

With a Protestant population, it will yet become one of the noblest parts of the empire. Having travelled a hundred and thirty miles leisurely over these lands, and out of the beaten track, we are impressed with the idea that a great future is in store for this country. Our Church would therefore do well to plant her banners wherever an opening can be found. We have already stretched a band of Gospel light through the heart of them.—Richmond, Lingwick, Winslow, Inverness, Leeds, Sylvestre, are so many central stations which we possess, from which the sanctifying power of the Gospel may radiate. With men and money we can do much in these parts. God is manifestly blessing our work. In Inverness, where we spent a Sabbath in the snug and hospitable Manse, the Word is having free course. We preached here to a congregation of at least four hundred persons, and a more earnest or intelligent people we have not seen in Canada. The Church is much too small for their wants: a larger and more commodious building is immediately required. This, in due time, the people will themselves erect. They have done well hitherto. With only precarious supply of ordinances for many years, they nevertheless kept together, and maintained the discipline and order of the Church. Warmly attached to our principles, they have steadfastly defended them. By intrigue and stratagem, attempts have been made to wrest their Church property from them; but they have held it firmly, and still possess it. They may be prevented for a time from getting a good title to the land; but they can't, we believe, be dispossessed of it. It is theirs by right as well as by possession, and any attempt to rob them of it will, we doubt not, prove a signal failure. Under its present pastorate, Inverness is manifestly flourishing. It will ere long be one of our most thoroughly organised and vigorous of Churches. The history of this settlement is quite a romance of immigrant life. The people are originally from the Duke of Hamilton's estates on the Island of Arran. By their stubborn energy and thrift, they have conquered the wilderness. The stories of adventure by flood and field which the old people have to tell, are full of interest. From the first, they have been a God-fearing, Bible-reading people, and the God of their fathers has blessed them. They now possess smiling lands, fat oxen, and fine steeds. They have erected good houses, and their children grow like olive-plants around their table. We conclude by praying that Inverness may flourish by the preaching of the Word.

#### PARDON—ITS CONNECTION WITH PENITENCE.

That pardon is the immediate and necessary consequence of penitence, is an error confined not altogether to Deists and Socinians. There are many within the pale of the Church who believe and practice this doctrine. Their views, however, are not so extravagant as those which are entertained by the supporters of natural religion, or by those who deny the necessity and efficacy of the atonement. While such persons admit in theory that God cannot legitimately dispense pardon to the offender without a *paid* equivalent, not only for his present but for his pre-contracted guilt, in other words, that pardon depends primarily upon the mediation of Christ, yet they believe in a certain efficacy in repentance which disposes the Almighty to placability, and moves him in a measure to act independently of Christ's mediation in the matter of pardon. The penitent offender of this kind fancies that by hard labour and unflagging effort he will reach a point of reformation which must meet the approval of the Almighty. His sorrows, and tears, and strivings, and self-denials, are each, he imagines,