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THE MISSIONARY RECORD

OF THE

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SALVATION BY GRACE—FAITH THE GIFT OF GOD.

*By grace are ye saved through faith ;
and that not of yourselves ; it is
the gift of God." Eph. ii. 8.*

It may well appear surprising that any one could consent, in any degree, to the doctrine of salvation through the atoning merit of Christ, and yet mix up with that the influence, to whatever extent, of our own works, as if these two things could consist together, or the one did not necessarily destroy the other. There seems, however, to have been a strong bias in the days of the apostle, as has been the case in all times, towards the doctrine of a mixed salvation, partly by grace, and partly by works. Christ's work was needed to supplement man's deficiency. Man, it was thought, could keep the law of God in part: to the extent that he could keep it, his own obedience was a condition of his salvation, and for the rest, Christ's work was ample satisfaction to a holy and righteous God.—It is in opposition to this doctrine, appearing in some shape or other, that the apostle has so frequently to contend; and to uphold the free, unmerited, sovereign grace of God. He cannot speak on the subject of man's salvation at all, without exalting, or warming, upon this point. It was the mystery, the marvel, the magnifying feature of the salvation, which, even if there had been no error of an opposite tendency to controvert, it would have been impossible to lose sight of.—The love of God, the mercy of God, the grace of God, was his darling theme. He reminds the Ephesians in what state they were by nature: He speaks of their deliverance from that state, and the end for which they were delivered,—“that in the

ages to come God might shew the exceeding riches of His grace in His kindness towards us through Christ Jesus”: and then he adds, “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.”

We have here the source of salvation: “By grace are ye saved”; the means, or instrument, of salvation, “through faith”; and even that faith, we are given to understand is “not of ourselves,” but is “the gift of God.”

The source of salvation, is the grace of God. We must keep in view this grand truth, that we are all guilty before God, and consequently the objects of his merited displeasure. He might have swept us from off the face of His earth; He might have executed upon us the fierceness of His wrath; we might have been the objects of His unmitigated fury for ever. Sin, however perpetrated, by whomsoever perpetrated, merits this at the hand of God. It is not only an evil, but a bitter thing, to depart from the living God. The bitterness tolls upon the evil, the punishment upon the sin: “The wages of sin is Death.” God might have executed the full punishment which sin entailed, nor have afforded, a time of respite, or a way of salvation. As sinners, He was by no means called upon to extend his mercy to us; on the contrary, unless a way could be found, in consistency with His character, by which mercy might be extended, he was bound to condemn us.—His broken law, His own character, the integrity of His moral government, all imprecated vengeance on the heads of the guilty. Nor could any expedient which we could devise, avert the merited punishment. It was impossible for us to

satisfy that law which we had once broken, except in one way, by suffering its penalty. It was impossible for us to keep it, but even although we could have kept it in all time to come, what could this have availed for past transgression? All resources on our part were cut off; or rather, we had no resource whatever to betake ourselves to. The redemption of our souls must have ceased, because it was precious. But was there no help for us any where else? Might angels not save us? Could these holy and blessed spirits not do anything, to assist their fallen fellow-creatures, appease the wrath of God, and avert the threatened calamity which was too surely impending over our lost world? If they could, we may be sure it would have been done. They would not have stood by uninterested spectators of the sad controversy betwixt God and any portion of His creatures.—The momentous issues which hung upon that controversy, the glory of God, and the eternal well-being of man, would have impelled them to interfere. Think ye, that they would have suffered a whole race of Beings, of powers and capacities like themselves, to perish without remedy, if they could have furnished the remedy? One thing is certain, that they could have done nothing to put man beyond the exercise of Divine mercy. Even the utmost that they could have done would have been but an expedient which God might accept, but which His justice might refuse. Any expedient in the whole compass of the universe could not have set aside God's sovereign prerogative whether to save or to punish. It remained with God to say, whether he would allow of any expedient for the salvation of man, as well as what kind of expedient he would admit of. If he did not execute punishment, it was because of his mercy; or if he accepted of a provision to save his other attributes it was still of His mercy. He could not exercise His mercy, without such a provision as would vindicate his character, and maintain the security and integrity of his government. When, accordingly, he accepted of the mediation of Christ, it was in the exercise of His mercy, and in consistency with His justice. No plan which could be adopted could take man out of the hands of Divine mercy, and no plan could be adopted which did not secure the exercise of Divine justice. In all cases, it could only be by grace that we could be saved. The plan which God actually adopted made the fullest provi-

sion for the vindication of His justice; it upheld the integrity of His throne; while it was the most glorious display of grace or mercy which could be afforded to the universe. Not only was there mercy in the plan, but mercy in the highest degree, the most exalted pitch of mercy.—The love of God overleaped all bounds that it might accomplish its object. It was restrained by no limits but those of justice; and it was in making provision for the exercise of the strictest justice that its greatest glories were exhibited. It was no small difficulty to reconcile the conflicting extremes of justice and mercy. It required the invention of a wisdom no less than Divine, and implied an urgency in mercy's appeals which nothing but the solution of that difficulty could silence. The method fallen upon was a discovery even in the counsels of Jehovah: "I have found a ransom." It was by the Son of God substituting himself in the room of sinners, assuming their nature into union with his own, that in one person, God and man, he might present an atonement for the guilty: this was the expedient. This was the Divine plan; and surely, it must augment our conception of the mercy or grace of God, that when such an expedient was required, when in no other conceivable way could the mercy of God operate, it consented to this expedient, it sought the sacrifice, as it were, that it might rest upon its guilty objects. Justice spent itself upon God's own Son that mercy might be extended to man. The declaration then,—"By grace are ye saved", is the undeniable truth in respect to our salvation. It is this very feature of salvation which ought to render it so attractive to us, which renders it so repulsive. We will not be debtors to grace: we will be justified by works. And yet, who does not see that this is to contradict the very nature of salvation? It were not salvation, if it were not by grace: we are not lost, we are not sinners, if we can justify ourselves. Either we are lost, we are sinners, or we are not. If we are not, then there is no need of salvation; if we are, then we must be saved by grace. It is implied in our very state as sinners that we are the objects of the Divine displeasure, exposed to the Divine wrath, and what can save us from that but the mercy or grace of God? It is the grand, the distinguishing truth which makes the gospel what it is, that "God so loved the world that He gave His only begotten Son, that whosoever believeth on him

should not perish, but have everlasting life." And who shall pervert this truth? Who shall make the grace of God of none effect? Will it do to mix up with that grace any particle of human merit? It were the grossest contradiction: it were uniting two things that are incompatible. It were saying and unsaying the same thing at one and the same time. But even if it were not, even if these two things were compatible, where is that human merit to be found? Shall we meet with it in the world? Could we seek for it in ourselves? Could we seek for it in the most perfect of our species? We ask you to make the search. Look inward. Look abroad. Where is the perfect man? Where is the just man that doeth good and sinneth not? No! it is by grace we are saved! The whole world is guilty before God: there is none righteous, no not one! And this is the uniform testimony of the scripture: "being justified freely by his grace through the redemption that is in Christ": "therefore it is of faith that it might be by grace": "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy": "who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose of grace": "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of Eternal life". "By grace are ye saved."

