making any appeal to our congregations for aid, or laying the facts in any way before the public, that the statement from the Harve Session, which has now been read, be submitted to the Free Presbytery of Halifax, with a friendly remonstrance against the giving of any sanction or encouragement to the proceedings of a party in acquiring and retaining possession of property in a manner so unchristian and so unjustifiable, as is alleged in the document submitted; and to ask for explanations.

A true copy from the minutes.
PETER G. MACGREGOR,
Presbytery Clerk.

No. 2.

"Statement of facts by the Session of the Presbyterian congregation of Harve Settlement, New Brunswick.

"After the long session had been for some time supplied by the Presbytery of Truro, a meeting was called in August last to devise means to raise a salary and to call Mr. James Thomson. Mr. Grievie attended and divided the house in favour of the Kirk, but was frustrated by a majority of 35 to 9 in favour of the Presbyterian Church of Nova Scotia. Nothing happened for a while, but an influx of Free Church ministers took place for a few times, till the arrival of Rev. A. McKenzie on a Saturday. On the same day arrived a colleague of the Free Church. Mr. Grievie sent for some of us, and insisted on the Free Church minister having the precedence on Sabbath. This, as being deemed unreasonable, was refused. On Sabbath, during the interval of worship, Mr. Grievie went among the elders quite excited, requesting them to call a public meeting, saying, that man, meaning Mr. McKenzie, will take possession of the church. We refusing, he induced the Precentor to call the meeting. This was done. At the meeting, Mr. Grievie advanced some unfounded and frivolous charges against your body, telling the people that a minister could be got from the Free Church for £70. At that meeting it was agreed to do nothing further till the fate of the call to Mr. Thomson should be known. On encouragement received to proceed with the call, Mr. Grievie did all in his power to prevent its signature, and on the day of the moderation tried to persuade the people that they were deceiving themselves.

On news of the rejection of the call by Mr. Thomson, a meeting was intimated and held to consider what was best to be done, as the Presbytery (of Truro) still held out bright enough prospects of supply from your Presbytery. Mr. Grievie sent off a man and horse to raise from another settlement of a few Irish Protestants (who he knew had contributed a rifle towards the erection of the church), to master his forces, to overrule the hitherto peaceable inhabitants of Harve. On that occasion the members were, 55 for the Presbyterian Church of Nova Scotia, and 25, including the Irish settlers from a distance, for the Free Church. The minority retired in great excitement, clamouring for the hearing of a Free Church minister. A few days after, Mr. Grievie brought in a Free Church minister, which, we considered, was for the purpose of mischief, and we, in these circumstances, refused to hear him, to show him that he was misled. After a few days, Mr. Grievie called a meeting of his own party at his own house, but previous to this he went to a Lawyer, and represented himself as sent by the settlement to get a proper deed of the land and church on it, drawn out in favour of the Free Church."

Having obtained the deed he required, he went with his son and a neighbor, after ten o'clock on Saturday night, to the person from whom the land had been bought, and prevailed on him to execute the deed to the Free Church, and before day on Monday was off to Fredericton to have it recorded. At a subsequent meeting, a deputation was appointed to call on the new Trustees to see whether they and the Free Church would reded the house to its proper owners as the

* Here it may be proper to remark that the congregation had bought and paid for the land in the presence of two witnesses appointed Trustees, and built a church, but had neglected to get the deed executed.

only way of making peace. We do not wish to enter into any expensive litigation, and will rather build than do any thing inconsistent with a Christian people. It was agreed to give them (Grievie and party) up the house, but to show their conduct they broke open the door and put on another lock.

A young minister from Halifax has arrived, but we are resolved to hear him no more, as he is giving disgust and he is far from conciliating, as he is entirely a one-sided man, pretending that the man (the original owner of the land, and who was paid for it by the congregation) had a right to deed away the land, and instead of drawing any away, we think he is rivetting us more closely together, for we met last night and resolved to build anew. £70 were subscribed, and we expect £10 more. The property lost cost £200, and of this less than £24 were paid by the opposite party, and £21 were collected in donations by the Building Committee. If we build, as at present we intend to do, we are resolved to deed in connection with the Presbyterian Church of Nova Scotia, and we at present agreed to meet at the School-house on Sabbath as usual. If you think the Christian public of Nova Scotia would sympathize with us in our present troubles, we would wish to throw ourselves on their liberality. The congregation requests us to say, that they would like you to send us a minister as soon as convenient.

