

destitute, helpless—far from his native land; or when that soldier, although escaped from the battle, knows that he is in an enemy's country, a stranger among foes who are thirsting for his blood;—is it strange that he has sinkings of heart when he thinks of privations yet to be endured, or of battles yet to be fought, ere he can reach his father's house. And remembering the difficulties he must meet, and the formidable character of the enemies he must encounter, the sense of his own weakness is often overpowering. He fears and trembles, too, not only—not even chiefly in view of what himself must suffer, but in the apprehension that in the hour of trial he may fail to acquit himself as a good soldier of Jesus Christ,—and so loss and discredit may be brought upon the service and upon the name of his Captain by his unworthy conduct.

But all this argues no uncertainty *as to the final issue*. No! *This* is secured by the might and power of the Most High—"For it is God that worketh in you both to will and to do of his good pleasure."

When a sinner is first awakened to a sense of his condition, it is usually his *past transgressions* that chiefly alarm him. But bye and bye he discovers in himself a thorough incapacity for *present obedience*. And then again, as his self knowledge increases, he learns that this *inability to do* is nothing else than the *indisposition to will*. Now he is more alarmed than ever, and is ready to think his case hopeless. But the Scripture which shows us that God works in us *to will* as well as *to do*, exactly meets his condition. "I cannot believe," says the transgressor—"I cannot trust—I cannot repent—I cannot hope—I cannot love, any more than I can obey. My heart is altogether estranged and dead." This case the text provides for. He works the "*will*" as well as the "*way*"—the will first, the way afterwards.

Work out your own salvation, then, believing reader, with fear and trembling. And what weak, and vain, and foolish men, have oftentimes made an occasion for stumbling, *do you make* the ground of your most precious, all-sufficient, and only sufficient encouragement, "For it is God that worketh in you both to will and to do of his good pleasure."

Work, therefore, and labor, and strive, and watch, and pray, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

E. R.

UNION AMONG PRESBYTERIANS IN NOVA SCOTIA.

NO. III.

EVENTS FOLLOWING THE UNION.

The following was accidentally omitted in our last article. We know but little of the preliminary negotiations. The meeting at which the final arrangements were made was held at Mr. Christie's at Salmon River, and the late Rev. Duncan Ross on returning home jocosely remarked that the Burghers and Antiburghers were all dead, and that he had just come from the burial. The first meeting of Synod was held at Truro July 3rd 1817. The meeting was a deeply interesting and affecting one. The Rev. Dr. McGregor was chosen Moderator, and when he stood up to open the proceedings with prayer, his hands trembled as if palsied, and he was for a little so overcome as to be scarcely able to proceed, but quickly recovering