We come to the consideration of the means or instrument, of salvation. "By grace are ye saved *through faith*".

Faith is better known than it can be described. It may be said to be that act of the mind by which we lay hold of, or appropriate, the blessings of salvation:—But this is too vague. In its strictest meaning it is merely belief in an object or testimony. As the word is used in Scripture, however, it is not merely belief in an object or testimony, but belief in that object or testimony *for a purpose*. It does not mean merely belief in the fact that Christ died as a propitiation for sin, but belief in that fact *in order to our salvation*. In other words, it is belief in this, accompanied with such a state of the heart, such a sense of our own guilt, and consequent need of a Saviour; that our belief lays hold of Christ, or appropriates him *for the purposes of salvation*. It were nothing to believe that Christ died as a

propitiation for sinners, unless we knew or felt ourselves to be sinners, and were under this conviction brought to Christ as the Saviour provided in the gospel.—The efficacy of faith in this truth depends upon its being exercised when it not merely believes the fact, but believes it for salvation. And this is the distinction, a distinction often drawn, between historical and saving faith, between faith and merely speculative belief. It has been said, that there is no difference between these: that there can be but one kind of faith; and much idle declamation has been employed against the distinction referred to. But the distinction is an important one. *The belief, the act of the mind, in both cases may be the same; but in "faith," that which Scripture speaks of under this name, there is not only the act of the mind, but a state of the heart. Faith is the compound of these two: it is the resultant, if we may so speak, of these two: "With the heart man believeth unto righteousness": "if thou confess with the mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved": "if thou believest with all thine heart thou mayest be baptised": Faith is believing with the heart: it is believing in order to a purpose: it is believing for salvation.—* We may believe the truth that Christ died for sinners, as certainly as we believe any thing else; but until we believe this in order to our own salvation; and we cannot do so unless there is first a conviction of sin, a sight of our own lost state by nature; until we thus believe, there is no saving faith. *Saving faith is just faith in order to salvation.* If it be said that this is just belief after all, belief in an ascertained truth, belief in a Saviour, we grant it; but that truth is not ascertained, is not appreciated, in other words, *Christ is not apprehended as a Saviour*, until there be first a conviction of sin, an apprehension of merited punishment, from which it is that Christ saveth. There may be the consciousness of guilt which is inseparable from sin, and which is common to every sinner, and, along with this, the belief of the fact, that the Son of God came into our world, and actually suffered and died for sinners; but as the former is not a true or saving conviction of sin, so the latter is not a true or saving faith in Christ. A distinction is accordingly drawn by the apostle James between two kinds of faith, and the ground of that distinction just lies in the fact that there may be a faith without that state of the heart to which we have advert-

ed, along with which alone it is of any avail, or for any saving or practical purpose. When the two are combined, when we believe with the heart, then we believe savingly, then our faith will be accompanied by works, then we shall be able to shew our faith by our works, and we shall obtain peace in the very act of believing: "Being justified by faith, we have peace with God." This is the faith, through which, as a means or instrument, we are saved: "By grace are ye saved through faith." It is but an instrument: it has been called a condition. But it is a condition in the same sense that, to lay hold of, or employ, in any circumstances of emergency, or danger, the means provided for our safety, is a condition of our safety in that emergency. It is nothing more than trusting to that gracious helper who has undertaken our cause, and is able to carry it successfully over every opposing influence or difficulty: it is committing our cause to him, knowing that he is able to maintain it against every adversary. It is a condition as it is a condition, that the helpless mendicant believe that there is provision for him in a neighbour's house, if he will go for it; that the sick man believe there is skill with a certain physician, if he will apply to him, of virtue in a certain medicine, if he will use it; or that the prisoner believe that his prison doors are open and he may go free. It is the manslayer betaking himself to a city of refuge: it is the stung Israelite lifting his eye to the serpent on the pole.

If such' then be faith, you can easily perceive that it is "not of ourselves, but is the gift of God." This statement is equivalent to the view presented in other passages of sacred writ. After Peter's memorable confession, and that confession, you will observe, amounted to nothing more than this—"thou art the Christ, the Son of the living God"—Christ says to him: "Blessed art thou Simon, Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven". It will be admitted it is by faith that we come to Christ; and yet Christ says—"No man can come unto me except the Father which hath sent me, draw him". "It is written in the Prophets—and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me". And that, coming to Christ is just believing in him; appears from the words of Christ which follow those just quoted: "But there are some

of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given to him of my Father". Unto you, *it is given*," says the apostle in the Epistle to the Philippians, "in the behalf of Christ, not only to believe on him, but to suffer for his sake." In the very chapter in which the words prefixed to these remarks occur, the apostle says: "for we are his workmanship, created in Christ Jesus unto good works," and the initial part, the commencement of that work, is faith. Faith is the foundation of that building which is to be reared to the eternal glory and praise of God: it is the first stroke in the production of that image which is to be renewed in the soul, in knowledge and righteousness and true holiness. In the preceding chapter, accordingly, the apostle speaks of "the exceeding greatness of God's power to us-ward who believe according to the working of his mighty power". It is the *work*, or *workmanship*, of God, because even faith, which is the first part of that work, is not believing in the ordinary sense of the term, but *believing unto salvation*.

The apostle thus takes away the last remnant of apology for boasting in the matter of salvation; for not only is the way of salvation of the free grace of God, but the very faith by which we lay hold of the salvation which has been provided, the very act of the mind by which we embrace or appropriate the salvation of Christ, is the gift, or of the operation, of God. "Where is boasting? It is excluded. By what law? Of works?—Nay, but by the law of *faith*" From first to last, the work is of God. The salvation is provided by God, and the very *disposition* which embraces the salvation is the gift of God. "We are his workmanship". Our state by nature is such, sin has so affected us, that we are insensible of our very danger, unconscious of our very guilt, or of what that really amounts to; and we can never therefore apply to Christ as a Saviour, till God works in us faith, till the spirit convices of sin, and "persuades and enables us to embrace Christ, as he is freely offered to us in the gospel". We must beware of being deceived by a faith which is merely of our own exercise. We can no more believe of ourselves, than we can exercise any part of the divine life; and that, we know, is in whole as

much a product of God as is our natural life itself. The fact is, faith, though it is an exercise of the mind as much as any other instance of belief, is still, the exercise of a renewed mind, or a mind in which that truth which is only spiritually discerned is seen and felt and believed. "No man can say that Jesus is the Lord, but by the Holy Ghost."—Flesh and blood did not reveal unto Peter that truth which he confessed, but the Father which is in Heaven.