Signed by the Session of Harve, consisting of four members.
To the Secretary of the Board of Home Missions of the Presbyterian Church of Nova Scotia."

No. 3.
HALIFAX, 16th MAY, 1854.

REV. SIR,—I enclose, by direction of the Presbytery of Halifax in connection with the Presbyterian Church of Nova Scotia, a copy of minute in reference to the Presbyterian congregation of Harve, with a request that you will lay the same before the Presbytery of which you are Moderator, to-morrow.

I also enclose, by direction of Presbytery, a copy of the statement of facts drawn out and forwarded by the Session of Harve. The members of our Presbytery entertained the belief that their brethren of the Free Presbytery in Nova Scotia were ignorant of the real facts of the case, and deemed it their duty to lay this document from the Session before them, assured that they have no desire to countenance such proceedings, and that their views of the whole case will be materially affected by a candid perusal of this document.

Yours respectfully,
P. G. MACGREGOR,
Presbytery Clerk.
Rev. A. King, Moderator of Free Presbytery of Halifax.

No. 3 b.
HALIFAX, MAY 18, 1854.

REV. SIR,—My notice of the anticipated meeting of your Presbytery on the 17th was short, and after transcribing the minute and making a copy of the paper from Harve, I had only a few minutes left, and consequently in my note was not sufficiently explicit in reference to the explanations sought for by the Presbytery in the resolution transmitted.

Having heard that the Presbytery had adjourned over till to-day, I hasten to supply that deficit.

The subject came before the Presbytery of Halifax in connection with the Presbyterian Church of Nova Scotia, by an application from the Secretary of our Board of Home Missions for aid to erect a new Church in Harve.—Provided that the statements submitted were true, and they came from no individual but from the Harve Session, the Presbytery were willing to aid them, should the erection of another building in Harve be really necessary. But we did not believe that any Presbytery in Nova Scotia would, believing that statement of the Elders, retain possession, or encourage their people to retain possession of a church acquired in disregard both of Christian principle and common honesty.

Our Presbytery, therefore, resolved at once to lay before your Court the facts of the case (as we must in the mean time regard them) feeling convinced that unless you have well authenticated information to the contrary and can show that the statement is untrue, that you would feel inclined to withdraw all further sanction from proceedings which are unparalleled, probably, in the history of the Presbyterian Church in this Province.

The Rev. George Sutherland has justified the course pursued by those who have clandestinely and unjustly seized upon the property of the Harve congregation, and consequently all offers to obtain a return of the property, or a fair settlement of the matter, have been rejected. Are we to regard Mr. Sutherland as acting by Presbyterian instructions? and will the Presbytery give a direct and silent sanction to those who retain possession of a building thus unscrupulously obtained?

These are the points on which the Presbytery of Halifax in connection with the Presbyterian Church of Nova Scotia desires and respectfully asks information from the Free Presbytery of Halifax.

Yours respectfully,
P. G. MACGREGOR,
Presbytery Clerk.
Rev. Andrew King, Moderator of Free Presbytery of Halifax."

After consideration of these documents, it was unanimously agreed that while the Presbytery cannot sympathize with the Presbytery of Halifax in connection with the Presbyterian Church of Nova Scotia in the facility with which they seem to have yielded credence to what are evidently highly colored *ex parte* statements, and while they do not admit that that Presbytery had any warrant to send them even what they are pleased to call "a friendly remonstrance" on a subject, the facts of which, in so far as this Presbytery are concerned, they had been at no pains

to ascertain,—the Clerk be authorized to send an extract of their minutes of date 19th April respecting Harve Settlement, being the only occasion in which the affairs of that Settlement have been under the consideration of this Presbytery; adding, at the same time, the explanation that the presence of Mr. Sutherland at that Settlement was a matter of private arrangement, and that they have the fullest confidence in him, that his whole conduct there would be such as becomes a judicious Christian minister."

