

and walketh in the midst of the seven golden candlesticks, may be graciously present with this reverend Court, to direct them in this momentous affair, and that truth and peace may ever prevail among the members of this Synod, is the prayer of their affectionate brother, and humble servant.

JOHN FRAZER.

In his Letter which appeared in the Halifax Guardian, Sept. 21st, 1849, Mr. Trotter wrote to the members of the Free Synod in the following terms: "Had you been more general I should have supposed you to refer to the voluntary movement, which is comparatively recent, but as it would be ungenerous to impute to you such palpable ignorance as this would take for granted, I must believe you refer to the New Light controversy, which is more than fifty years old, and was terminated before the commencement of this century; and if so, the duties of the magistrate to which you refer, namely, those of roasting the living bodies of men for the benefit of souls, and of enlightening their consciences by crushing their bones, will hardly find abettors in any other body than your own." The reader may have little difficulty in perceiving that, notwithstanding this great display both of knowledge and generosity on the part of Mr. Trotter, the remark of Dr. McCrie in the Life of his Father, p. 87, with respect to the doctrines which split the Antiburgher body in the beginning of this century, is strictly applicable to those which split the Burgher body a few years earlier: "they were materially the points at issue in the present voluntary controversy." It is presumed he will have as little difficulty in seeing that the doctrines of this New Light are utterly irreconcilable with genuine Secession views of the Confession of Faith, and of the Covenants, National and Solemn League. Although he may be ready to admit a kind of honesty in the young men referred to in the foregoing petition, who would not enter into a body, either as licentiates or ministers, without making it known that they did not hold the principles of that body; he may perhaps have some difficulty in discerning either the honour or the honesty of the men, who, when placed under the obligations lying upon every office-bearer of the Secession Church, could, in such circumstances, admit them.

—o—

SYNOD'S HOME MISSION SCHEME.

It will be seen, from the advertisement, that Sabbath the 2nd of May, is the day fixed by the Synod for the Annual Collection on behalf of this Scheme; and as the demand upon its funds is every year becoming greater, so it is hoped the Collection will be encouragingly liberal.

The object of this fund, as is well known, is to endeavour to provide an occasional supply of religious ordinances to the adherents of the Free Church, residing in scattered and

destitute localities, by assisting in defraying the travelling expenses of Ordained Ministers, or in supporting Missionaries or Catechists labouring more stately amongst them. Every one who is at all acquainted with the religious condition of these Provinces, must admit that there exists in many districts, where the great majority of the population adhere to the Free Church, an appalling amount of the want of the means of divine grace: several large congregations in Cape Breton and elsewhere receiving not more than two or three visits from a Minister during the course of a year. And this amount of destitution is, from the report of the Ministers at last meeting of Synod, rapidly increasing,—several additional stations earnestly soliciting the services of the Free Church. But there is another circumstance which shows the vast importance of this fund, and the necessity of redoubled zeal in its support.—we refer to the supply of Licentiates that may ere long be expected from the Free Church College, Halifax. One of the Students, who had finished his Theological Studies at that Seminary, was licensed to preach the Gospel last Summer, and has since then been labouring as a Probationer within the bounds of the Presbytery of Cape Breton—One or two more of these Students may receive license during the course of the ensuing summer, and so on encasingly every year. Now, it is plain that some provision must be made by the Church at large for the support of these Licentiates, so long as they remain without a fixed charge, inasmuch as they may oftentimes be called to labour in districts unable of themselves to raise a competency for their maintenance. And this is the fund that will naturally be regarded as charged with such a responsibility. Taking these and similar matters into consideration, the claims of this Scheme upon the liberality of the friends of the Free Church in these Provinces, must appear obvious, and it is hoped that these claims will be duly weighed before the approaching collection takes place. It hath pleased an All-wise and Merciful Providence to withdraw the judgments wherewith, for a succession of years, he hath visited these lands, and to send a plentiful supply of the precious fruits of the earth, both for man and for beast. And in what way are the recipients of these mercies to testify the profit they have derived from these recent chastisements? Plainly, by presenting as an offering unto the Lord, the first-fruits of their substance. Thus will they acknowledge their absolute dependence upon God, as the Sovereign Proprietor of all, and show forth their gratitude to Him for present favours. But there are far higher considerations than these that may be urged in support of this Missionary scheme. Who can calculate the amount of good that may result from the visit of the faithful Minister of Christ to some destitute, some wilderness locality? By such a visit that seed may be