From this there results another view, as respects not merely salvation in general, but the salvation of every believer.—Grace is the fountain-head, not merely of salvation, in itself considered, but of the salvation of every sinner who is brought to believe in Christ. For, as it is not his own act to believe, as it most assuredly is not, he must be indebted to grace for enabling him to believe: it is grace that makes him to differ: grace chooses him, and works in him all the good pleasure of God's goodness, and the work of faith with power. We might insist much more largely on this latter point; but it is enough to see it in connexion with the other parts of our subject.—Every believer is a trophy of grace, not only in the sense that salvation is of grace, but in the sense that it is grace that enables him to believe. He will be the first to acknowledge his obligations to grace; in the application, as well as in the provision of salvation. He will confess his entire debt, his debt to the love of God, which purposed and provided a salvation at all, his debt to that love especially resting upon him, singling him out from others of mankind, and making him an heir according to the hope of eternal life.

Are any fancying that by their own works, by their own measure of obedience to the law, they can be saved?—Then they are resting in a delusion which the sooner they awake from the better. Nor is it an uncommon delusion, often as men may be told it is by grace they are saved. They may not in words confess to themselves they are trusting to the works of the law as a ground of justification before God; but still, it is the spirit of all their conduct; and nothing is further from them than the humility of the gospel, the simplicity of dependence upon Christ's atoning work, the self-abasement, and entire faith, which characterize those who are believing in Christ, and trusting to him alone for salvation. It is the proper improvement of this subject, to break loose from such de-

lusion. It is at least a great matter to be convinced, even so far as human argument will convince us, that by the deeds of the law no flesh living shall be justified. We may thereby be put on the way of salvation, driven at least from our own refuges of lies; and is he not in a more hopeful state who has at least been put from relying upon any thing else, and made to see that there is only one way of safety, to which he must instantly betake himself, or all will be lost? The barque foundering in the deep is more likely to be brought to shore, if the hands on board can be made to part with every thing which would be apt to sink it, or impede the means provided for its safety. It was thus that Paul and his companions escaped the danger which threatened them. It is not then, our own works that will save us: it is not our strict performance of every duty: it is not our regular observance of commanded ordinances: it is not our deeds of charity, our acts of benevolence: it is not any or all of these, so far as any can lay claim to them that will avail us with God; whose law we have already so often broken, and who sees in the best works which we do, so much imperfection and sin. Oh! no, it is faith in Christ. By grace ye are saved through faith.

Let us cast away as worthless, all our own works—renounce all our own righteousness:—it but prevents us from availing ourselves of the righteousness of Christ, the alone means of safety: it is but an encumbrance, a deadweight to assist the danger which may be at any rate ruining our soul, and like to wreck it amid the billows of divine wrath; while faith, simple reliance on Christ, would save us:—that anchor which fixes on the rock of ages, and is sure and steadfast! Seek this faith. It is the gift of God—it is of the operation of his Spirit. If you truly seek it it will be yours. Christ is exalted a Prince and a Saviour, to give repentance and remission of sin. Cease not your efforts to obtain this faith—renounce not your application for it with God—till it is wrought in you by the power of the Holy Ghost—till at once a sense of your own vileness, and of Christ's preciousness, is begotten in your hearts.

REMARKS

ON THE

"*Reply of the Synod of the Presbyterian Church of Nova Scotia, to the Letter of the Free Church Synod declining the Union.*"

BY THE REV. PROFESSOR KING.

THIRD ARTICLE.

It appears from the Act of Assembly 1647, which was given in full in the Second Article, that the Church of Scotland received the Westminster Confession of Faith *without a single objection or exception to any of its doctrines*. It continued to maintain it to the same extent; and, down to the period of the Disruption, the office-bearers of that church were required, before receiving ordination, to answer affirmatively to the question, "Do you sincerely own and believe *the whole doctrines* contained in the Confession of Faith, approved by the General Assemblies of this church, and ratified by law in the year 1690, to be founded upon the word of God; and do you acknowledge the same as the confession of your faith;" &c. ?

To the same extent was the Confession received by the men who, upwards of a century ago, originated the Secession Church in Scotland. The Commission of Assembly having, in November 1733, loosed the relation of the four ministers (Ebenezer Erskine, Alexander Moncreiff, William Wilson, and James Fisher), to their several charges, and declared them no longer ministers of the Church of Scotland, these four brethren read, and left with the clerk, a protestation, in which they declare "That, notwithstanding of our being cast out from ministerial communion with the established church of Scotland, we still hold communion with all and every one who desire, *with us, to adhere to the principles of the true presbyterian, covenanted church of Scotland, in her doctrine, worship, government, and discipline.*" In the following December, they formed themselves into a presbytery, which was afterwards known as the *Associate Presbytery*, and a committee of their number, appointed for that purpose, composed, and published in March next year, A Review of the "Narrative and State of the proceedings of the Indicatures of the Church of Scotland" in their case, which had been issued by a committee of the Commission of the General Assembly. In this Re-

view, they say, "We have made a secession from the *prevailing party* (that is the Moderates), who are carrying on the course of defection." "Our secession is not from the Church of Scotland: *we own her doctrine contained in her Confession of Faith;*" &c. This declaration is repeated in the "Testimony to the doctrine, worship, government, and discipline of the Church of Scotland," which they published in May of the same year, and which is known as the first and extra-judicial Testimony. In giving their reasons for their secession from "the prevailing party in the established church," they say expressly, "our secession is not from the Church of Scotland; *we own her doctrine, contained in her Confession of Faith;* we adhere to her covenanted presbyterian church-government, discipline, and worship."