For the Missionary Record.
NOTES OF A SHORT VISIT TO NEW BRUNSWICK.

On the 8th of March last I received a note, requesting me to supply a vacant station in New Brunswick for six weeks. Having some desire for missionary enterprise, and hoping to be instrumental in saving souls, the invitation was readily accepted. On Friday, the 17th of the same month, I left home with the firm determination, in all my wanderings and sojournings, to keep before my mind the one great object to which I had devoted my life—the salvation of sinners. Experience has shown that, without such a resolution, the professed followers of Jesus may, especially while travelling by sea or land, waste much precious time in worldly conversation, and less opportunity for inculcating saving truths. Sabbath the 19th was spent at Cornwalls, where I preached for the Rev. Mr. Sutherland from Isaiah 42. The evening was most pleasantly spent in the Mansie—the conversation and devotional exercises in which we engaged having a most elevating and hallowing influence on my spirit. Leaving Kentville at 6 in the morning, Annapolis, the old Port Royal of the Frenchman, was reached late in the evening. The Steamer "Pilot" being ready to go, I immediately embarked, and next morning arrived in St. John.—After spending a few hours I took the night mail for Fredericton, and reached that city at 6 A.M. on Wednesday.—Here I was kindly entertained by Mr. Thomas Stewart, a warm-hearted Free Churchman, whose generosity to ministers of that church, on all occasions, deserves the highest commendation. An opportunity having occurred the following day, I was conveyed in safety to the place of destination, a settlement named Harve, distant from Fredericton about twenty-five miles. I found the settlement in the most distracted condition—party feelings in both civil and religious matters have overflowed all ordinary limits. It is not my intention to discuss this unhappy and unchristian disagreement, but it is absolutely necessary that I should state the real position of affairs. A few years after the settlement had been formed, the people were visited by a minister of the Secession Church.—Finding the place destitute, and the people willing to some extent, to receive his services, he is reported to have come generally once a month for some years. Latterly these services were very partially remunerated, and a wish was expressed by some that they should be discontinued. They were discontinued. About this time Free Church ministers occasionally passed through the settlement, and frequently, when remaining for the night, preached to the people. These ministrations seem to have been highly appreciated, and now that the settlement had advanced in worldly prosperity, the advantages of having a minister settled among them came to engage their attention. The question was then asked—from what Church shall we select? Some were in favour of the Free Church—others for the Secession—while a third party proposed to build a church and then obtain a pastor. A church is built by the whole settlement. No documents were drawn at the time to indicate to what party the building was to be dedicated. It is affirmed by some that the general understanding was that it should be in connection with the Church of Scotland—by others, that it should be for the settlement at large, but by none that it should be for a Secession church, as an attempt in that direction was quite disapproved by one of the leading men of that party. This fact shows clearly the tone of feeling at the time the church was built. The Secession party hold correspondence with the Presbytery of Truro—a Labourer arrives from that quarter. After a few months he returns. Occasional sermons are again received from Free Church ministers. Another Secession minister arrives. He proposes that a call be given to the individual from the Presbytery of Truro, that had labored among them some months previously. Some of the people are offended with certain proceedings in connection with this call, and refuse to sign it. The call thus partially signed is sent—but rejected. The Free Church party now claim a trial for one of the ministers of their church. This, the other party, now organized and strengthened by the presence of the minister remaining there with them, utterly refuse. A public meeting is announced from the pulpit to be held in less than twenty-four hours—and in manifestly unfair circumstances a division of the people is enforced. An effort is made to obtain a deed of the church to the Secession party; but it is refused, the man on whose land the church was built having chosen the side of the Free Church. The Secession party resolve to control the building, as they are in possession of the key. The others, perceiving that the church is either refused to them or granted with reluctance, and that it is controlled by a body for whom it was not built, and by a majority unfairly obtained, resolve to accept a deed of the church. Their opponents are highly indignant at this step, and proclaim their wrongs over both Provinces. Without defending the course adopted as either right or indismissible, in the circumstances, I may confidently say—if they have erred, it was under great provocations.

