

If Kiho were like many of our nominal professors, he would take a much easier plan. He would stay at home on Sunday, sleep by the fire, or stroll through the woods! The new converts of Aniteum will rise up in judgment against multitudes of this generation.

On the first of July 1852. Mr. and Mrs. Inglis, missionaries of the Reformed Presbyterian Church of Scotland, arrived. Mr. Inglis had laboured for some years in New Zealand. He was settled with many rejoicings at Aname. In them, Mr. and Mrs. Geddie found very agreeable condjutors. A. P.

On Confessions of Faith.

THESE articles on the Sabbath having drawn attention beyond the bounds of Pictou, I shall add one more upon another subject, and it shall be upon "The Confession of Faith." Creeds and Confessions are as old as the Christian Church, and the early Christians delighted in a "form of sound words" which nourished their faith and served to distinguish them from errorists and seducers. Some object to all such compendiums, but there was perhaps never yet a well-instructed Christian who did not systematize truth for his own guidance, and a Church could not long exist without some exposition of its views and rules for its government. Such Confessions serve to unite members, and to promulgate to those beyond principles and discipline; wherefore there is an expediency for their adoption, and no reformed Church can succeed without them. Besides maintaining and preserving the truth of God, they serve as a guarantee of the soundness of the views of those that profess them. I know that now-a-days some regard this as a restraint upon liberty, but it is a wholesome restraint and expedient, for if Churches and members possess not evidence of the soundness of their ministers in the faith, they neither know where they shall find them, nor where themselves may not be driven to. Had Irving been suffered to spread his heresy, in what condition had the Scotch Church and Regent's Square congregation been at this day? Unfortunately, people often cleave to a favorite minister even when the latter is in false doctrine, and therefore is it the more necessary that Confessions should be particular, and required as a test of every public teacher. Accordingly, the Church of Scotland has seen fit to exact of her Licentiates and Ministers a declaration of solemn adherence to "the whole doctrine of the Confession of Faith" as "the truths of God contained in the Scriptures of the Old and New Testaments," and to own "the whole doctrine therein contained as the confession of their faith," and to subscribe the formula by which they "renounce all doctrines, tenets, or opinions whatever con-

trary to or inconsistent with the said doctrine, worship, discipline, and government of the Church." Thus thorough is the commitment of every office-bearer, be he Elder or Minister. If this subscription be an honest and intelligent act, of course the person remains attached to the creed, unless he sees cause to change his views. If he should, unfortunately, not have made himself acquainted with its contents previously (as we fear sometimes happens), then he ought, without delay, to study its articles; for between a true and thorough attachment and a complete renunciation, there can be no midway. All subscription for form or for convenience sake ought to be discarded—likewise, all holding of the Articles in a different sense from that held by their framers, as also depreciating of any Article on the ground that now-a-days difference of opinion obtains. For instance, to say that because some one expression as to Church government or cosmogony may not fully square with modern ideas, therefore we are at liberty to give up the law of God and abolish the Decalogue, is puerile and absurd. No one so acts by his subscription of allegiance to the Queen; on the contrary, he receives pure and entire the oath according to its obvious sense, and studies to make his loyalty go as far as its utmost expression. Precisely so with an assent to the Confession. That formulary is neither, as Romanists are said to make the Second Commandment, a nose of wax nor a cross road through which a coach and six may be driven, but a thorough declaration of principles which, once made, must be maintained, unless formally renounced; and the Church expects and has a right to require of her office-bearers to defend the same against all impugnors. "Let us, therefore, (I would venture to say to the office-bearers of the Church), refuse to hearken to whatever remarks tend to depreciate our admirable standards. Let us frequently peruse, and endeavor to hold an intelligent and a spiritual sense of their contents, and let us ever expound, fearlessly and truthfully, their doctrines, and maintain them in righteousness, being assured that it is thereby our people are to be nourished in wholesome doctrine, and become ripe pupils of the Christian faith. Let us, as we would perpetuate the truth, teach the faith committed to us, proving from Scripture the Articles and opinions, and grounding all upon the sacred Word of God, heedless as to the petty criticism and the poor controversy that would propose an amendment to or abrogation of the Confession. Let our people see in us no defection and no desire to alter the faith once delivered to the saints."

These remarks I have been induced to make by a perusal of what is now written on this subject by some leading minds of our Church. In the first place, it is to be regretted that the subject should have been