In December 1736, the Associate presbytery emitted their second or Judicial Testimony, the title of which is, "Act, Declaration, and Testimony, *for the Doctrine, Worship, Discipline, and Government of the Church of Scotland;* agreeable to the Word of God, *the Confession of Faith, the National Covenant of Scotland, and the Solemn League and Covenant of the three Nations;* and against several steps of defection from the same, both in former and present times." Amongst other matters to which, in this document, they bear testimony is the following: "VI. Likewise, they hereby receive, acknowledge, and approve all the several pieces of Reformation attained unto by this church in her several reforming periods; particularly, the Confession of Faith, compiled by the Assembly of Divines who met at Westminster, with Commissioners from the Church of Scotland; which Confession they receive and own as the Confession of their Faith; *as the same was received and approved by Act of Assembly, 1647, Sess. 23.* As also they receive and own the whole doctrine contained in the Larger and Shorter Catechisms, compiled by the foresaid Assembly at Westminster;" &c. Soon after the publication of this Testimony, they drew up a formula of questions to be put at the ordination of ministers and elders, and at the licensing of probationers to preach the gospel. The following is a part of the second of these questions: "Do you sincerely own and believe *the whole doctrine contained in the Confession of Faith compiled by the Assembly of Divines, who met at Westminster, with Commissioners from the Church of Scot-*

land, as the said Confession was received and approved by an Act of Assembly 1647, Sess 23; and likewise the whole doctrine contained in the Larger and Shorter Catechisms, compiled by the same Westminster Assembly; to be founded upon the word of God: And do you acknowledge the said Confession as the Confession of your Faith: and will you, through grace, *firmly and constantly adhere to the doctrine of the said Confession and Catechisms, and to the utmost of your power, assert, maintain, and defend the same; against all* &c? That this language was employed as meaning—what it so distinctly expresses—an adherence to the *entire* doctrine of the Confession of Faith, is put beyond the possibility of doubt, by the way in which the Associate Presbytery express themselves in their Answers to Mr. Nairn. This Mr. Nairn, who had been admitted into their body, and who was placed over a congregation at Abbotshall, adopted the views with respect to the existing civil government of the British empire which are entertained by the Reformed Presbyterians, to whom he afterwards joined himself. The differences between him and the Associate Presbytery were brought out in connexion with their proceedings about renewing the Covenants. He was dissatisfied with a sentiment which they had expressed in a particular paragraph of their acknowledgment of sins; and, after some proceedings, having given in a paper containing the reasons of his dissent, he separated from the body. The Presbytery, in their answers to these reasons of dissent, take notice of a particular gloss which Mr. Nairn had put on the fourth article of the twenty-third chapter of the Confession of Faith, and say: "4. The *whole* Confession of Faith, and consequently the passage of it now pointed at, was received by the Church of Scotland as truth, and that among us; which appears from the Act of Assembly (August 27, 1647, Sess 23), bearing this clause: 'The General Assembly do hereby therefore, after mature deliberation, agree unto and approve the said Confession, as to the truth of the matter; and also as to the point of uniformity, agreeing for our part, that it be a common Confession of Faith for the three kingdoms.'"

This statement of particulars may be tiresome and distasteful to some, but it is necessary in order to do justice to a question which is important in itself; and it is necessary in order to do justice to

the character of the Free Synod of Nova Scotia, who, having expressed their concurrence in a Basis of Union from which they have no wish to resile, are held up to reprobation and scorn, as if they had been acting insincerely, by the very parties who, after professing to adopt the same Basis, do not in point of fact adhere to it. This statement shews, too, how little Mr. Trotter could have known what he was writing about, when, in his first Letter, as formerly quoted, he says, "the Church of Scotland in August, 1647, Sess. 23, received it (the Confession of Faith) with certain specified exceptions and limitations; and the Secession Church from which we are descended, and whose principles we profess, has at every revision of her subordinate standard, down to the last, proclaimed her adherence to it with the very same exceptions and limitations." In direct contradiction to this confident assertion, the documents which have been quoted shew that the Church of Scotland received the Confession of Faith *without exception*, they shew that the *first* Seceders knew that the Church of Scotland had received the Confession of Faith *without exception*, and they shew that these first Seceders, in adhering to the principles of the Church of Scotland, against the moderate "prevailing majorities" of that day, in like manner received the Confession *without exception*. Had Mr. Trotter been a little better informed on the subject, he would perhaps have refrained from questioning the members of the Free Synod of Nova Scotia as he does, when, in a tone which he has no right to assume towards them, he says, "Do you, or do you not, receive the Confession of Faith with the exceptions and limitations with which it is received by the Church of Scotland?" In one sense, indeed, he is quite right in thinking that, if they answer at all, they must say, Yes; for, as the General Assembly of the Church of Scotland did, in 1647, so do they receive the *entire* doctrine of the Confession: but what is to be thought of the man who, at the very time when he admits, with respect to himself and his brethren, "*we do not receive the entire doctrine of the Confession of Faith*," ventures to say, "I know that you must say yes, if you answer at all; and if you do so, I beseech you in the name of all that is fair and honourable in conduct, to attempt no more to excite the prejudices of the ignorant against us for doing precisely the same thing!" Let the reader say who it is

that is here endeavouring to excite the prejudices of the ignorant—and against whom it is that the attempt is made to excite such prejudices. Let the reader also judge whether, in the present case, it would serve any good purpose to beseech the offending party, “in the name of all that is fair and honourable in conduct,” to desist.

What, however, can the Synod of the Presbyterian Church mean, when, in their Reply, they say, “Knowing the favour, in which the Westminster Standards are justly held by the Scottish Presbyterians, the object of our brethren on the whole seems to be to produce the impression upon the less intelligent portion of the community, that we are less attached to these standards than they are”? With a delicacy of feeling towards the Presbyterian Synod which that body have not been able to appreciate, and which they have but ill requited, the Free Synod, in their Letter, satisfied themselves with the following short and simple statement: “Regarding the proposed Basis of Union as involving an adherence to the entire doctrine of the Westminster Confession of Faith, it appeared to us that little difficulty could be met with, that Basis being agreed upon, in arranging the relations in which we should stand to other Churches, according as they might be recognised as holding the same faith with that united body, which we hoped was to result from the negotiations into which we had entered with you. The obstacles to union, however, which have been presented to us in this part of our negotiations, have been such as to impress us with the painful conviction that you and we do not entertain the same views either of the Basis of Union; or of the Confession of Faith to which it specially refers.” They then proceeded, without a word of complaint against the Presbyterian Synod for the mistake as to the import of the Basis of Union into which it is evident they have so unaccountably fallen, to shew the grounds of this conviction by referring to *other bodies*, their relations to whom would be affected by the terms upon which the proposed Union would be gone into. They shewed that the conviction which they had expressed was warranted by the fact that the Presbyterian Synod would not join with them in maintaining the Testimony of the Free Church—that they would not join with them in their Protest against the established Church of Scotland, as now consti-

tuted—and that they required that the united body should acknowledge the United Presbyterian Church in Scotland as a parent church. And is the conviction which they thus expressed groundless? It has been shewn that the Basis of Union engages to the entire doctrine of the Confession of Faith. That is the light in which the Free Church regards it. Do the Presbyterian Synod view it in the same light? Do they hold by the entire doctrine of the Confession of Faith? If they do not, Why should they be afraid to let the truth be known? Why do they appear before the world under such colours? Or can they really imagine that it is only “the less intelligent portion of the community”, who will conclude that they who object to portions of the Confession of Faith must be less attached to it than those who are anxious to maintain it in all its integrity?