When I arrived there, I resolved not to interfere in the matters of dispute, but confine myself to the saving of souls. It was soon discovered, however, that the minds of most were so violently excited as to be unable to fix their thoughts on the things of eternity. Interference became necessary if the object of my mission would not be frustrated. I proposed to some of the leading Free Church men to offer the other party the building if they would re-fund their outlay in it. While this suggestion was under consideration, three propositions were received from the other party. The first—to replace the church in its old position; the second—the same as my suggestion; and the third—to buy their share out, and retain the building. Have carefully weighed these propositions, it was unanimously decided that our circumstances rendered the adoption of the first advisable. It was consequently adopted, and an intimation to that effect was communicated to them. With this compliance they were not satisfied, as it did not place the church in their hands. The others considered all further compliance both unreasonable and unnecessary, and left their opponents to adopt what measures they pleased. This fair and manly effort to produce peace being frustrated, I turned my thoughts to the winning of souls among those that were left.

George Sutherland.

From the Missionary Register of the Presbyterian Church of Nova Scotia for November.

The following documents tell their own tale. Many of our readers will be deeply grieved to read such startling disclosures as to the apparent *animus* of the leading party in that ecclesiastical body, whose recent doings are so strongly denounced. It was not without considerable hesitancy that the Board of Foreign Missions consented to admit into the columns of the Register a matter which is purely controversial—not perhaps in our own Church, but certainly not perhaps on an equitable basis. Two considerations, however, prevailed with the Board. The Presbyterian Witness had repeatedly refused to publish; and the Poy. of Truro have as a body endorsed all the statements, and must be held also responsible for every expression in these papers.—Ed.

Pictou, June 30, 1854.

The Poy. of Truro, in connection with the Presbyterian Church of Nova Scotia, having met, and having been constituted, *inter alia*, Rev. E. Ross gave in a Report of his mis-

on to Harve. The Report was and approved, and Mr. Ross was directed forward to the Presbyterian Witness statement in accordance with this report in accordance with other Reports received by the Poy. on the same subject.

Upper Londonderry, Aug. The Poy. having met, and being constituted, *inter alia*. The Clerk stated that the communication, which by order of Poy. he had forwarded to the Poy. Witness, had been returned to the Editor of that paper, who engaged, however, to publish it, if after reconsideration were still deemed desirable. The Poy., after mature deliberation, directed the Clerk to forward again the communication to Mr. Barnes, with the request that it appear in his journal.

Old Burns, Sept. 26. The Poy. met and was constituted by the Mod., *inter alia*—

The Clerk stated that he had attended to the instructions of Poy. at its last meeting, and the communication to the Poy. Witness, which communication had been again returned to him, Mr. Barnes definitely refusing to publish. Whereupon, on motion, of Rev. A. L. Wylie, seconded by Rev. J. Thompson, it was unanimously resolved, that the communication in question be forwarded to the Missionary Register for publication, together with such extracts from the minutes of this Poy. as shall serve to bring this whole matter before the Church.

In accordance with the last of the foregoing extracts, I transmit to you the enclosed communication, hoping that you will be able to find a place for it in an early No. of the Register. Let me at the same time embrace the opportunity to call the attention of our congregations to the following minute of the meeting of Synod in June. On motion it was agreed, "That this Synod deeply sympathizes with the congregation of Harve in their loss, and recommend the congregations under our charge to give them such assistance in building as they may be able." By a number of congregations this recommendation has already been responded to, with commendable liberality. Others have probably waited for more distinct information or a more direct appeal. This would have been furnished long ago, through the Register, but that it was thought preferable to publish in the Witness. Mr. Barnes' pledge to publish, and subsequent refusal, have occasioned the delay. It is hoped, however, that now the attention of ministers and sessions will be directed to the Synod's recommendation, and that the congregation of Harve will find substantial reasons for believing that distance does not prevent them from sharing largely in the sympathies of their brethren in Nova Scotia. Collections and contributions can be forwarded to the Rev. Wm. McCulloch. E. R. (St. Editor of the Miss. Reg.) Londonderry, Oct. 2, 1854.