Perhaps that Synod wish it to be understood as an indication of their great attachment to the Confession of Faith, that they refer with such an air of satisfaction to certain circumstances connected with the appointment of Mr. Bannerman to the Professorship of Theology in the New College, Edinburgh. They do not indeed commit themselves expressly to the gross mistatement of Mr. Trotter, in the third of his Letters, where he says, “it is a fact of which you cannot be ignorant, that there are many in the Free Church, and that the number is rapidly increasing, who are willing to dispense with the Confession of Faith altogether, which would leave them at liberty to maintain or depart from its doctrines as they please;” and as an authority for such a statement proceeds to quote a passage from the speech of Dr. McKay, delivered before the Commission in August 1848. But Mr. Trotter's Letters had been for some time before the public, Mr. Trotter had a special hand in drawing up the Reply, it is the same quotation which had been given in Mr. Trotter's Letter that is given in the Reply, and while, in the Reply, the Synod do not employ a single word that was calculated to correct or to guard against the false and injurious impression which Mr. Trotter's statement was so well fitted to produce, they make the quotation for a purpose which requires that it should be viewed in the very light in which it has been so grievously misrepresented by Mr. Trotter—they refer to it for the purpose of shewing the inconsistency of the Free Church here in professing s-

ed when the epistle to the Romans was written. It was said that, as it was by degrees that light as to this broke in upon the Church, it might be found that while one man believed that he might eat all things, another being weak would eat herbs; and it was added that it was with respect to cases such as these that the Apostle says "Let not him that eateth despise him that eateth not"; &c.—After mentioning some particulars concerning "the Essenes, a remarkable Jewish sect," Mr. Trotter says, that "No reasonable doubt can be entertained that the passage refers particularly to them." Notwithstanding this assertion, the writer, with many much abler critics than either himself or Mr. Trotter, ventures to think, not that the passage contains nothing that was applicable to the Essenes, but that they were not especially intended. The Essenes were not accustomed to live in towns, but in the wilderness; and yet, as Olshausen, on the passage, remarks, "The particularity with which St. Paul treats these ascetics leads us naturally to suppose that they lived in Rome, and that the manner of behaving towards them had been a subject of discussion there". The truth is, although the Jews were not required to abstain from all animal food, yet many of them, who were not Essenes, did so abstain, when living among heathens, lest they should in any way be contaminated. Daniel and his companions are referred to as instances of this; and Josephus, in the third section of his life, tells of certain priests of his acquaintance, who, having been sent to Rome to defend themselves before the emperor against certain charges, "were not unmindful of piety towards God, even under their afflictions; but supported themselves on figs and nuts". But let Mr. Trotter be gratified, by having it understood that he is more accurate in referring the statements of the apostle, not to Jewish converts at large, who might still adhere to Jewish observances, but to the Essenes; what difference does it make? The Essenes never had a Divine command enjoining the abstinence which they practised. The partial restraint under which the Jews had for a time been laid was removed. In so far as the Divine authority was concerned, both were at liberty to eat, if they pleased; but both were also at liberty to abstain if they pleased. *Is the forbearance which the different parties were to exercise towards each other in cases as these, to be held up as a rule to be followed where God*

has issued a commandment, and has not so left men at liberty to do as they please?

3. Mr. Trotter lets us know that he is quite startled at what to most people would seem the very simple, intelligible, and credible doctrine "that there are a number of points in regard to which we are at liberty to do as we please." He goes on, indeed, to say, "As the Professor cannot possibly suppose that the points referred to were regarded in the light of secular matters, but were really deemed sacred," &c.; but he says this in the face of the following plain statement in the Article to which he professes to reply, "It is true, the Apostle, in the cases referred to, recommends mutual forbearance; but it was not upon the ground that the matters involved were 'minor points of religion', but because in reality they involved *no religious point whatever*". Why, after having read such a sentence as this, he should have said that the Professor could not possibly suppose the very thing which he had so plainly intimated that he believed, it is not easy to understand; unless the reason may be that, had Mr. Trotter done common justice to the Article to which he was replying, he could have had no pretence for the charge which he goes on to utter in the very next words: "this is a recognition of the very fundamental principle of Roman Catholicism, and direct opposition to the Word of God in the Westminster Standards; and I sincerely hope that it will not be instilled into the minds of the young men for the ministry in the Free Church."—Mr. Trotter may keep his own counsel, but it may not be amiss for him to state that the principles of Roman Catholicism are not instilled into the minds of the

4. What, for instance, is the doctrine which he teaches in these passages? "The convert had attempted to do what he pleased. Had they not left them at liberty to eat what they pleased, as a matter of taste or of economy, no person had been obliged to abstain from the use of animal food; but they were enjoined to do the important observance as ordinance of Christ, and, insisted their more enlightened brethren to do the same, they even declined to enlighten them in the matter." Rom. xiv. 4, 10, 13. The Apostle enjoined forbearance

Professor alleges on the ground that they had a right to do what they were doing, but because though doing what was in itself improper, they were doing it with the very best design; and because though wrong, religion would suffer less from it" &c. Instead of troubling the public with his views of the Professor's argument, which he neither states correctly nor seems to understand, Mr. Trotter might perhaps be more profitably employed in considering whether it is really from the Bible he has learned that the end sanctifies the means; and that, where people act with the very best design, they have the warrant of the Apostle Paul for doing what is in itself improper—what is wrong—what God's word has not left them at liberty to do.

The matters referred to were of a complex character. There is, first of all, the simple matter of eating, or not eating—During the time of the Levitical dispensation, the Jews were restrained by Divine authority from eating of certain kinds of meats, and wherever that law was transgressed there was a liability to punishment. Even where the transgression was committed unconsciously, it was still a transgression, it exposed to the infliction of a penalty; and when at length it came to be known, an expiation was to be made for the sin committed in ignorance. At the time when the Apostle Paul wrote, that ceremonial law had ceased to be binding upon the conscience by Divine authority. As formerly stated, the eating, or the not eating, involved no religious point whatever. It is with respect to this eating, or not eating, that the Apostle enjoins forbearance. When, however, the different parties, upon the ground of this simple eating, or not eating, came to sit in judgment upon each others' spiritual condition, and to condemn one another, this was wrong—it was doing what God's word had not left them at liberty to do; and although Mr. Trotter thinks that even in this they were to be the objects of forbearance, as acting "with the very best design"; the Apostle exercises no forbearance. He commands "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant?" Neither does he exercise forbearance towards them, when they would ascribe something of a meritorious character to their respective lines of conduct. He corrects their mistake. He tells them,

"the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost". He presses it upon the Corinthians, "meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse". Still farther, when the abstainers would insist upon others following the same line of conduct which they themselves pursued, as if it involved a religious principle, or something that might be connected with salvation; just as his master before him had denounced those who taught for doctrines the commandments of men, so does the Apostle denounce those who "command to abstain from meats, which God hath created to be received with thanksgiving of them who believe and know the truth." 1 Tim. iv. 3

5. In the First Article of these Remarks, it was said, "The time was when the indiscriminate use of meats, and the neglect of particular days, —— would, by the express appointment of God, have subjected the Israelites to exclusion from religious ordinances". Mr. Trotter's Reply to this is, "The Professor attempts to strengthen his position from the Old Testament, by assuring us that the Israelites would have been excluded from the ordinances of religion had they failed to comply with any part of the law; but I can show the contrary, for there were occasions on which compliance with some of its provisions was dispensed with, in favour of some of whom it is not at least insinuated that their omission arose from conscientious scruples; so that he has no more countenance from the Old Testament than from the New". He then refers to, and quotes, 2 Chron. xxx. 17-19. And what does that passage shew? That the ceremonial law left the Israelites at liberty to join in the ordinance referred to, in their uncleanness—whether that uncleanness was the result of conscientious scruples (!) or not? No: but that when, by doing so, they had committed sin—they had contracted guilt—and appear to have been to a certain extent under a judicial infliction, Hezekiah prayed for those who had thus eaten the passover "otherwise than it was written"; and the Lord, in the tenderness of his mercy, "hearkened to Hezekiah, and healed the people." Does Mr. Trotter think that when God pardons and heals, it is an evidence that no transgression has been committed?—that no law had been violated?—that the parties pardoned had not been subject or liable to the

penalties from which they were thus relieved? Mr. Trotter should remember that the Free Synod have declined to go into this union, not as denying the christianity of those from whom they must keep themselves separate, but because the terms of union would involve on their part a dereliction of duty. He himself says, "We have yielded to our brethren as far as we can yield conscientiously, — we can go no farther without what we regard as a dereliction of principle". Without enquiring what may have been yielded either on the one side or the other, can one who seems to feel that, when the case concerns his own conscientious convictions, he must not, even for the holy cause of union, be guilty of any dereliction of principle, make no allowance for others who may have their conscientious convictions too, and may be equally unwilling to renounce what they hold to be Bible principle? If this allowance could be made, although the failure in the attempt at union may be a matter of regret on both sides, there would at least be no unnecessary widening of the breach; and things with respect to which parties are at present otherwise minded might, in God's own time, be yet revealed to them.

EXPECTED ARRIVALS FROM SCOTLAND.

At the time when we write these lines there is reason to believe that the Rev. John Stewart of New Glasgow, who, as our readers know, has been in Britain endeavouring to raise funds for securing premises for the College and Academy; the Rev. Mr. Blair of Barney's River, who has been in Scotland for about a year for the benefit of his health; and Mr. McIntosh, who has been appointed Rector of the Academy in the room of the highly esteemed Mr. McKay, must be pretty near our coasts on their way home to us. Mr. Stewart's mission has been highly successful. He had, no doubt, many difficulties to overcome. The church at home had been making immense efforts in behalf of the numerous christian objects, both domestic and foreign, to which she has been directing her energies; interest seemed now to be absorbed in the movements in reference to her foreign missionary operations, to plead the cause of which Dr. Duff was traversing the country, arousing its people with his heart-stirring eloquence; much had already been done for the Lower Provinces; and there is a growing feeling at home, which has been very distinctly expressed, that the Provinces ought now to be doing much more than they have hitherto done for their own assistance. Mr. Stew-

art, however, with indomitable perseverance, prosecuted the object of his mission, pressed the cause with the earnestness of a man who understood its principles and felt its importance, and made out such a case that many, even of those who had listened to him with unwilling ears, yielded to his arguments and rewarded his perseverance with their donations. He returns with large contributions of money, and with books which will form a considerable addition to the College Library.

Mr. McIntosh, the new Rector, is recommended by the highest testimonials both as to his personal character and acquirements, and as to his practical acquaintance with the most approved modes of communicating to others the literary stores with which his own mind has been richly furnished. During the time that has elapsed since the lamented removal of Mr. McKay, the business of the Academy has been conducted with great vigour and success by Mr. Munro. Its efficiency will be greatly improved on the arrival of Mr. McIntosh, as he brings with him a valuable apparatus, the want of which was much felt in the Academy. The educational institutions of the Free Church here are looked to with the deepest interest; and it appears that even the instrument makers were desirous to help on the cause, in some instances by donations, and, in others, by giving their articles at a lower price than that at which otherwise they could have been obtained.

And what effect is the announcement of these things to have upon us? Surely, gratitude, were there no more direct personal interest involved, should stimulate the members of the Free Church here to exertions that might give some evidence that they appreciate the kindness of their friends in Scotland. Might not the apparatus thus far secured be still farther enlarged by donations of instruments, and by contributions of money with which to make purchases?—How little has been done here in the way of helping on the Library! Is there to be no increase in the contributions to the Professorial Fund? Instead of countenancing the idea that that Fund is now to terminate, let the subscriptions of this year, in which the province seems about to be blessed with a most abundant harvest, shew that it is now the effort to secure its proposed amount is beginning to be made in earnest—that the Free Church is determined, thro' God's blessing, that the building which kind friends in Scotland have been thus far placing within their reach, shall be secured and well attended by students under the charge of Professors for whom an adequate support shall have been secured.

APPROACHING SESSION OF COLLEGE.

As the time is again drawing near for the

opening of the College Session, it may be well to remind students of the importance of having their preparations so made as that they may be forward at the commencement of the business. It is to suit their general convenience that the commencement of the session is deferred to so late a period of the year as the first of November; and they ought not still farther to hinder the proper work of the classes by being late in their arrival. Those also who have it in prospect to enter upon the study of theology this session should remember that they must previously be examined by the Presbyteries within whose bounds they respectively reside as it is upon the certificate of the Presbytery, declaring them to be in their judgment possessed of the requisite qualifications, that they are enrolled as students in divinity. This is requisite both with respect to those who may wish now to be enrolled as students in divinity for the first time, and for those who have been already attending as such. It is hoped that Presbyteries will keep this in view, and arrange a meeting for this object where it may be necessary. Let the Church at large also remember the deep interests that are involved in the business of the session; and, when the state of these Provinces is such as to press upon all the duty of praying the Lord of the harvest that he would send forth labourers into the harvest, let their earnest prayer ascend for a rich blessing upon the labours both of professors and students.