Senior Londonderry, July 7th, 1854.

Mr. EDITOR:—At a late meeting of the Poy. of Truro, I submitted a Report of a mission to the settlement of Harve, New Brunswick, from which I have recently returned. The Report having been received, it was ordered that a statement in accordance with it and with other Reports on the Presbytery's table on the same subject, be forwarded to the Presbyterian Witness for publication. The readers of the Ecclesiastical and Missionary Record will observe that the Free Church brethren have themselves brought this matter before the public. Let me only premise further for the information of such readers of the Witness as may not see the Record, that we did not determine on an open exposure, until the more friendly means of private remonstrance had been tried and had failed.

From a date of which I am not very certain, but it cannot be many years subsequent to the formation of the settlement, there has been a congregation in Harve, in connection with the Presbyterian Church of Nova Scotia. Ministers belonging to other denominations also labored occasionally among them; but about three years ago the session in behalf of the congregation applied to our church for regular supply of gospel ordinances. At the request of the Poy. of Truro, to whom this application was made, the Rev. Geo. Christie, of Yarmouth, visited the congregation, in order to its more complete and formal organization. Since Mr. Christie's visit, supply of ministerial service has been provided for them in this connection, with as much regularity as the circumstances admitted. In due time, about the month of September or October of the past year, Mr. James Thompson, of Economy, was invited to the pastorate of the congregation. The call to Mr. Thompson is subscribed by fully nine tenths of the Presbyterian population of Harve, whilst of the few that declined signing it, the most, I believe, all professed themselves friendly and promised their support. The people therefore, hoping that their invitation would be accepted, rejoiced in the prospects of a speedy and harmonious settlement. When the call, however, was presented to Mr. Thompson, he thought it his duty to decline it. Much disappointment was felt by the congregation, but they still trusted that God would raise them up a minister in the connection which they had chosen. It is at this point in the history of these transactions, that Free Church influence begins most decidedly, and most unwarrantably to manifest itself. Ministers of that body, who it now appears too evidently had watched the proceedings of the congregation throughout with the utmost jealousy, but without interrupting them with effect, eagerly took advantage of what seemed to them a most favorable opportunity to pounce upon the settlement and secure it to themselves. They have occasionally dispensed ordinances in Harve previously, and on the first vacancy that occurred in the departure of one of our probationers from the field, minister after minister from the Free Church was sent, or at least came, an important dis-

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In writing this statement, P. G. & C. laboured with strong effort to be brief, and at the same time as just received To secure brevity, and to avoid TYPING appearance even of colouring, I prefer lot many important details. Chief Cash Books, reason, I have refrained from Bill Books, ference to "The notes of a short binding Brunswick," published in last Jan. Demy, canary Record. To these notes, I refer far as they refer to Harve, in the Cartridge, false still, or at least imitations—Dis falsehood in what is suppressed, and Carby have occasion to avert hereafter, and count I have given, although for Murray's mentioned only an outline, press Morse's, statistical truth in regard to the males: Pin-treats. No important statement of Rome, I will venture to affirm, be successful or in-verted. Before concluding this let me ask the brethren of the Free Ministers of standing among these, Nor-who give character and influence, & W. whether they seriously propose tents for the course upon which they have d under this matter? Have they well probable consequences, and are they to brave them? Can they hope to succeed in it? Do they expect great king and head of the Church headship are sometimes found in the special guardianship, will sin-bless them whilst pursuing it. Can it that the better portion of their K, the many honest and pious Free who are to be found in Nova Scot Brunswick, and may their number constantly increasing, will view their with approbations, or otherwise this gravest displeasure and alarm surely important questions, and are proposed by those with whom it is evident, that the leading minds of Church, or at least they who are such, at present, cannot sympathize deserve their serious attention, & cur to any one of them to look for do, not for me, nor for the church with an connected, nor even for the large, including their own people, I am, O.

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