FREE PRESBYTERY OF HALIFAX.

The Free Presbytery of Halifax held its ordinary meeting here on the 27th ult. Besides appointing their usual supplies, which it is unnecessary now to state in detail, the Presbytery considered an application from the Rev. Mr. Adam in Bermuda for ministerial supply for the charge there, for six months from October next, as he was about to return to Britain. In the prospect of the opening of the session of the College in the beginning of November, Mr. Romans appeared to be the only available supply to whom the Presbytery could look, and as he was not present the Presbytery adjourned till six o'clock in the evening of the same day in order to give an opportunity of communicating with Mr. Romans on the subject. At the evening meeting it was reported that, although Mr. Romans had not been personally met with, and no favourable answer could be given, he might be expected to attend before the Presbytery would adjourn. This expectation, however, was not realized, and the Presbytery adjourned without being able to do more than authorize a communication to Mr. Adam, intimating that the Presbytery could not at present undertake to supply the charge at Bermuda, but they would endeavour, if possible, to give some supply during the winter.

Their next meeting is to be held here on Wednesday, the first day of October next.

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(From the Home and Foreign Record of the Presbyterian Church in the United States.)

PASTORAL VISITING.

Some people would have their Pastors chiefly occupied in visiting: others would have them visit but little or not at all. Some would have their visits past off in a social way; others would have them devoted to religion. The duty of visiting "from house to house" is enjoined in Scripture, and has every thing in reason to sustain it.—Such work as ministers perform in families during the week, is an application of their Sabbath prayers and sermons, and has in numerous instances been crowned with astonishing success in the conversion of souls, the edification of christians, and the reformations of communities. *There can be no perfect ministry without it.* Yet it is a duty, like all the direct duties of the ministry, environed with its difficulties and its dangers, and certainly requiring the pastor to bear its cross. *How* the duty is best to be discharged, must be learned from the word of God, and from efforts, and observation and prayer. The great difficulty, after all, in the way of a proper and successful discharge of the duty, lies in the want of an earnest and devoted piety on the part of the ministry. Let that piety exist in the soul of a minister and he will gain access to the homes and the hearts of his people, and find time for it, and find a way for it also. Is it difficult for a minister to visit religiously, in a time of revival? The great majority of the excuses of ministers for a neglect of this duty, are founded, when they are searched to the bottom, upon selfishness, pride, and love of ease. The heart leads us astray in its deceitfulness, and we laud and consecrate ourselves to one great duty to the neglect of others, and why? Because there is an aversion at heart, on account of the sacrifices attendant upon them! Yet in our self-deception, we endeavour to feel justified. Surely if any in the ministry should abound in pastoral visiting, it should be those who are settled in missionary fields and churches. It is alone by visiting, that the missionary can know the people of his charge, and the strangers that settle around him personally, and gain their esteem and confidence, and finally their affections. It is alone in this way that he will come to an exact understanding of the religious faith and character of people gathered from all parts of the world: it is alone in this way that he can properly interest the people in the gospel, and obtain the attendance of their children at the Sabbath-school, and attach the children to him, and so lay a broad and good foundation for a permanent church and congregation. More turns on a faithful performance of this duty in our missionary

fields, for success, than brethren are aware of. Some missionaries in a short time build up a self-sustaining church. Others in equally promising fields have to be supported for so long a time by the Board, that the burden is great upon the funds of the Church. Complaints are made in particular instances that the missionaries of the Board do not visit us pastors the people of their charge, but live at home in a sort of independence of them, and neither they nor their churches grow. This is indeed lamentable, and we would fain hope, and we do believe, that such instances are rare exceptions to the general rule to the contrary. *Let our pure minds be stirred up by way of remembrance.*

We add an extract from a letter, showing conclusively the duty and happy consequences of faithful pastoral visiting in our missionary fields. This brother hopes that his church in another year will be self-sustaining.

"I have recently visited all the families of the congregation (about fifty in number) and conversed with them on the subject of religion, inquiring into their state, and giving such advice and instructions as seemed proper. Though I have found by this course that there are some things discouraging, I have also found that some are encouraging. I have found a sad neglect of family religion in some families, there being no family-worship and but little family instruction, children ignorant of the catechism, &c. Yet, I have found other families where the family altar is set up on which is offered the morning and evening sacrifice of prayer and thanksgiving. In visiting families of the latter description, I have had my spirits raised, and my heart encouraged. I have also found a number who are not professors of religion, whose minds are more or less impressed with the importance of the subject. One of this description has since in a sudden manner been called from the scenes of time. I scarcely thought, while making pastoral visits, that I was visiting some for the last time; but so it has come to pass in one instance, and it may in others. When shall we learn to converse with our fellow-men as if we were conversing with them for the last time? I believe I was kindly received by every family I visited, at least there was no manifestation of unkindness. I believe that ministers often do themselves and others injustice, by supposing that they shall be received with coldness, if not repulsion. In one family where I anticipated such a reception, I was received with great kindness, and found them in quite an interesting state of mind. By these visits I have become much better acquainted with the families of the congregation than I was before, and they with me; and I think it has tended to strengthen our mutual affection. There has also of late been a perceptible increase of the number who attend upon public worship on the Sabbath."

Contributions to the Professional Fund.

Murray Harbour, P. E. I.

NORTH SIDE.

Mr. Wm. McLean, Collector	£0	15	0
John Dalziel, Esq.		6	0
John McKay		5	0
		<hr/>	
	1	6	0
Mrs. Thomas Clow, col.		5	0
Miss Margaret Clow		3	0
Aun Clow		3	0
Andrew Miller		5	0
William Miller		5	0
Jane Miller		2	0
Mrs. B. Clow		5	0
Mary Clow		2	6
Jane Clow		2	6
Mr. James Clow		2	3
Alex. McDonald		2	3
Gorn. Reid		5	0
Miss Jane Clow		3	0
Mary Clow		3	0
Mary Kennedy		2	6
Mr. John Clow		3	0
David McLean		3	0
Alexander Reid		5	0
John Sensabough		3	0
David Sensabough		5	0
Miss Janet Sensabough		2	6
Mary Sensabough		2	6
Jane Sensabough		1	9
Mr. William Gaaham		5	0
Miss Lucy Graham		1	9
Lucy Graham		2	0
Mr. Alex. Reid, Junr.		3	0
Christopher Graham		2	6
Daniel McKinnon		5	0
John Moor		5	0
William		5	0
Archibald McDonald		3	9
Christopher Johnson		3	0
William Johnson		3	0
Donald McDonald		3	0
S. McDonald		3	0
Walter Miller		5	0
William Miller, Senr.		5	0

£6 9 9

SOUTH SIDE.

Mrs. Cowan, col.		3	0
Mr. John Hyde		6	0
George Hyde		4	0
Miss Mary Hyde		2	6
Sarah Hyde		2	5
Mr. Thompson McKay		5	0
David Hugh		2	6
James Richards, Esq.		5	0
George Irving		5	0
William Irving		3	0
Peter Robertson		3	0
John Brooks		2	6
John McKay		1	6
Nicholas Hugh		1	6
Henry Mosher		5	0
Donald McKay		3	0

John McKay	1 6	James McLaggan	3 0
James Howe	1 6	Walter Noble	2 6
William Davy	1 6	Robert Cowie	2 6
William Richards	1 6		
Charles Davy, Junr.	1 6		
William Clements	3 0		£4 5 0
Peter Ross	5 0	LUDLOW.	
John Cowan	5 0	Miss Anne McMillan, col.	1 3
Miss Mary Cowan	1 6	Miles McMillan	5 0
Jane Cowan	1 6	Alexander McMillan	5 0
Mr. Donald McLean	3 0	Mrs. Alexander McMillan	2 6
Walter Bill	1 6	Miles McMillan	2 6
Thomas Davy	3 0	Daniel McMillan	1 3
	£4 6 0	Grace McMillan	1 3
		Miss Jane Crnig	1 6
		Col. R. Hayne	1 3
		Mr. John Hayes	1 0
Total, P.E.I. Currency,	£12 1 9	Kenneth Cameron	2 6
THOMAS CLOW, Treasurer.		George Moir	2 6

New Brunswick.

NAPPAN, MIRAMICHI.

Mr. James Kerr, Collector,	£0 5 0	Miss Mary Mitchell, col.	£1 7 6
George Johnston	2 6	Mr. Robert McKay	5 0
Samuel Jardine	4 6	William Conroy	5 0
John Creighton	5 0	George Mitchell	1 6
Francis McNight	5 0	Ewen Mitchell	1 6
	£1 2 0	Mrs. William Fairley	1 3

NEWCASTLE.

A Friend	5 0	Miss Jane Rolston, col.	
Miss Jessie McTavish	1 3	Mrs. Charles Avery	5 0
W. J. Millar	2 6	Alexander Pond	1 3
Three Friends	1 3	James Hooper	1 3
Elijah Fowles	2 6	Mr. George Campbell	3 9
A Friend	1 3	Mrs. William McKay	5 0
John Wright, junr.	5 0	Mr. James McKay	1 3
William Faulkner	5 0	George Moir	2 6
A Friend	5 0		

Total, £3 3 9

SPRINGFIELD, KING'S COUNTY.

William J. Ritchie	1 3	Alexander Duff, col.	5 0
W. McAllister	1 3	Peter Ogilvie	5 0
Miss E. A. Kidston	10 0	Mary McColl	5 0
	£2 1 6	Donald Buchanan	5 0
		William McGregor	5 0
		Robert Duff	1 3
		Henry Delong	5 0
		Donald Forbes	5 0

£1 16 3

NELSON.

Mrs. John Leslie, Collector,		Donald McLauchlan, col.	2 6
John Leslie	5 0	Mary McLauchlan	1 3
James Mowatt	5 0	Margeory Jane McLauchlan	1 3
James Graham	2 6	Catherine McLauchlan	1 3
William Carnahan	2 6	John McLauchlan	1 3
Mrs. Betts	3 0	Durcan Menzie	1 3
James Carnahan	2 6	Thomas Menzie	1 3
Rev. John Turnbull	1 0 0	John Menzie	1 3
Mrs. Turnbull	10 0	Elizabeth Menzie	1 3
	£2 10 6	Janet Menzie	1 3
		Robert Reid	1 3
		James McGregor	2 6
		Peter McGregor	1 2
		Malcolm King	2 6
		James King	2 6
		David McNair	1 3
		Thomas Shearer	1 3
		James Deavitt	1 3

£1 7 6

BLACKVILLE.

Alex. McLaggan, col.	2 0 0		
Daniel Firth	5 0		
Mrs. McLaggan	1 0 0		
William Russell, junr.	5 0		
James Lane	5 0		

Daniel McLaughlan	5 0
John Robertson	5 0
Thomas Robertson	5 0
Andrew Somerville	5 0
	£1 0 0

SCOTCH SETTLEMENT.

Alexander Stewart, col.	5 0
Charles Stewart,	5 0
Neil Stewart	5 0
Margaret Stewart	2 6
William Armstrong	2 6
Samuel Chisholm	5 0
	£1 5 0

HAMPTON.

Rev. A. Donald, col.	
Thomas Gregory	2 5
John Hunter	1 3
James Scott	1 3
King McFarland	1 3
William Marshall	1 0
John Johnson	2 6
William Scott	5 0
William Cassidy	1 3
Hugh Aiton, Junr.	1 3
David Aiton	2 0
Mrs. Wm. McAlister	1 3
James Gray	1 3
William Chinnick	1 3
Charles McDonald	7½
James Smith	1 3
George S. Mundee	1 3
John Kaller	1 3
William Belding	1 3
William McAfee	1 3
Colin McKenzie	1 3
Andrew Donald	5 0
Mrs. Donald	2 6
Hugh Aiton	5 0
	£2 3 6½

NEW MILLS, AND VICINITY.

Wm. Fleck, Belldune	5 0
Donald McMillan, Colborne, col.	
James McPherson	2 0
Donald McMillan	5 0
John Cook, Esq.	5 0
Neil Cook	5 0
William Hamilton	5 0
James McMillan	5 0
John McCormick	5 0
Wm. Cook	4 6
Alex. Cook	5 0
Wm. Ferguson, Dalhousie, col.	
Mrs. Reid	10 0
Robert Alexander	2 0
Donald McNeish	1 10
John Murchie	1 8½
John Robertson, Durham, col.	
John McMillan, Esq.	5 0
Rev. Angus McMaster	11 8½
Magnus Forth	2 6
Christopher Mullan	2 6
William Anderson	6 0
	£4 11 0

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SCHEMES OF THE CHURCH.

The following collections have been received:—

SYNOD FUND.

Lawrencetown	£0 13 5½
Chalmers' Church—additional	1 0 0
Cornwallis	1 15 2½

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